CHICAGO, ILL., DEG. 81-1904

# Merry Christmas and a Happy New Year to Sqiritualists 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.

and of the Social Order.

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

The Progressive Thinker.

A WONDERFUL PANACEA.

YOU CANNOT AF-

ford to miss an issue of this paper, with Ha wealth of SPIRITUAL

LITERATURE,

VOL. 31

Love Beautifies the Soul,-By Maurice Maeterlinck.

Nothing in the world [as set forth in the Chicago Examiner] can beauty a soul more spontaneously, more natural ly 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 suddenly takes unto itself an impetuous exist ence and its activity becomes so natu-ral as to be henceforth irresistible.

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

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 us 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 enwrap 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 beckon to another, and no signal is so imperceptiblo that they will every one of them respond.

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

If we could ask of an angel what it is that our souls do in the shadow I belleve that the angel world would an-swer, after having looked for many years, perhaps, and seen far more than the things of the soul seems to do in the eyes of men: "They transform into beauty all the little things that are given to them."

We must admit that the human soul s 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 e, never complaining, does it do all that in its power-lies, 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 even lying in wait for the moment, when it may show to a sister who is more tenderly cared for or who chances to be

No man is taken for what he really is, but for what he represents; - events. A fierce battle seems to be in progress all along .. the line of not for his inherent value, but for his outside dressing, the power, the thought and action. Religion and science are engaged in deadly combat position with which he is clothed. It matters not by what means he -cach claiming the victory. Labor and capital are both armed and may have acquired this power-this position. It may have come to him equipped upon the field of battle. No more interesting period in the by heirship, without the slightest merit of his own; it may have been world's history ever-transpired than the present; no time when people bought; it may have been obtained by the basest ways and the most needed wiser counsel or abler leadership. Social, political and ecotreacherous means; these matters are soon forgotten and a man is rated nomic questions are forcing themselves upon us, to which no authoritaand accepted in community according to a standard as fixed by some tive answers are given. Discontent is everywhere visible in the minds outward insignia of wealth, rank or official position regardless of how of the common people,-the solid ycomanry of the country,-the ones he may have come to the enjoyment of the same.

Various Phases of Life

curious to see how the great mass of the people are affected; how quick enslavement than ever hefore. the current of their opinions and feelings change. The weather is no ments 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 knowledge, but the unthinking, the unreasoning 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-emidence. 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 man enactments. Some writer has said, "Speakers may speak, writers may write, we may hear all about equality and liberty and progress ert sunrise." The nearer a people are to barbarism and primitive life, the closer their equality and manner of living.

upon whose shoulders the prosperity of a people are borne. This The majority of people never stop to analyze a subject; they accept condition is not confined to the United States alone, but exists in Europe things as they appear on the surface. They are moved but they don't as well. But with us, where education is universal, and every human know by what force; they are controlled but they neither realize it or being born free, and every man has a ballot, -- notwithstanding all these know by what power it is done. Brass burnished and polished shines favorable circumstances, -upless capital relaxes its hold and the rich like gold. Ignorance and superstition often pass for deep piety. It is and powerful their grapp, a greater mass of people stand in danger of

The wealth and business interests of this country are rapidly passing more changeable and fickle than the public mind. We vary our judg- 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 reg-

ulate 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 greedy in its demands, gruel and arbitrary in its methods. It controls the brief time the man had held his office had not changed his legal 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 demonetize 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 or legislation for years has been in the interest of the rich and against the poor. That the tendency of business has been to stiffe that free and unlimited competition in trade, manufacture and production with which our country in its earlier history was blest. Rivalry is one of the laws of life. Out of it has come all that ever change this condition. A natural law cannot be overridden by hu- is noble and Godlike in man; all that is grand and beautiful in nature; 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 progand all those things which sound so uncommonly well and mean so un-commonly little, but there is a gulf, as immovable as the firmament and simulates the firmament and but it must be competition where there is a fair field and fair play. If as intangible and mysterious as a mirage seen in the dim light of a des-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 colgreat body of mankind perform the work and the few enjoy its bless- lossal fortunes are being built up in our midst. One writer speaking ngs. The prosperity of a country always rests upon the shoulders of of the dangers that beset our government says: "Another danger is the the common people-those that work in the shop, and in the mill, and marked and increasing tendency toward a congestion of wealth. - The enormous concentration of power in the hands of one man is unrepub-A long time ago I read the following which truthfully illustrates this lican and dangerous to popular institutions \* \* \* . An executive thought: "Many years ago over the door of an inn in London, hung a chosen by the people and responsible to them, may exercise but little sign representing the four ruling elements of the government. It was authority, and after a little he must return it to them. But a money the picture of four men standing upon the shoulders of each other. At king may double, quadruple; centuple his wealth if he can. He may exthe top stood the king; on his breast was the legend, 'I govern all'; un-der him the soldier, and on his breast was the motto, 'I fight for all'; un-He is not chosen by the people with reference to his fitness to administer der him stood the clergyman, and on his breast the motto, 'I pray for so great a trust, he may lack utterly all moral qualifications for it all'; at the bottom stood the laborer with brawny sinews, every nerve \* \* • our money king must not after two or four years return his strained to support the burden resting upon him, and on his breast was 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 A large majority of manking live their lives in obscurity and in a Reforms never start at the top of the social interest, but the struggle for existence. The wonderful inventions, discoveries and from the bottom up. The regeneration of society or the reformation of progress of the age seem to mock their aspirations and widen the chasm a people or an institution never comes from the ruling classes. This already existing between them and the more favored class. The men fact is being illustrated in our own day. The corporations, trusts and who make the world cannot enjoy it. The man who builds the castle is moneyed class are all satisfied with things as they are, but they are outwho make the world cannot enjoy it. The man who builds the cashe is not allowed to live in it. This has been the history of all peoples, civ-numbered by those who are forcing their side of the question to an ilizations and races. The pyramids, which have been called "The eter-issue. It is always the masses who are discontented and in our country, nal pyramids—the mystery of the past—the enigma of the present." with the ballot in every man shand, it is the masses who in the end will were not built to honor or for the use of the workman who performed were not built to honor or for the use of the workman who performed the moneyed class are all satisfied with things as they are due to an issue. It is always the masses who are discontented and in our country, with the ballot in every man shand, it is the masses who in the end will control the future. As which and earth in time purify themselves, the gigantic labor, but for the kings who governed them. The Hanging so will the social condition of the people. Gardens of Babylon, also classed as one of the seven wonders of the I can close this article with no more fitting words than those spoken world, were not constructed for the gratification of those who did the by the patriot and statesman, John P. Altgeld, in the last speech he work, but we read that they were made by King Nebuchadnezzar for made just before he was stricken with death. "I am not discouraged," he pleasure and enjoyment of his wife, the queen. "Labor," says one, "erects the splendid palace and yet is forbidden and then another, but the steady pull of gravitation is toward the cento enter it :-- it is labor that spreads the magnificent feast and banquet ter of the earth. Any structure must be plumb if it is to endure. So and yet is forbidden to taste it;-and it is labor that converts the forest it is with nations. Wrong may seem to triumph; right may seem to be into building material for the home, and yet is forbidden to occupy it." defeated; but the gravitation of eternal justice is upward toward the Standing as we do, at the commencement of the twentieth century, the throne of God. Any political institution if it is to endure, must ba HENRY MORRISON TEFFT. 57

### 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 o loyal man, or woman, can honestly shirk. Duty to the state, to the munici-pality, 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 cases in point. Since the recent presidential . election, certain conditions have arisen that make plain the fact, that another duty of the gravest im portance rests upon the Spiritualists of the United States. President, Roose velt's overwhelming victory has given rise to all sorts of speculations and predictions with respect to the prob able results that may flow from it dur ing the next four years. The secular press has teemed with matter of this kind, and predictions have been made, of the most specific character, regard ing the downfall of existing political parties, and the establishment of a new

form of government. President Rocsevelt'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 Mc-Kinley and Roosevelt would be elected -that McKinley would Le assassinated -that Roosevelt would fill. the unex-pired term, and be elected his own sucessor 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 all-been fulfilled: 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 Presi-dent. Within the past 30 days, no less the presence of the writer and do; of other people. Four years ago,

#### THE JAPANESE.

SEND YOUR 5UB-scription in at once, and keep pace with all that is transpir-ing in the ranks.

NO. 788

#### Their Status in the Present and the Future.

Your ably conducted and progressive! paper ought to be appreciated by all ad-vanced thinkers, and especially by Spir-itualists, for two reasons at least. It is the cheapest paper devoted to they spread of spiritual truths, published ing 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 re-spect; and advanced thinkers certainly, could be much profited by a thorough investigation of its pages. Here in Los Angeles, "City of the An-

gels," 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 counterfeit, 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 stu-dents of the occult or the psychical relations, is making great inroads into the old system ,and is undermining orthoboxy, 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; hat 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 essential point untouched; some great force, index or gauge to measure and to fathom, 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 by the five physical senses, and is very fleeting in its period of stay; and behind all these physical or seen forces, there is the soul, the finest expression of nature, that must sconer or later take its departure into

sooner of inter-take its departure into realms invisible. The soul is the fruit, and it must ripen and mature in conditions far finer, fitd in inore, shereal substance and surrounding than earth can give. There are unchangeable laws governng this finer life, and the soul principle in its upward flight through the eterniies, 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 solutions, all in time obey

nearer, the treasures it has so toilfully

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

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 shadowy 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 its pitiful dis-illusion 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 apertures comes beauty and truth to the soul.

But if the door open not it will go back to its prison and its regret will perhaps be a loftier verity that shall never be seen, for we are now in the regions of transformations whereof none 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 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 ugliness wrapped you round, as your lears fell.

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 inde-scribable, unnamable force that has naught in common with this world, a mysterious, inexhaustible spring of the other life, whereat you may drink for

the rest of your days. And yet will you have rendered no astistance to the untiring queen, other thoughts will have filled your mind and will be without your knowledge that the act will have been purified in the sl-lence of your being, and will have nown into the precious waters that lie may sail even into our thoughts.

Civilization widens and intensifies the demarkation of society. The

till the soil.

the motto, 'I pay for all.' "

A large majority of mankind live their lives in obscurity and 'in "a the pleasure and enjoyment of his wife, the queen.

old order of things can everywhere be seen clianging-giving place to plumb with that line of justice. the new. Many think we are upon the eve of great and important Norwich, N. Y.

in the great reservoir of truth and beauty, which, unlike the shallower res- tral channel of love. ervoir of true or beautiful thoughts, has an ever unruffled surface, and remains for all time out of reach of the breath of life.

We can form no adequate conception Spiritualist, New Thought and Liberal of what this silent activity of the souls Meetings.

that surround us really means. Per-insp you have spoken a pure word to one of your fellows, by whom it has not We are well blessed in this great me-lost, and dismiss it from your mind, son with spiritual and liberal meetings among the Puritans, there were at least Is it not strange that these large or-But one day, peradventure, the word to choose from, and one need not go comes up again extraordinarily trans. Into the doors of an orthodox church

Above all, there is the wonderful cen-

NEW YORK NOTES.

MAURICE MAETERLINCK ! .

a dozen.

"The Pilgrims were

comes up again extatorimany that into the doors of an ontodox children into the relations whipped the warkets. Murray Hill are crowded Sundays to iterred, and revealing the unexpected unless he so desires. fruit it has borne in the darkness, then Silence once more falls over all. But it grand spiritual truths every Sunday at er, to their eternal glory and thonor, ning to think and read more as time matters not—we have learned that the hall on West 126th street. Miss never persecuted anybody for his relig-goes on. nothing can be lost in the soul and that Margaret Gaule also demonstrates im- ious opinion. There has been considerable discusterred, and revealing the unexpected unless he so desires. fruit it has borne in the darkness, then Nellie Temple Brigham is giving her even to the very pettlest there come mortality at the Tuxedo, Madison avenue, every Sunday, and both of these The Puritans tried to stay in the old

moments of splendor. It is unmistakably borno home to us ladies have large gatherings. 

been given with the thought and Rev. Hugh O. Pentecost has.a breadth of which he is such a manter. large following every Sunday at Lyric Dr. Savage stepped dis from his Hall. Swami Abhedananda is giving course yesterday and gave a discourse Sundays a series of lectures on the Velarge following every Sunday at Lyric Hall. Swami Abhedananda is giving

course yesterday and gave a data builds a series of rectars of rectars of the te-on "Pilgrims and Puritais". He said, danta Philosophy. "At Plymouth the pilgrims stabilished Dr Felix Adler gives his lectures ev-the most numane as well as the freest cry Sunday before the Society for Ethgovernment then existing on the earth. Ical Culture, at Carnegie Hall. I some-

Is it not strange that these large or-

thodox churches on Fifth avenue and "The Puritans whipped the Quakers, Murray Hill are crowded Sundays to

nutera sion in this city about Miss Mary Caldwell, now the Marquise de Monstierschurch and reorganize things from the Merinville who has renounced Catholicism and returned to the Protestant church. This is another case of prochurch. This is another case of pro-gression. It all comes of research and trying to find the truth, for the "Truth will always prevail," it may be smoth-ered for a while, but will reach the highest planable in the ead. New York, J. CABORNE LUNT.

the viriter 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 of the coming transition of the President, is a suggestion to some Guiteau or Czolgosz, to repeat their terrible crimes. Suggestion in therapeutics is known to more powerful than medicine, either for healing the sick, or for destroying them. These prophecies are fraught with grave danger to the undeveloped 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 all that is good, let us keep from suggesting harm to the offi-cial 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 always a great difference—a hiatus too broad to e 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 rue American. Unless it does this our 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 sien toward the joal, let us suggest, unitedly and heartthat President' Roosevelt is not only going to live out his full term, but that he is going to give our Nation one of the bost administrations it has ever ad. Let us say daily, in the silence of our souls, and forcibly aloud, when we ear direful predictions of his violent leath that he will live-live on in perlect health, and with a clear brain, to ao 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 or the head of our Nation, - This is our

duty, fellow-Spiritualists, and we must meet it as patriots, if we desire to continue our enjoyment of our present molety of freedom.

This is not written in any political sense whatsoever. 'The writer's politial views are well known, and he is by o means a hero worshiper, hence he is not actuated by any spirit of partisanship. Pairlotism is beyond partisan-ship, and the defeat of one great poitical party does not make its adher onts trailors, nor dows it make them nesimistic followers of Schopenhauer and Von Hartmann. It is not Roosevelt's ersonality as a man, but Roosevelt's personality da the embodiment of the spirit of America, that the writer deprotect.

Hvery citizes owes it to his conscience

this great soul principle and power 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 ridiculous and unnatural Ro-man idea, that man's right to immorialty rests upon so unstable a 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 dironicled the incident that the "angel of the Lord" appeared to Joseph in a dream; and notified him who the "Holy Shost" was, for Joseph it seems, had decided to divorce himself from his esooused Mary.

We see considerable of the Japanese here, there are more than 2,000 of them n 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 1647 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 externi-nate the malicious dictrine 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 that is moving 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 peo ple 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 con quest 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 Eu-

rope, 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. time, on very strong lines. 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, 1909. 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 Spirit-. ualism, HARRISON D. BARRETT, President N. S. A.

Pittsburg Pa.



Through the Mediumship of Dr. Millard F. Hammond.

ner

see all you desire."

ions are right."

my brother, for it is night on this por-

me, the woman the man addressed as

Julia, said in her lisping childish man-

"Bwaves and squaws, I fink if Bwave

"Impatient," several people said; all

"Im-pa-tient. Dat's it," said the wo-

"Well, what more can we do than we

The woman was silent now for a long

stood, or were suspended from the wall

there. I began to grow more impatient

and looked towards my teacher, who

nd placed her hand on mine as it rest-

she

#### PART TWO-CHAPTER I.

#### Offensive Officiousness.

When I awakened 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 fint, 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 gentle-men. There was a peculiar lamp on

Porter would teep still long 'nough, some of the medies tould see somefing another table, that appeared as if it was dood. made of glass, and it was filled with what looked like water, and it had in As the woman said this, all the peo ple laughed, and she clapped her hands it what resembled a piece of cloth that and giggled in simple childish glee reached from the water up through a while the man called "Bwave Porter," machine, composed of what seemed like said in a loud tone: gold, and a blaze of light was inside of a bulb of glass, which looked like a 'detime you or some of the sperits ought canter inverted, with the bottom to begin to do something; we have sot broken off; the light was equal to that here over a hour now and have got made by several candles. I saw all nauthing." there was in the room at a glance; the "You are too-too-im-. What do room seemed as light as if it was full you tall him?" said the woman. day, and I could not see any need of artificial light, although I also noticed peaking at the same time. that dark-colored heavy paper hung before all the windows.

man, while she clapped her hands in glee. "You ought to know by dis time, While I was wondering what the scene before me represented, one of the Chief Porter, 'at it takes heaps of time men said: "Let's sing something," and o dit 'ditions right; many spirits are with one accord they commenced to here, but dey tan't 'munitate until 'dising an old familiar hymn, that I used to hear in the meetings I attended with my mother. It commenced with the have?" the man asked in a vexed tone. words, "Nearer, my God, to thee, nearer to thee." They sang one verse, then they were quiet for about five minutes. time, and the monotony of the scene was broken only by an occasional sigh At that time one of the women who sat by some one of the company, and the facing me said: "Oh, I see a star." Then one of the men said, "That is quick ticking of a small clock that stood on a mantel shelf back of where I good. Where was it?" The woman then said: "Right over there;" at the sat. I supposed it was a clock, by the dial and hands on it; but it was unlike same time, she pointed directly at me. the ones I used to see; they were large, "Oh! Don't break the circle, by rais and square, and usually very tall, and

ing your hand. I tell you it won't do. I tell you it spoils the conditions and in the corner of the room. I noticed breaks the circle all up. It is no wonby this one that it was half-past ten der we can't get good results.'

and I began to be tired of the proceed-I sensed a chill, and shuddered, as a ings, and felt a kind of disgust at all man said this, in a very commanding had seen or heard so far. It seemed manner, and looked at my teacher; and very much out of place to hear a fullshe faintly smiled, and motioned me to grown woman talk like a child; a seat just back of a small woman. used such mixed phrases, and such pe-This woman seemed very nervous, and could not sit still; her hands and feet culiar words that all I could think of was a small Indian child beginning to were constantly in motion, and fretalk in a language she did not underquently she would shiver. like one very stand. I thought she had spoken rather The company continued quiet for cold. abruptly to the man, and he seemed to five minutes more; then the man who take what she said as a rebuke to him. appeared to be spokesman, and had He yawned, and stretched his legs unspoken so abruptly to the woman, said: der the table to the detriment of some of the dress of the women who sat

"Julia do you see anything?" The woman, who could not sit quiet, answered, talking like a little child, and with a lisp:

still retained her position that she as "I thhe somefing 'at lookths like sumed when I was seated; she had shown no impalience. As I turned my bwave an' squaws.' "That's good. Can you describe em?" said the man. "No," she said, in a squeaky voice,

face towards her she approached me ed on the back of my chair, and said and a long drawling manner, "I fink

there is too much big 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:

whom she styles 'Bright Eyes,' believ-"Not yet; you will have plenty of time to satisfy your curiosity. Please watch these people; they will soon indian child that is doing the talking, make it interesting for you." As she said this a rather loud tone of

# THE PROCRESSIVE THINKER

"What! so soon?" several of the comnany said. "Ess, my meed's tired, an' she won't let me tome adain if I stay too long. Let the Phillips stwa be 'trolled, now she can div you tests, an' I tan't. Dood pight, all yous bwayes and stwas."

"Good night, Bright Eyes. Come again." This last speech was made by several of the company. Then Julia wriggled and twisted in her seat, and brushed her face with her hands for several moments, and said in a quick manner in pleasing tones, as she adjusted her lothing, and yawned. "Gracious! What have I said and done? I didn't mean to be controlled

tion of Aer, and most people have re-tired for rest; besides, the house you here to-night." once lived in has long since been re-"Don't be alarmed, Miss Trowbridge. moved, and where it was a far different Bright Eyes has been here. If you structure now stands. Be patient here would not fight her so, she would come a little time, and I assure you you shall easter, and do much better; as you are more fully developed it will not be so While my teacher had been talking to

hard for you." This was said by a large fleshy woman who looked to be about fifty years old. She had been very dignified all this time, and the kindly tone of her voice as she gave her greeting and advice to Julia, or Miss Trowbridge, as she called her, indicated that she was

familiar with the work. She proved to be the "Phillips Stwa," or squaw, as my teacher informed me, that Bright Eyes had referred to. She passed her hand over her eyes several times, and with "I think, Bright Eyes, that it's about a slight tremor of her body, she cleared her throat as if in readiness to speak and in a heavy masculine voice said:

"My friends, we come here tonight to bid you all welcome. It affords us great pleasure I assure you, to be able once more to take possession of our dear instrument; and while we do not know as we will be able to give you anything that will be of interest to you. we will do the best we can. There are many spirit friends present, and. we will try and describe some of them .. If it afforded you as much pleasure to receive the tests as it does your friends to give them, I am sure you would give them more and better, opportunities than you do. I hope all will recognize what I give, as fast as possible.

"The first one that presents himself to me is an old man. I should judge that he was about sixty-five years old; of rather large stature, broad shoulders, somewhat stooping, and his dark hair is streaked with gray. His eyes are light. He has a large nose, a rather pleasant expression. He has been gone a long time. When on earth he was a farmer, I judge. He passed away with pneumonia, and says he lived in Hope town, and his name is John. Can any one recognize the spirit?"

One of the people said, in an excited nanner, "That is a good description of my grandfather. I was a small boy when he passed out, but he was about that age, and he lived in this town. His name was John, and he died with pneumonia. Can you get his other name?"

"I could not catch his other name. will try to get it," said Mrs. Phillips. She remained quiet for a moment,

then said: "His last name was something like Allstone, or Rallstone. I am unable to get it exact."

"Ralistone." said the man."That's it. My grandfather. It's the first time he ever came to me. That's a very good test. I thank you.' As he mentioned the name of Rallstone. It seemed to me as if I must go to him and shake his hand; that being my name, and this the first time I had

"Do not let your disgust get the full control of you; these people are doing heard it spoken since the terrible night better than they know. This woman is of the shipwreck, when I had been adnot responsible for what she says, or dressed by one of the mates. I turned how she says it; it is her hidden self to my teacher who said:

that is expressing itself. The psycho-"Now is your opportunity. Do as you logic influence of the others has been would like; the vibrations are quite. exercised over her to that extent that harmonious, and I think you will succeed; I will assist you. But first you gross material things have for the time een shut out, and her own simple nahad better desire to be dressed in the ture shows itself. She calls herself garb of a sailor, that you may be the controlled by a little Indian maiden, whom she styles 'Bright Eyes,' believ- "What shall I do? I do not under-

stand you," I said. "Let your mind recall the manner in

when he was a young man, and his pa-rents bever heard from him; that the reason why they never heard from him was, that he went to sea, and his ship was wrecked. He was frozen, and passed lout among the icebergs of the

South Sea," Ei "That is so, every word of it as far as I know," said my nephew, with much enthusiasm. "I have heard my father tell thestory many times. It was sup posed that my uncle John went to New York City and got in some scrape and was killed, of was put in prison under a dvancement by their appearance. 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 tope ld will come again."

My teacher turned to me, and said, as she smiled: al-"How do you like the record of your

life, as told by those who remain on Aer suppose it to' have been?" after the earthquake a fire; but the "They have a poor opinion of me

Lord was not in the fire; and after the sure. But will you please tell me how fire a still, small voice, and it was so, when Elijah heard it, that he wrapped this woman could so correctly tell the story of my life?" She says that I told her. Did you his face in his mantle and went out and

stood in the entering in the cave. And not hear her say so?" behold there came a voice unto him, and said, What doest thou here, 'I heard her say so, but I did not

hear you tell her," I said. "And yet I did. I did not address her Elijab?" n audible voice; but as I was able now tations, viz., to prepare for the receiv to send to her inner self-that is, the ing of spiritual truths. continuous part of her individuality, my thoughts; and knowing that you had not yet learned the law of telepathy, I demonstrations are passed, the soul forces are sufficiently stirred in action took the responsibility of telling the to crave inspirational truths which will story of your life." "For which I thank you, my teacher."

"I know you do; it is needless for you to ask me how I know; I saw you were going to ask me that question; but as you have witnessed the law of though transference or telepathy many times, you must by this time begin to have some idea how the law works when I answer your question before you fashion them in words. If you will study, you, too, may enjoy the same privilege In the same manner I have told the me dium, Mrs. Phillips, your history; and am glad we were privileged to approach her, for she is a worthy sensitive.

We could not approach the one they call Julia; she is too crude and ignorfor the oppressed as it is voiced and taught. Not that all people oan be ant. It is a pity that the people will allow such crude persons to assume the reached by the voice or pen of those positions of sensitives or mediums; who thus receive and teach the word they should compel them to wait until nay; it is by the vibratory method that they are educated up to a proper sphere all great changes are outwrought. where they can understand even a little of the law of intercommunion of spirit with matter: and only allow such expanded and refined intellects as Mrs. Phillips to act in such capacities. But they have had only a little experience on Aer yet; when they are as far advanced here as they are on some of the other planets, they will only accept as their mediums those who fit themselves for the great and responsible position. Mrs. Phillips is educated, as that goes on Aer, and that helps her much in her

position as a medlum." "Why do you say they are doing better than they know?" I asked.

Because they are furthering the pos sibilities, of ocommunication between their sphere, and the more advanced; ers together for the common weal. they have but, faintly learned of the fact: if is forded upon them by the law of expanision; they are ignorant of the working, of the law, but like machines, they do what they have to do. There are many here yet who are not acquaint-Before long this higher system of tel-egraphy will become an established ed with the fact that their friends can. under proper jconditions .communicate with them; often such, through vague curfosity are led into their meetings, or circles his they call them, or into the be brought into intelligent use. cometh to pass in the near future that presented of some medium or sensitive; messages will be flashed from immorall of which may be as crude as that tals to mortals as now they are which fye, have witnessed here. While it is crude, it serves as an incentive to, such; and like all on Aer, when hungry and he 'receives' very little to eat. he will strive to get, a full meal; then he will eat enough to satisfy his hunger. Even their best mediums are crude; most of them give very little study to the laws governing their work, and few and beneficial withal.

only try to control themselves against outside influences or vibrations. There is a people on a certain part of Aer. called heathens by some, and Hindus by others, who although hampered by idol-

THE PAGAN. A LESSON. My wife and I are peaceful folks and Mental Exchange the Motor Power for attend our own affairs, We attend to our own busines General Weal, others attend to theirs. A close examination of ancient and

We are not endowed with riches, neither are we very poor. modern demonstrations proves conclu sively that they are the same in method We try to keep our conscience clear and purpose, and that now, as in olden times, such experiences and demonhence, get a living sure. We treat our neighbors decently, and of strations are prepared for; that they

course, we like our friends, are marked in their ratios of spiritual If we do them any injury we try make amends. To illustrate: Elliah's experience as We pay our doctor promptly and our recorded in the 19th chapter of I. Kings

grocery bills, and such, serves. Being commanded by the word of the Lord to stand upon the the But because we do not go to church we are not counted much mount before the Lord, a great strong wind rent the mountains and brake in

the Lord was not in the wind;

eral usetulness of the individual

sion to planes when intercourse

to those heights become partakers of

these ideas and truths and the work

thus becomes properly incorporated

progression is in it.

All our children are respectful, when in pieces the rocks before the Lord; but school or when at play. and And it's a little disappointing to have after the wind an earthquake; but the other people say: That is such a moral family, for they not, keep your money. You decide. Lord was not in the earthquake; and

get along so well, shome 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 This is a clear illustration of the uses of phenomenal spirit manifesfears a good result,

For he lives the life he preaches, with out fear of any cult.

After these stages of phenomenal He is guided by no master but the God that is within, Being mostly in the right, he has

fear of mortal sin,

strengthen them so as to enlarge the circuits of mental activities and gen-His life is one long day-spell in heaven that's provided,

to shame they do not go to church, but mount the spiral stairway of progresviews are not one-sided.

We would say to our good .church the still small voice within and that

which is directed thereto from without. friends, to the pagan pay attention, is possible, and proves that the Lord, or He may teach you a wise lesson, one of which we might here mention, better said, the spirit of truth and true Of Moses and his father-in-law, a pagan

The word which enlightens, strengthlong ago. In helping make Mosaic laws old Jethro ens and inspires confidence, is that

which truly comforts and is realized as was not slow. divine truth. It is the voice of God or You will learn from the old bible, in

spirit and all that is so received by any one is meant for a blessing for all neo ple and becomes a power of salvation

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.

After a number of mortals have been They had no fine church buildings, nor eceptive to higher truths, then such were members out for pelf. truths are lodged in the mortal mind realm. The world's brain is then They put everything into a fund and put it in a bag, While attending to their duties they'd charged with it on its graded vibratory ines and all who soar in mind and spirit

no bother with the swag;

In those days the Jews, the good men into the general thought and uses of the people, inas much as among the truly

left it in the lurch, studious of earth there are those who They crucified its leader, and church \$1.50 postpaid. are not spiritually-minded enough to re people of to-day ceive such inspiration, but have the

Would follow their example if, they tact and strong will to put the word forth in its best form to gain recognithought that it would pay. So don't worry about the pagans, don't

tion and acceptance. This is reciprocal activity of the right kind, all are laborlose any needed sleep, If there's a heaven beyond this earth Already communication between the we think they'll get a peep.

mortals and denizens of the immortal While some poor deluded mortals that worlds has had its scientific demonhave guarded well the door, strations, so to say, and the proofs of Will, in the great hereafter, get what its claims are accepted as conclusive. they were not looking for

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voice for her, at which I was somewhat surprised, for her previous conversations had been in a low sweet tone, none of the people seemed to notice her and she continued in the same loud

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

"Why not?" I involuntarily said. "Your question will be fully an swered 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 fright-ened, 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 train o' cars."

I did not know what he referred to. but thought he was very officious, and that it would be much better if some of the others could do the work that he did. My teacher said:

"He is too positive and crude a person to be a leader."

Let's sing again," said the man. they call it a spirit, has talked through them, they take the statement of oth-Then he commenced the second verse ers, and thereafter claim they are conof the same song, and one after the trolled by the spirits; often ancient; freother of the whole company began until quently by those of a foreign birth, ocall were engaged. They made poor mucasionally by some friend, and always by another person, when in reality they sic, with very little harmony; it reminded me of a singing-school in my childare not controlled at all, except by the hood days. I said to my teacher:

psychological influences of their imme-"I cannot see why they should make diate surroundings; or the many varied vibrations of either harmonious or disso much noise. Do you know why they do it?" cordant material things.

'It is the best they can do, my brother. They desire harmony, and this man who assumes to be leader. hears with himself so crude an atmosphere that he jars all; and while they do not increase the harmonious vibrations of the general atmosphere of the room it serves to occupy their minds for the time, and thus their purpose served, so the spirits can impress the sensitives with their presence."

"Spirits," I said. "Are there spirits here, beside ourselves?"

Yes, many. These around the table At this juncture, Julia said in her childish manner: are not freed souls. We are now on Aer, or earth, as you call it; these are "My medy is not in dood 'dition this some of its people. Do you not see that they are dressed different from us? night: she has had too much big work this day. Her chief don't like to have me 'trol her. She's 'fraid folkses will laugh at her, too. I don't tare-'uold This is what they call a spiritual circle; they are for the purpose of making the 'oo, stwas and bwaves? I fink I do conditions right for released souls like you and me, to communicate with them; that is, that their spirit friends pwetty well for a 'ittle dirl. Don't 'oo? fink I'll do better when I'm big like can come here and identify them

"We don't care anything about her selves."chief; it is too bad she has to work so hard. We think she is doing first rate, "I do not understand you," I deliberately said. 'You will, presently; we will have a Bright Eyes. We are glad to have you

epractical demonstration of how released come.' This was said by one of the women at souls can communicate with those yel the table; and after a little time, she

in the gross body of Aer. Although you do not recognize any of these people continued, by saving: here, or the surroundings, yet we are "Can't you tell me something?" "What 'oo want me tell 'oo?" now near your old earth home; and some of these people are descendants of

your parents." "Are we now on earth? Have we traversed the vast distance you told me another of the company said .about? I do not care to stay here long-er; let us go to my old home, so I can "She'll did him; all right." At this speech there was a general once more view the familiar scenes of

laugh, and Julia jumped and and clapped her hands, and said: long ago." B would be useless for us to go now, "I'm doin' now."

ALL STATES

when it is not, as you can see." "But, why should she talk such jarwhich you were dressed when you were on the ship," she said.

gon? I am led to believe that an In-I did recall the dress I wore when I dian child could not talk as foolish as was a sailor, which, as I thought of it, she does. I was once acquainted with seemed to cover my person, and being Indian children, and played with them so different from my gauzy robe that in my childhood. They could talk the t replaced, I feld uncomfortable; be-English language some, and they did side, it seemed filthy compared to my not talk this way. I can not see any robe; but my teacher informed me that representation of an Indian with her." it was only in effect for recognition, and "Not being familiar with the race

their companions as another

way, for some are really under the influ-

ence of feed souls: at such times they

are controlled or psychologized by some

individual who understands how to con-

centrate his own will force or personal

"Oh, something good," said the wo-

"Tell her about that 'brave' of hers.'

giggled,

have learned to call it."

would disappear when its use was gone. called Indians, and having much sym-Then she told me to stand by the side pathy for the race, because it has been of the man who had recognized his forced to give way to the grand march of civilization, which was inevitable grandfather, for this man must be my ephew. I took my stand beside the according to the law of progression of man, and took one of his hands in all races, she, like many others on Aer at this time is ignorant, not only of mine. As I did so, although he did not seem to realize my presence or my the law of communion between freed touch, there passed through him a shudder as if he had the ague, and souls and those yet in the crude material body, but they are also ignorant of placing his hand to his forehead he their own true selves, and cannot disreeled and trembled, and said in a loud criminate between the crude consciouswhisper: ness of material understanding of

"Why, how funny I feel; I should things, and the finer intellectual yet unthink I was standing near a cake of ice. onscious further developed state of My left hand, and arm are numb.' heir individualities, the two conditions He extended his hand towards a woecome mixed. At times, the true indiman who sat near him, and said: vidual comes to the front, as it always "Feel of my hand."

does in what the people call dreams; then such a person is looked upon by She clasped his hand, which I ald, and as her hand came in contact with his she screamed and said: then it is that, having been told by their friends that another person, usually

"Oh! my; It's like taking hold of battery: I wish you could all feel it. Then addressing the man, she said, "Do you feel cold now?"" "Yes. I am freezing. What do you suppose the matter is?"

You are a good physical medium, sir. but you do not know it." "This was said by Mrs. Phillips, in the Reavy masculine voice; and continuing, she said:

"This influence comes from, a young man who passed from this life many, many years ago. He looks like a sailor, and has the ways of one. He stands by you, and holds the hand that is so "I would not have you believe that none are ever controlled in any other numb. I think he is a relative of the

spirit I have just described; he bears a amily resemblance "Can you give his name?" the man

asked. "Not yet; this is the first' time he has

vibrations on another; in that instance ever come, and he is not familiar with the subject, or medium as these neonle the laws of control." would term it, is usually shut out, or is At this time, my teacher came and unconscious, or is entranced as they stood at my side; and as she did so,

Mrs. Phillips clasped her hands before her face, with her elbows resting on the table; as she did this, she smiled, and with a wave of her hand, she said slowly and with much seriousness:

"It is with much pleasure we welcome you to our humble circle. Please give us your benediction, and as you depart leave with us that sense of beatification you bear with you now." Then with a long sigh she continued in her natural "Oh, my! That is the most beautiful spirit I ever saw."

Whom are you talking about? Is it the sailor?" said my new-found nephew As he said this, my teacher placed her and on his head, and directed her gaze at Mrs. Phillips, who said in answer to

his question; "The sailor is a fine looking man, but he cannot compare with the lady who omes with him. She is dressed peautiful white spotless robe: her hair s like gold, while her dazzlingly beauti

atrous, ignorant, and useless worship, yet they live near to the law of expansion, in that they faithfully regulate their diet, and they have far better communion with spirits than these people here do; but they do not attain that broad plain of expansion that is styled civilization that the people in this country do. If these people here would unite their better and broader civilization with the Hindus mode of living, they would make a greater success in their mediumship.

"But give your attention to what is transpiring here now. Mrs. Phillips is about to give another test." Mrs. Phillips now said; "Here is a

spirit of a woman; she is of slight stat-ure, a small face, dark blue eyes, light brown hair, a pleasing expression and gentle manner: she is between thirtyfive and forty years old, and I should for craved and purposed results for specific and general weal. think that she passed away with a pulmonary disease. She looks wasted and thin, and I think she was sick a long time.'

"Can you give her. name?" . Julia osked ...

"That is a good description of an aunt of mine," said enother woman.

"I should say it was my sister," Julia said, fretfully.

"Has she a scan on her forehead?" "Ked the socond woman who spoke. "I cannot see her plain enough to see any soar; and I cannot get her name," quoted as proof of the corruption that the nossession of the ballot will work in the nature of woman. answered Mrs. Phillips, and continuing conclusion let us recall a few facts. I she said, "Lawish I could; but I cannot always get names. I wish I could, but spirits coming here have to come so has been estimated that there are 500. quickly, they-do-not have the power to

always make themselves plain. "Oh, I wish my friends could come to me," said Julia, with a sigh. Then, me, said Juing, she, said, with a heavy ac-cent on the word we, "I do not see why we mediums hever get tests, as other people can. I, can't." "I very selflop, receive anything from any of my spirit friends," Mrs. Phillips

the enormous amount of fraud attend-ing our elections. The whole field of spid.

### be (To be continued.)

CLUBSPUCLUBSI CLUBSI CLUBSI Now ignthe time to get up Clubs. Those who join; a club of ten can secure Those who join a club of ten can secure The Progressive Thinker one year and a premium book for \$1.10. The book is an actual gift. There are four premium books you can gelect from: "The Great Debate Retween Rev. Moses Hull and W. F. Jamieson": "Vol. 3 of The Ency-clopedia of Death, and Life in the Spirit World"; by A. Wanderer. In the Spirit Lands", and "Spirs of the Ages", by Dr. J. M. Pechfes. The one who gets up the club can have the paper one year, and any two of the premium year, and any two of the premium books in our list, which he may select.

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was arrested for huving 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,

rote-buying remains untouched.

ponsible for it, it is only one part of

worthy of special mention that one man

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

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MOST EXCELLENT REASONS

Why China Hates the Missionaries.

In China nothing is more complicated or more difficult of solution [as set

forth in the Chicago Tribune], or traught with more danger, and there-

fore more urgent of a speedy solution, than the missionary question. It is com-

plicated bucause it involves not only

the question of religion but the ques

toms. It is a conflict between an un-

compromising faith on one side and of

an equally uncompromising faith in its ethical phase on the other. It is a con-

flict conducted by people in pursuance to a divine call to spread the light of

the gospel of their Lord in the midst of

a people at once the proudest and the most conceiled in the world, a people

with a devotion to the faith that neither

bayonet nor cannon nor even the sack-

ing of their capital is sufficient to

Nothing can be nobler than the mo

tive of the missionary in his willing-ness to sacrifice life itself in the service

of his Master. Yet nothing could be

more lamentable than the outcome of

missionary effort in China when we re-

member that for the death of two Ger

man missionaries Germany seized Kaio

chou and a whole province. And fol-lowing the maltreatment of a French

missionary a French gunboat appeared,

demanded and got an enormous indem-

nity and also extensive mining and in-

The Chinese believe in their bible as

sincerely as the most orthodox Chris-tian does in his. They believe it con-

tains all the wisdom that is worth learn-

ing in this world. To suppose there should be anything else would be equal

to telling a Christian that there ought

to be another addition to the new testa-

ment. Yet the ductrines of the Chinese

bible are denounced, and other teach

ings are offered that are about as allen

father and mother and cleave to the

wife is alien to the doctrine of ancestral

worship, and the non-acceptance of such

Christian teaching is accompanied by

warnings that pagans and heathens

and their souls will undergo the tor-

tures of eternal and unquenchable fires.

Do you supose such condemnations are

Among the crowds who gather about

the missionaries are some characters

who are unworthy, and who are known as "rice" Christians, men and women

who profess to believe in the teachings

of the missionaries for the purpose of

obtaining the rice which the mission-

native customs, and because they re-

tuse to contribute to the religious and

national festivities. The latter feature

has been made the subject of an edici

which suppresses persecution for fail-ure to contribute, but no official sanc-tion can prevent the local ostracism of

the people or avert the hate aroused

loward the cause of the default-the

duct is sure to have the support of the

missionary in the lower court, and the

gunboat support in the court of last re-

The assumption of social and official

hank by the missionaries, is another

source of annoyance. Riding in green

chairs, the royal color, and reserved

only for the officials, was assumed by the missionaries, and by treaty de-

manded and secured to the missiona-

These things, I take it, are the chief

causes of the outrages and hatred of

the Chinese toward the missionaries.

Now let us look at the methods of prop-

egandism adopted by the missionaries

as viewed from the Chinese standpoint

have not yet agreed as to the Chinese

word to express the single Deity, and,

ns a consequence, the Jesuits, the Eng-

lish, and the Americans have each em

In the first place, the missionaries

The native convert guilty of miscon

The native converts become objects of odium, not because of their new be-liefs, but because they have forsaken

palatable to the Chinese?

aries dole out.

missionary.

For instance, the command to leave

to the Chinese mind as air is to fish.

dustrial concessions.

shake.

CUS

sion of political rights and social

## THE PROGRESSIVE THINKER

#### Bible Believer on Endless Misdry. B. F. UNDERWOOD TAKES EXCEP. PUBLICATIONS TIONS. Bpiritualism, Materialism and Monism. The editor of Secular Thought, a

sumed that Materialism is monistic ence between the two systems.

Spiritualism may be just as monistic as Materialism, and Idealism just as monistic as Realism. The conception that material and mental phenomena are manifestations of a common underlying reality, is thoroughly monistic. According to James Sully, Monistic solutions are those in which the mind is looked upon as a property or mani-festation of matter (Materialism); where matter is made the outcome of mind (Spiritualism); or, in the third place, when mind and matter are taken to be opposite sides of one and the

same proper). Monotheism, as a theory that every thing was produced by God, is a thor-

Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

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Cal., and the following article from its columns indicates great progress in the cultivation of common sense:

#### Endless Misery Unreasonable.

`Endless misery is unreasonable because it has no object. All punishment must have some object. It must either be for the reformation of sins of infirmity. Theft to increase gain is worse than theft to prevent the offender, the good of the community, the prevention of crime, or the starvation. If their guilt is infinite all must be beaten alike. vindication of the law. But endless misery could not be reformatory,

as all punishment to be reformatory, must be limited. It could not be may be said to be infinite, because of its object; the least penalty that is for the prevention of sin, as endless suffering is based on endless sin- inflicted by God may be said to be infinite, because of its Author. ning. In fact, it has been taught that sin will increase throughout eternity.

the saints in heaven from sinning. Surely the saints would not need the sight of burning sinners to impel them to serve God.

And as for endless misery being a vindication of God's. justice, it would be on the contrary an exhibition of vindictiveness, and a manifestation to the universe of the folly and weakness of the being who had appointed it. Therefore, endless misery is unreasonable, and incapable of being harmonized with the perfection of God's moral attributes; hence should be rejected.

The whole question of eternal torment turns upon its congruity with God's character. If God be just He is incapable of injustice. And, moreover, unless He is altogether unknown (in which case we have no right to judge whether He is just or unjust), these terms have the same Jupiter. Puny the virtue, it will think, and not worth the nursing, that meaning when applied to His government that they bear in the judg- requires a perpetual flame of crackling sensibilities to keep it warm. ments of our own consciences. To say that His arbitrary will creates the distinctions between right and wrong is to identify might with right. elemency, has not wisdom and power sufficient to control his subjects That right and wrong inhere in the very nature of things seems like an without becoming himself the chief malefactor of his domain! Better axiomatic truth. To deny it is to deny the freedom of will that lies at that his government should end in the extinction of all his subjects than the base of all moral distinctions. For will involves power of choice, that any should be saved by an act, which, to their contemplation, must and consequently, as an alternative to all its determinations, the possibility of choosing their opposites.

So that, if God's will can cause an act to be just, it might, by its su- liver us. preme liberty of decision, have caused the same act to be unjust. In No saint would esteem his individual felicity worth the pangs that a that case, all that we now abominate as vile and loathsome would be single reprobate may suffer in an endless damnation. deemed pure and lovely. But, even then, unless human nature were If God permits sinners to continue in evil and pain, without any ulteradically changed to correspond to the Divine caprice, the mere decision rior purpose of good to be accomplished thereby in their characters, if of the Divine will would constitute no obligation to obey it. Obliga- can only be because ovil and pain are His will and pleasure, and such tion implies conviction of right, and, only as authority acts through to a degree indicated by the duration to which He protracts them. But such a conviction, is it distinguishable from brute force. Because I am a king who loves pain and evil answers to our notion of Satan. A god, weak and God is strong, does not prove that I should obey Him any therefore, who perpetuates them for his own gratification would be the more than its superior strength obliges me to obey any other power, imperial Satan of the universe, and Satan his prime minister of mischief. however nefarious its commands.

If it is wicked for me to violate my moral convictions, under the woe, and antagonize His will and triumph over it, His creation of them threat of an earthly despot, and simply because of his ability to execute could not have been voluntary, and must have been coerced by some it, it were equally wicked to violate them in submission to a heavenly more potent necessity of evil. despot, who gives no better reason for his authority .----

and that by a different choice it might have transposed their natures, we bolized by the most excruciating pain the imagination can paint, since are confronted with the strange conclusion that mankind, remaining as that pain were as the gentle tickling of a nerve compared with the infithey are, might have had to do just what they thought unjust, and wor- nite reality.

stincts detested as a devil; nay, and likewise to declare this very contra- escape, or bottom to its depths of anguish. Over it drive unsubsiding diction in their consciences a most wise, holy, and laudable "arrange- cyclones of tiery spuines swept from its surface. High its billows dash ment.

justice. He wills right because it is right; the right is not right because fire. They burn, but are not consumed; they burn with a preternatural He wills it. This definition, however, presupposes in us ideas of justice, sense of heat, having organisms miraculously refined for suffering. or right, previous to an acquaintance with the will of God, and regulat. Fire runs in their veins; fire fills their lungs; fire mingles with the subing our sense of obligation to obey it when it becomes known. But if stance of their brains; they are themselves conscious and animate our ideas of right are competent to decide for us whether or not the Di- flames; while over the hot ocean leans the Lord of love (?) to inhale the vine will is obligatory, they are equally competent to decide whether smell of their burning," and as the savory odors penetrate His nostrils, special acts ascribed to that will, possess the righteous property which He rubs His hands with delight and says, Ahal I laugh at your calamity, alone invests it with moral authority; for if they can be mistaken in and mock when your fear cometh.' Still the fiery ocean welters, now their criticism of special acts of Divine government they are less liable flinging aloft its deathless castaways, and now catching them again to to error in their opinion that the Divine government ought to be be drawn into its unfathomable abysses. They have no hope of allevia-obeyed at all. An appeal to miracles will not avail in the least. Mir- tion or decease. Could they see beyond the length of ages it takes to acles may prove superhuman power, but not the righteofisness of that form a planet like ours from chaos, the vaguest dawn of abatement, it power. If it assails our inborn ideas of right, it can be accredited to a would seem to them a beatific vision. They cry to the Lord of love.

gression is to be measured by the dignity of the person offended. An insult to a monarch is more flagrant than an insult to a serf, and an attempt to take a monarch's life is equivalent to a stab at the heart of the whole kingdom.

weak and nervous and injutable as to be susceptible of insult, and so The above is the heading of an orthodox paper published at Oakland, silly as to feel that in order to protect His reputation He must knock every offender down and stamp upon him in impotent rage forever. If all sins were infinite all sins would be equal. But homicide by an

idiot is not as nefarious as homicide by a man in his senses, and the difference of guilt is the difference of capacity to know the nature of crime. The motive varies the degree of guilt. Malicious sins are worse than

"By the same reason that the least sin that is committed against God Another theory assigns its reasons of rectitude to the eternal conse-

quences of evil. Sin is infectious. Evil spreads like a pestilence. The incorceration of sinners in hell would not be necessary to deter Temptation transmits its taint from a single victim to his associates. One man may poison a whole community with his infidel notions.

The doer's responsibility is measured by the ability to foresee consequences, and his purpose to entail them. It is not consequences that justice deals with, but guilt, and the motive must be eternal to consti-

Hypothetical races are supposed to receive benefit from the endless misery of others. Punishment for their benefit would not be a transaction of justice such as pertains only to the relations between God and the sinning soul, but a project of administrative expediency, the ruse and makeshift of police. Very difficult any theory of eternal punishment will find it to convince a soul of earth that it ought to agonize in hell as a spectacular warning to the doubtful morals of the moons of Crazy the god, and to be mourned for, in deed, who, with all his regal demonize his divinity.

From a heaven built upon hell as a supporting vault, Good Lord de-

If God foresaw before creating men that they would eternize sin and

A true description of endless misery would sicken the heart. Phys-Thus, by the supposition that God's will alone creates good and evil, ical or mental, it is equally, real, and because infinite may be fitly sym-

ship, as worthy of adoration, a being whom their most indubitable in- "Think, then, of hell as an ocean of fire without shore for hope or -rolling mountains with lurid chasms between, each chasm a separate But if justice qualifies God's will, it is not His will that determines hell, crest and slope and base alive with souls, sheeted and gorged with nomena in terms of mind rather than

diabolical rather than a Divine agency. Revelation must submit to the same test, since its moral teachings, in And He marshals His elect in their sight to shout, in which they dis-their accordance with the Divine character, are its main evidences of tinguish the voices of parents and children, husbands and wives, Never! who looks gloatingly upon them, Father of mercies, is it not enough? Never!

Hudson Tuttle. magazine published at Toronio, Can-ada, in referring to monistic and dual-istic systems of philosophy recently, as-

and that Spiritualism is dualistic; and that this is the distinguishing differ-To this, B. F. Underwood, in a later tumber, took exception in an article from which the following is an extract:

STUDIES IN THE OUTLYING FIELDS This work essays to utilize and ex-plain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price 75 cents, In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All ques-

mysterious reality (Moniam

oughly monistic theory. The theory of spirit and matter as wo existences, each distinct in itself,

thoroughly dualistic. To say that a system is monistic is not to say whether it is Materialistic, Spiritualistic, or neither one nor the ther.

To say that Materialism is monistic helps us no more to distinguish it from ome of the other systems than does the use of the word "substance" as em-ployed in Mr. Ellis' definition.

The monistic conception is the antithesis of the various forms of dualism. such as that of Descartes, who assumed an extended substance, devoid of thought, and an unextended thinking substance. Monism is in opposition to all systems that have recourse to a plurality of principles to explain mental

and physical phenomena. But Monism is a very general term, and it may stand for numerous theories that differ widely, agreeing only in the singleprinciple theory as opposed to dualism.

There is the Monism of Spinoza, which identifies God and Nature in an absolute substance, possessing, with many attributes unknown to us, both thought and extension. There is Schel-ling's monistic system of transcendentalism; Hegel's Monism of self-evolving logical reason; Hartmann's Monism of unconscious, transcendental will, logically evolving the world; the Monism of W. K. Clifford, who argues that the universe consists entirely of mind-stuff, that that which is extended to the mind and is represented as matter, is mind stuff-in other words, that matter s the mental picture and mind-stuff is

the reality represented, the ultimate, while matter is only phenomenal. Clifford's ultimate mind is mind-stuff, out of which the complex forms of thought and feeling are built up. In this ingenious theory, so often erroneously labeled Materialism, the hypo-ethetical atom of matter, only the mind-stuff is the ultimate fact and the material atom is the phenomenon. Clifford saw the insufficiency of the materialistic theory, and his speculations indicate the tendency to interpret phe-

in terms of matter. Differing from Clifford's Monism is that of the German naturalist, Haeckel, which assumes the eternity of the material atoms and the eternity of their roperties, volition, pleasure and pain, desire and aversion. These properties, he holds, aggregating parallel to the combinations of material particles, form the complex souls, corresponding with the complex structures of animals, including man.

Then we have the Monism of George Henry Lewes—a psycho-physical Mon-ism, which instead of making conscious-

double-faced unity.

outcome of organization, is no

The word Monistic no more distin-

definition of which depends the essen-

From Morris Pratt's Nephew.

With this explanation I think the

ones in the contest will understand who

s trying to accomplish their purpos

and I expect to be there to help estab-

In justice to all parties I wish to say

herefore was the first transgression.

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trials in any way.

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#### tions which arise on that subject are auswered. Price, 50 cents. THE PHILOSOPHY OF SPIRIT AND THE SPIRIT WORLD. English edition. Price, \$1. THE ORIGIN AND ANTIQUITY OF

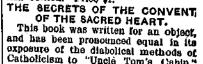
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tation of this interesting subject. Eng-lish edition. Price \$1.



The Jesuits employ a word which means "Lord of Heaven." The Americans prefer a word which means "True Spirit," and the English missionaries use a word which means "Supreme Lord."

The doctrines preached are so variant that they must be perfectly bewil-dering to the Chinese. Not only does this aply within the two great divisions of Christianity, the Roman Catho-lics and the protestants, but especially within the denominations of the latter. At work in China are the Episcopalians, Baptists, Methodists, Christian Scientists, the Churches of England and of Scotland, and of Canada, and lastly, the Mormons, if not the disciples of Dowie. Of course these various denominations are not on good terms with each other and are pronouncing anathemas upon

the heterodoxy of the others. A third method that is repugnant is the clumsy style in which the bible has been translated into Chinese. It is not conducive to wide reading by the intelligent Chinese and it is an offense to all for none require more grace of diction and beauty of style than the Chinese The present translation is to the Chinese mind what a philosophical treat ise translated into broken English would be to the Anglo-Saxon. Then the customs of the ancient Jews have no interest to the Chinese, and there does not appear any sufficient reason why

sionaries. It is unnecessary to state that the position of women in China is different from what it is in western countries, or that the presence of wo-men in China as missionaries is a source of much misunderstanding and misrep-resentation. Women in China have been rigidly excluded from society for centuries, and how must it appear to them to see women from the west employed as missionaries, walking down the street at all hours of the day, even arm in arm with a man, and hear her urging the adoption of a religion in an attempt at Chinese that is about good as the Chinese laundryman's Eng-lish: From a religious standpoint she has about as much effect as Ingersoll would upon the average Presbyterian. Suppose a woman with painted checks and dyed hair, with a shortened dress at both ends, came rapidly riding down the street on a bicycle, whatever hurried lie was told about her would be likely to be believed. And that is about the position of the women missionaries in China.

Yet I would not for one moment say missionaries in China have been a failure or that they have done more all than good, for in the diffusion of secular knowledge through their schools and by the establishment of hospitals, and by the example of their noble lives, which are object lessons of justice and kindness, no sane person will deny that good has been done.

I admire the Christian courage and ceaseless effort of those who have left dear homes and have planted them-selves among the hostile Chinese to give their lives for them. They need are kept in the fleshly tablets of the heart.

Divine authorship.

what it ought to be. Unless we know something of His nature, how are compartment filled with countless worlds. These worlds grind against aspect. we to tell whether a Book that professes to come from His mind and each other, and when all are gone they reverse, and thus continue manifest His disposition be genuine or a forgery. We must know truth through all eternity. And this is the doctrine of future punishment, and goodness. In appealing for recognition of its claims to our moral and this is our Father (f) in heaven. What a grizzly, hateful, hideous, sense it owns the fitness of that sense to determine their validity. If, medusa-headed monster of absurdity! then, among such claims, there be found any teaching that contradicts

the plainest sentiment of justice, it must be rejected as inconsistent with not." the goodness of God. Though one rise from the dead to confirm it, his testimony were vain.

and reason, and can be answered affirmatively only as the penalty is nipotent Nero who arcades eternity with ignited souls that never wane. proved to be in accord with their conceptions of Divine justice.

front to infinite holiness, love, and majesty; and the guilt of the trans- ation of his transcendant atrocity.

In surveying the whole history of mis- multiple personality, that have been in- notable instance of a tertiary personalstons in Chicaso, one does not see a ray vestigated. The multiple consciousness ity it is related that it never slept! of hope until he comes to the Chinese of the individual has been compared in some of these instances there seems American treaty of 1903. In that treaty with a musical composition. The ar- to be something akin to dream life. But is a clause which takes the first great rangement of notes impresses the sense dreams are apt to be incoherent, while step toward the solution of the mission- in a certain way; now, should the com- these personalities, as a rule, act with ary provided that missionaries shall not in- certain notes here and strike out all the logical sequence of normal wak-provided that missionaries shall not in- certain notes here and there, the effect ing life. The fact that a secondary per-terfere in lawsuits, and that no distinc- would be entirely different, although sonality may have abnormal perception shall be made in the Chinese the piece itself would in substance re- tions-for instance, what is called the courts to Christian converts. The con- main the same. That is what appears clairvoyant faculty-suggests the exist-vert is exempted from contributions to thappen when a secondary personality ence of connections, of subtile sense revert is exempted from contributions to

Thus for the first time mission work vork in China is built upon the foundation of truth and not of traud.

DR. TOYOKICHI LYENAGA. University of Chicago.

SOME PSYCHIC QUESTIONS.

"Multiple Personality" Coming to the Front for Consideration—The individ-ual Consciousness is an Exceedingly Complex Affair—The Case of Rev. our bodies serve as hosts for independ-ti appears that things beyond the scope the bitter dregs of ingratitude and un-complex Affair—The Case of Rev. our bodies serve as hosts for independ-ti appears that things beyond the scope lows. Thomas C. Hanna—A World Con-ent beings that feel and think, devel-sciousness—Some Reflections by the uple consciousness that have built up by some subtile means there may be our own conscious individualities? All sense connections affaicous of the progressive Thinker, I hearting this seems very wonderful; how it may sight, bearing, etc., between individuals you can from Henry Morrison Tefft,

A friend who has been reading about this seems very wonderful; how it may sight, hearing, etc., between individuals you can from Henry Morrison Tefft, perhaps widely separated, just as there generated by the implications of the quee. While the secondary personality action—what it suggests as to the nature counts for much of the phenomena compose the individual body? It has the been shown that within the same body THE EXILE. individual to its fellows. The light re- a large residuum not so 'readily ex- there may reside two or mole personalicently cast on the subject by science plained. For instance, there are the the independent of each other and util. The scene I gaze upon is not only makes the whole question more cases in which the secondary personal- iging the same instrimentatives. May One that till now ne'er met only makes the whole question more cases in which the secondary personal: ising the same instribuentifities. May wonderful than ever before, more mays-iterious, vaster in the range of its con-some well known foreign tongue with nections. It is indicated that the indi-vidual consciousness is a very complex affair; that its normal state is that of a multiple consciousness of the iunumbrable cells that make up the hu-man body. The individual has been there may also be other aspects of mul-valued in there may also be other aspects of mul-valued in the primary personality is not common are tenants and children of our blue-blue-Nay, all day traffic loudly roars, i gaze upon my native shores, but here may also be other aspects of mul-valued in the primary personality is the expression of a second the table which is primary personality is not common are tenants and children of our blue-Nay, all day traffic loudly roars, i gaze upon my native shores, but i am far from you. Have hoped and lost and hoped a evolved by the successive experiences tiple consciousness for instance, a vestigation there still remains un-of this multiple consciousness, acting in world consciousness, of which we form a continous series of connected associa- a part, that acts with supreme intelli-

secondary personality, sometimes of ing all the events in the past. Of one 10 reats.

It presumes that we are competent to judge of God's character and "Above them in space stands a tremendous hour glass; its upper of which brain motion is the objective

ial and paysical phenomena but differ-"Men may think they believe in it, but believe in it they certainly do ent modes of inscrutable power, of which matter and force are symbolic

Such a view of future punishment makes God an archetype of that Nero who tarred human bodies and set them on fire to light his palace The question of future punishment belongs exclusively to conscience gardens for a festal night; yet he only faintly prefigured the grand ombut as his elect courtiers march between their ranks in admiring proces-First, it is stated that eternal suffering is just, because sin is an af- sion, wax brighter and brighter in writhing blazes for the meet illumin-H. W. BOWMAN,

> Tribute to Henry Morrison Tefft. To the Editor :--- Allow me to say at

this time, I am pleased to see you are running some of the trenchant and scholarly articles written by Henry Morrison Tent of this place. Mr. Tent is a brilliant writer. For

system of philosophy. many years he was one of the foremost lawyers in this country, and success-fully conducted some of the hardest guishes Materialism from other sys-tems, such as Spiritualism, Idealism, Spencer's Transfigured Realism, etc., than does the word Substance, upon the fought legal battles in this section. He finally entered the ministry and followed that profession a number years, or until his expanding mental tial character of a philosophy which is laught.

ary personalities that suddenly come The why and wherefores of these writer is possessed of more than com-into being fully developed—all the char-necteristics of an individuality quite dif-sociated with multiple personality have Tefft writes from life's experiences; he found from these of the primary one? ferent from those of the primary one? hardly begun to be investigated. There knows what it is to feel the thrill and "Multiple Personality" Coming to the Can such a development occur with a is no end of hypothesis, but as yet very costasy of inspired truth, and to taste

GEORGE H. MAHAN.

One that till now ne'er met my view Where seas stretch round me, far and

· • •

Though here is where since childhood I a few more words. Perhaps many readers of The Progressive Thinker do not understand that Moses Hull first Have hoped and lost and hoped anew, And though here all around me lie commenced action against the estate The paths that we have loitered for what we consider an unjust cause,

"Continuity of Life a Commie Train." I trudge alone day after day,

idberals." Price 25 cents.

the poems are especially adapted for proof), assumes that consciousness is the subjective aspect of the same fact recitations.

The author needs no introduction to the spiritual public. Her songs are The Monism of Bain teaches that among the best in spiritual literature. Epes Sargent said of one of her poems physical and mental phenomena are the properties of one substance-"a that it was the equal of anything in the language, and that she was the poet of The Monism of Spencer sees in men-

the New Dispensation. The Mecca says: "Psychic Poems." That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

representations. When Monotheism, which ascribes Will Carlton: "I have read with great Interest: all phenomena to one spiritual, supreme

Sarah Thorpe Thomas, the Humanita creative power, is Monlam, and a sys-tem so different from this as Materialrian says: "A most exquisite bouquet. \* \* \* \* the thoughts echo and re-echo ism. which makes matter the ultimate through the deepest recesses of my heart. I have some word of praise for, basis of all phenomens and mind an every page."

The author says in the dedication: monistic, it should be seen that the ord covers conceptions and theories "To those whose thoughts and longings which in essential respects are con-dicting and contradictory. While it reach into the unseen Land of Souls, this handful of asphodels, mixed with means something when employed to common flowers, is offered hoping to give rest and pleasure while waiting at express the interdependence of all things and the unity of nature, despite the way stations on the journey the infinite variety of physical and menthither. tal phenomena, it has no value in de-

Price \$1.00. For sale by HUDSON TUTTLE, fining the distinctive principle of a

Berlin Heights, Oh!:. The Arcana of Spiritualism,

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended To the trustees of the Morris Pratt School, the N. S. A., and Spiritualists at by its assisting, inspiring spirit-authors large: I wish to say a few words to exto furnish a compendium to the student plain the position of the true heirs and of psychic laws and manifestations. It relatives of Morris Pratt, of whom I am a nephew, and was called before the in. has been more than thirty years in pre-A. committee when they were at paring and contains all that has been Whitewater and informed them that all received by me through inspiration we asked was justice, but did not wish and research during that time on the (knowing what we did) to complicate ourselves in the case at that time, and subjects it treats. Few questions will have strictly adhered to that up to this time; although papers were served on arise in the minds of investigators that are not answered in its pages. the trustees before night of the day I Price, \$1.25 postpaid.

was called before them it had been done so secretly we knew nothing about Address all orders to

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Hoping this will make my position lear. Longing this will make my position teresting book. Neally bound in cloth and glit. Only 50 cents.

a continons series of connected associa- a part, that acts with supreme intenti-lions. Something occurs to dislocate gence upon a higher plane of being, these associations; another individual ever deiberately shaping the course of thy Prof. W. M. Lockwood. The work of A weary and a lonesome way-consciousness comes to the front in the events toward definite ends? same body, utilizing in a different way the experiences of the multiple con-sciousness. This accounts for the curlous cases of ing memories of eract fidelity concern. Torebia, M. D. M. A. Ph. B. Price 31. Forms and Coremonies for the Use of ing memories of eract fidelity concern.

the chinese. A fourth offense is given the Chinese and is given the Chinese and is given the Chinese and is down and the mission is developed. A fourth offense is given the Chinese and is the mission purposes, but in the employment of women as mission arise. It is unnecessary to attact the the down and the individual. In the case of the young clergyman, of the body This supports the individual. In the case of the young clergyman, of the body This supports the individual. In the case of the young clergyman, of the body This supports the individual. In the case of the young clergyman, of the body This supports the individual. mary personality was suppressed by an sibly clairvoyant perception may be a bounds of creed and dogma and he felt accident; in that case the evolution of sort of telepathy; the percipient un-

accident; in that case the evolution of sort of telepathy; the percipient un-the secondary personality, new born, as consciously reads the mind of some it were, seems quite natural; it learned person who knows, or has known, the the lessons of life just as a child would location of the objects in question, and learn them. But how about the second, consequently fells where they are the lessons of life just as a child would location of the objects in question, and learn them. But how about the second- consequently tells where they are.

# THE PROGRESSIVE THINKER

#### along the lines of orthodox beliefs; the THE PROGRESSIVE THINKER less there will be of crime and moral retrogression. Published Every Saturday at 40 Loomis Street

### J. R. FRANCIS, Editor and Proprieton

he appellation of. "heretic." Heresy is

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#### ARTURDAY, DECEMBER 31, 1904.

HUDSON TUTTLE.

ualist Association.

The Results of Religious Training.

on sin and worldliness." Bishop An-

him at Berlin Heights, Ohio.

ported, he said:

morals and religion

tween good and evil.

are threatened.

is it all to end?

world.

'The

noyance and trouble.

closer to us than hands or feet. Science, literature and history tell us that there is one eternal energy, that the WORDS OF CAUTION. bible no longer can be accepted as ul-You should not send money in a let timate, that many of its laws were ter. You may do so a dozen times safecopied from other religions, that the Iv. and then the next remittance may ten commandments did not spring sponbe lost or stolen. Secure a postal order aneously from Moses, but were, like for five cents, and then you are per-fectly safe, and will save yourself anall 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 scier Editor-at-Large for the National Spirittist can deny it. It was working before Christ's time, even as it is now. For Mr. Tuttle has been engaged to an three years the clouds broke and the swer all attacks in the secular or religlight flashed through. Then they tous press on Spiritualism. Send him d again. Yet God has a personality. We rec-ognize it as we recognize the personalclippings when an attack is made, giv-

A New Religion.

Dr. Lyman Abbott is surely earning

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:

cutreachings of the human heart.

heretic. My God is a great ever-pres

ing date and name of paper. Address ity of a Titan or an angel; only 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 There has just been held in our city Doctor; but they show that he is adof Chicago a mass-meeting of Episcovancing. palians, to rally their forces to a "war

#### Spirit Pictures.

derson stirred the big audience deeply Doubt is the stepping stone to knowl with his impassioned remarks. As re edge. Without it there would be no real progress. There is not a Spiritual-"Beneath the crust of civilization, be neath the veneer of cultivation, there ist who, at some period in his life, has smolders the flames of passion and disnot questioned whether there is a concontent against the government, against tinued life. If there is a Christian who has not doubted the cardinal teachings "Strikes, class hatred, riot, anarchy, of his creed, then it is because he in-It would take only a spark to touch them off. And Chicago herited his faith and imbibed it with is the storm center of the conflict behis mother's milk, else has not brains sufficient to reason.

"In the city of Chicago last year six A friend in whom we place great contime more murders were committed fidence, has been investigating spirit than in London, a city several times its photography for lo, these twenty years. size. In the three years of the Boer war, more men were killed by murder He is positive such pictures are made, in America than fell in battle among and details facts which seem to confirm the kopjes of South Africa. And where his confidence in their genuineness.

That there have been gross frauds practiced with the camora in regard to spirit pictures all must admit. We have seen those fraudulent pictures, and decadence entirely corrupting human have sufficient knowledge of the pronature? The American people, are incesses of the photographic art to know creasing in alarming proportions. If

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 cerulean vault only 3,186 fixed stars were counted, seen by the unaided Six millions are seen when aseye. sisted by the great telescopes. The



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

#### Pastor of Christ Church Says "Rejection of Personal God, Command. ments and Bible is Renunciation of Christian Faith." SII · ),

Leaning far out over the pulpit in Ap-pleton chapel, his long white beard and A storm of criticism [says the Chicago [Examiner] broke to-day flowing gown making his look like a among Chicago clergymen over the startling serning of Dr. Lyman Ab-bott before Harvard students in Appleton Chapel, Cambridge, Mass. Dr. Abbott's critics declare that his rejection of the bible and the ten comratriarch. 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 or mandments, as inspired by God, and of the idea of a "personal God" thodox Christians and sounded the keynote of a new religion founded, not

placed him outside the pale of Christianity, 114 441 do not believe in the great first cause," Dr. Abbott said, leaning the bible, but on science and the far out from his pulpit before the congregation. "To-morrow, I sup-"I wonder," he said, "if you students in Harvard will understand me when I pose, I will be branded as a heretic. say that I no longer believe in a great

"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 en ergy, that the bible no longer can be accepted as ultimate, that many of

"I believe in a God who is in and its laws were copied from other religions, that the ten commandments through and of everything-not an ab-sentce God whom we have to reach 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. through a bible or a priest or some other outside aid, but a God who is

#### Bishop Cheney Surprised.

The Right Rev. Charles E. Chency, 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. 1. 1:11

"All I can say is that his sermon places him utterly beyond the pale or 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 ] 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 outreaching 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."

"I believe in a God who is closer to us than our hands or our 2 feet." 111

"My God is the ever present force, which manifests all the activ-3. ities of man in all the workings of nature."

"Science, literature and history tell us that there is one eternal 4. 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.' "There is only one energy. That energy has always been work-5.

It was working before Christ's time, even as it is now.'

ing. "God makes for good, man's progress is a progress upward, each

day is better than the first."

\*\*\*\*\*\*

serves as her "publishing plant." Shepherdess Carries a Crook.

style of the testimonials in the Leaves was the voice of God. of Healing, even the same type being used and a full-nage illustration shows the "Rev. Mabel A. Jackman, Shepherdwore before sickness prevented her ap-

This the "Rev. Mabel" has fitted up as , the bible was infallible; that as the dia chapel, and a small wooden building rect emanation of God it could not err; Catholics, ton the contrary, endowed the pope, the great head, with infallibil-All these letters are got up in the ity, and everything coming from him

Such was the opinion of writers a generation ago; but recent discoveries ess of Paradise," in flowing robes like and deeper research in the records of those which "Overseer" Jane Dowie the past, have shown that these extreme opinions must be modulated; pearance with her husband before the hat very much, if not all of the Penta

Egyptian, Chaldean and Babylonian

sources: that errors and contradic

tions are common throughout. the so

called inspired word; that on the very

face of the record there is positive

ing, both as to matter and manner

They wrote as they were moved by the

Is it not possible the "Spirit" and the

"Holy Ghost" of Kitto, were under the influence of Brother Peebles, bad spir-

Opinions of the Press Upon the New

Statehood Bill.

Leading organizations of women are

residents, illiterates and idiots as those

whom the new states may disfranchise.

country are commenting upon the ob-

noxious wording of the bill as follows:

measure should take advantage of the

because their argument is based 'on

sound reasoning, While there may be many persons who do not believe in the

enfranchisement of women, it is incon-

ceivable that they approve of classing

them with criminals and illiterates."

Holy Ghost."

and Arizona.

# 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 underly 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 crbits.

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 fossilzed 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's 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 Passadena 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, 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 So-

The cry for help came from Michigan, instead of from Macedonia, this time. After a five o'clock breakfast on Monday morning with Mr. and Mrs. Robert Schmuss of Rockford, Ill., and a hurried trip to the depot afoot, 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 lend any aid in my power as a witness for the Michigan State Spirit-ualist 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 fought the admission of the will to probate, but was defcated and appealed from the probate to the circuit court. After bequeathing some \$15,000 to various legatees, Mr. Goff gave all the re-mainder 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, re-puted son of John F. Goff, formerly living in Creston in the state of Iowa, the sum of eighteen hundred dollars" Be hind 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 in-sane delusion as to his wife's committing adultery and as to the paternity of Leslie, 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 conclusions 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 ap-pears 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 for divorce 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. Mr. Goff never re-married 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 coun ty, 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 said his word was as certain of fulfillment as his bond cound have been. He aided the poor, contributed to the support of near-by 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,

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

The jury found for the contestant and

In this case the old adage seems to

Sniritualism had able legal represen-

doubting both.

Dec. 81, 1994.

THE GOFF WILL CASE.

Salient Points of an Important Case # Law.

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."

"Last year there were 70,000 arrests

"Is a wave of moral retrogression and

the seed of moral laxity is sown among

them it will produce terrible results.

This moral laxity and selfish irresponsi-

bility can only be counteracted by the

church extension movement. We must

evangelize Chicago. The Chicago dio-

cese, if it had not been neglected, would

have produced returns whose influence

would have been felt throughout the

in this city. There were 17,000 boy

prisoners placed under arrest.

"We should have more religious training in the schools. By that means only can we give Judge Tuthill 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 powers 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 Fpiscopal 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 orthodoxy-and thus they will become good American citizens.

2

These enthusiastic preachers of religion are wofully 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 "infl dels," unbelievers, Spiritualists, etc. there are scarcely enough to be mentioned.

There is a reason for this state of affairs, arising from the orthodox doc-trine of vicarious atonement, which lends encouragement to the criminally inclined that they may yrun rlot in crime and yet find "salvation" just be-fore 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 prison statistics are of any value, the more materialists, agnostics, infidels and Spiritualists there are, and

as revealed, variously stated, camera from twenty to fifty millions. Turned in any direction and the sensitized plate is literally covered with refiec tion of these stellar orbs. It gives evdence of millions on millions of stars which the great observatories with their powerful lenses failed 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 its sensi 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 deceiv ing; who are known to be truthful on

all other subjects, and whose testimony would be conclusive in any court of in dicature! Shall we decline their evi dence 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. fr dicted for obtaining money fraudulently through alleged "fake" Spiritualism and discharged several weeks ago by Judgo 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 because it was sent through the mail, is got up in much the same form as the Leaves of Healing, with "God's Witnesses of Divine Healing" as a subtitle. The headquarters (in 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

To casual observation it looks like an imposing edifice and the fitle 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 can-

not be found at the addresses 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

othing appears except the massive ruins. Far to the rear, however, obcured by heaps of brick and stone, are the less there is of "religious training", the remnants of the pastor's study.

Dowieite audiences. The 'shepherdes carries a crook. Experience in Law Court.

The charge of conspiracy to obtain money by false pretense with purpos to defraud brought by Dr. E. Cole

against the Jackman woman, Charles Race and George Stillson, resulted in proof that it is not the production of one mind, but of many minds, with dif an indictment in May, 1902. The case erent degrees of knowledge. was reinstated last July and continued Kitto, further on, says of the Bible until Oct. 22, when Judge Chetlain writers: threw it out of court on the ground that "The Spirit employed them as active the criminal court was being used as an instruments, and directed them in writ

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 its, in short, were they not "obses damage. When the time for the trial when they were dictating some porapproached and she saw the big pile of tions of the inspired volume? We more damaging evidence secured against her, than half suspect it.

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, House and is now before the Senate for headed by Dr. G. B. Warne. action. 'The portion of the bill to which the women take exception enumerates Important Questions. them with oriminals, : lunatics, non-

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 Kitto's Cyclopedia of Biblical Literature, article Inspiration, and there read the claim of the extremists, from which the following brief ex-

tract: "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 relig-ious instruction of mankind. The sacred penman wrote what he had for its 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 yllable, 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 surplusage to quote.

cieties in Los Angeles where we are well known. Any questions concerning our work will be cheerfully answered. teuch was but compilations from

and cannot contest its other provisions. The Progressive Thinker is a welcome guest in our home and one If Mr. Goff had his wife's confession of adultery (and I was allowed to read the which we will not think of doing without in the future.

G. P. SULLIVAN.

#### should not be possible in this age of the world."

La Crescenta, Cal.

Christian Endeavor World: "What a combination! Those that may be for-bidden the ballot are minors, criminals, lunatics, imbeciles, and-women! When we think what woman has done as a home-builder, a teacher, and an upholder of law and order and morality in the new West, it seems little short of an injustice and a shame that she should be thus discriminated against. The word 'sex' should be eliminated from the list. It is no wonder that the women of the nation protest against it Let the men of the land join their protest with the women's against such a piece of barbarism."

#### THE WORLD BEYOND.

protesting against the bill proposing to O unseen world! that lies across unite Oklahoma and Indian Territory, Death's silent stream, a little way; New Mexico and Arizona into two No language can thy peace describe, states under the names of Oklahoma No words thy beauty can portray. ar-reaching hills whose summits blue Reflected are in orystal streams; This bill has already passed the Bathed in the light of cloudless skies, All, all exceed our fordest dreams.

> The roses by the garden wall, The sweet, wild violets that grew Within the sunny meadows fair, Around the home our childhoo

knew; Whate'er we loved we find again, Leading newspapers all over the Upon that bright, immortal shore; Only the sense of pain and loss, Is mingled with it nevermore.

Washington (D. C.) Post: "This para graph places women below the negro in citizenship and classes her with the in-They grow not old, the loving friends, Who left our side so long ago;

sane, the fdiot, and the criminal. It is But on the threshold for us wait, no wonderithat the women of the nation feel insulted. Whether woman is en-With the glad look we used to know The voices that we missed so long. titled to the ballot or not, it is an in-sult to her intelligence and to the intel-Fall softly on our listening ear; We feel the clasp of tender hands, ligence of the nation to class her as an

inferior order of humanity and to use How do I know what meets the soul, that classification as an excuse for de-nying her the ballot. The protest is well taken, and the members of the In realms beyond our mortal sight; When down time's last mysterious

Congress in charge of the statehood path, We pass into a starless night; How do I know? Ah! one went home first opportunity to strike out the ob-noxious reference to sex from the bill." Boston Globe: "These energetic and When crimson-robed was hill and lea; And oftentimes, when day is done, Boston Globe:"These energetic and sensible women should win their case,

ALICE M. WARREN. me. Proctorsville, Vt.

osophy 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 11franchise to women is in itself a gross lustrations. These lighter works of the injustice, the worse because continuing brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and so long, into an age when women are iven, which it would be only surplus. Incrora in every Business and every of wide reading. Wit, philo ge to quote. Calling. And to add to the injury of our romance are combined, with t While Protestants generally claimed laws the insult of such a classification a master mind. Price \$1.50. romance are combined, with the skill of

MISSIONARY WORK. thus the case will reach the Michigan Spiritualists residing in the southern Supreme Court more speedily. portions of Ohio, Indiana, Illinois and Missouri; also those in all parts of

be so transformed as to read, it is a Kentucky, Tennessee, Arkansas and wise father that knows his own son. Oklahoma, who are desirous of having missionary work in their respective Spiritualism was recognized as a religion by court and counsel all through the trial. Its standing from any other communities are requested to write at once to the undersigned for dates and view point would have been unfortuterms. -- I am ready to work week days, nate and useless. Attorneys for the week nights and Sundays, and only seek the co-operation of the local contestant were Ex-Judge Harsen D. Smith and Mr. Lyle of Cassopolis, and friends who are really interested in Victor M. Gore of Benton Harbor. Seen Spiritualism. Write now, and make sure of time. Yours for Spiritualism, from the witness chair. Mr. Smith was gentlemanly, dignified and alert, while HARRISON D. BARRETT. Mr. Gore, the all-around fighter, was President and Missionary-at-Large, N. fierce in manner, fluent in language and S. A., General Delivery, Wheeling, fertile in ridicule of Spiritualism.

> tatives in Marshall L. Howell of Cassopolis and A. Lynn Free of Faw 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 gentle-

man 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 gratiutde 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 associa

tion board, was a most important wit-Less 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 feast 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-four suc-cess lessons by Dr. B. F. Austin, B. A.,

D. D. The titles of some of the lec-tures are as follows: Self Helps; Financial Success; Ideals; Economy; Plan-ning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts. "Discovery of a Lost Trail." By Chas, B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

Yet still the earth-life seemeth near.

She comes and tells her thoughts to

"Harmonics of Evolution. The Phil-

Springfield (Mass.) Republican: "The provision places woman below the negro in citizenship, and classes her with the insane, the idiot, the criminal, as an

inferior order of humanity, and so undeserving the ballot. To forbid the

West Virginia. THE POWER OF SELF-FORMATION.

"The Power of Self-Formation" is a new book announced by Leroy Berrier, its author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art veilum cloth, gilt top and title, for 80 cents.

This book is to present the subject of self formation from a human culturist point of consideration. The author is a devotee of the Science of Human Cul ture, and an adherent of the new psycho-physiology. The proposition which is demonstrated by the citation of act ual practice in life, is this: Self-forma-tion of mental and physical conditions is now an established fact in the Sci-

ence of Human Culture. Two discoveries in the sciences of psychology and physiology during the latter half of the nineteenth century, completely placed the power of self-formation in the grasp of the human race.

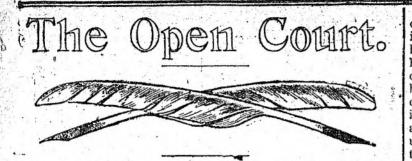
This little scientific treatise presents in a simple style those two great discoveries and demonstrates the power of self-formation as well as presenting the

most advanced systems for the cultiva-tion of the mentation that controls the power of formation. The author demonstrates the fact

that we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-for-mation means the ability to be just what we desire to be, and this consti-tutes the highest of all achievements. The Power of Self-Formation will be completed and on the market about holiday time. It already has an advance sale of 501 copies. Send all orders to

the office of The Progressive Thinker 40 Loomis street, Chicago, Ill.

"Poems of Frogress." By Lizzie loten. In this volume, this peerless Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily



# 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 RE-CEIVING 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 CARE-FULLY AND CRITICALLY ABOUT EVERYTHING THAT CON-CERNS WIRITUALISM-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 decarnate human spirits, or demons as they are termed. But "war" is on, I shall not retreat or surrender; and as Dr. Peebles as the 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 decarnate, evil 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 insance 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 impressible and sensitive per-

#### Hypnotism-Suggestion.

I am charged with making assertions. It seems to me this charge omes with very poor grace from the man who has filled nearly four nundred 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 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.

# THE PROGRESSIVE THINKER

ceed with the argument, that no act, good or bad originated in the phys-ical 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 triune being. As hav-ing 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, etherealized 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 enwrapping envelope, -an etheric soul body, interpermeating 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 enwrapping 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, inmost 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 bodythe 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, .1: 1 .11

#### "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 "fogland." 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 triune God, and a Unific Devil, with a third part of the heavenly host at his command, are in constant conflict is 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 haunt ruined rock-baths and old, damp, Nacant houses. They delight to dwell in liquor saloons and dens of debaucheryof \* 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: Tgrconfirm these assertions, the Doctor quotes and endorses the following shyings, "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 resords. 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 (1) picture of the character and pursuits of millions of decarnate spirits as painted by our eloquent author. Integret 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 ap organization by

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 miraculism of the ages-all the gods and devils as actors and agents in psychie phenomena are swept from the field of conscious conviction, The old religions—the holy books, are all seen to be the products of ig-norant, 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 dem-onstrated fact that increase in knowledge is the only possible means for numan growth or development; and htat 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, vengeful and poverty-creating and perpetuating, and instead establishing the "Co-operative Commonwealth" of "Universal Brotherhood." Just in proportion as we can lay aside the superstitions 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 helpful-ness, 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 Buckte 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."

J. S. LOVELAND. Los Angeles, Cal. 

#### NOTES FROM A PROMINENT MEDIUM.

# Dr. R. 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, crueltics, 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 publica-

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 pre vails 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 The Romance of Jude Life and times the hideousness of face, form and character. I have talked with them and miliation, sickness, insomnia, etc. I have actually seen them in all their



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

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby

all torturous and barbar ous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eye-sight, cataracts, granulat-ed lids and other afflictions

of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials-

Below we print extracts from testimonials— such as are received by us dafiy. Mr.A. O. T. Pennington, special agent Mutual Benetit Life Insurace Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts." Susan Cardwell, Lincoln, Kan, writes: "I am 73 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 opiniton of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asth-ma."

It circa my eyes, and circa my who or asta-ma." Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept TB, 920 Wal-nut St., Kansas City, Mo., you will receive ab-sulutely free a valuable book, Professor Wil-son's Treatise on the Eye and on Disease in General,



WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, U Eczema and all Skin and Female Discases, for Illustrated Book. Sent free. Address DR. BYE, Broadway, Kansas City, Mo.

788

The above is the number of the pres-ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrap-per, then the time you have paid for has expired and you have presented to reason expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced cach week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE WIDOW'S MITE. AND OTHER PSYCHIC PHENOMENA

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his wonderful per-sonal experience, and has culled from other sources the experiences of others, including scientists of world-wide re-pute, making a volume of great value, 538 octavo pages. Price, cloth. \$2.

# MARK GHESTER, A Mill and a Million.

This is one of Carlyle Petersilea's most inter-esting works. It is purely a Psychical Romance such as the author is noted for producing. You need it in your library for the purpose of lead-ing your romance-loving children out into the light of occultism. Price paper, \$1.25 For sale at this office.

#### 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 voudous 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 authorityadepts 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 spiritdom 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 vampires," labors through nearly four hundred pages to fasten the hypnotising suggestion of demon obsession inpon his readers! Consistency would be a jewel.

#### Death an Uplifting.

The Doctor assails as a mere assertion my position that death is a bencfit to every person. Instead of being a mere unsupported assertion it was an uncscapable 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, inherently divine. How, then, can it sin, or in any be hoped that this class of Spiritualists will form an organization by way become evil? is the inquiry. It cannot. Now, as evil is impossible themselves and leave the rationalistic class to follow the scientific phase to the "human spirit" how is it with the physical body? On this point of investigation. he is equally explicit. He says, "Rivet the fact in your mind as we pro- I In further reply, I submit that the spirit movement has accomplished

they with me, but their talk with me was always in curses, threats, or lying predictions. Oftentimes, 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.

t 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 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 'posessed of devils.

"These possessions are real, and not at all fictitious,' said Dr. Stet-DR. R. GREER. son."

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 thought and patient research into Nadisengage the medium from the entanglements thrown around it by a ture's finer forces are here gathered 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)

JIM, or The Touch of An Angel Mother Mother.

BY CARRIE E. S. TWING. Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Becaust my own children are all under the tender care of the angele, and my heart is hungry for the love of the young. I most loving-y dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, SL. For sale at this office.



#### By Minot J. Savage.

Dy miniou J. Savage. Dr. Savage. in this book of 243 pages, discuss-es problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revielation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and ex-periences. Price, cloth, \$1.00.

The Law of Correspondence

Applied to Healing. A course of seven practical lessons. By W. J. Colville. Limp closh, 50c.

The Proofs ot Life After Death

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality rom New Standpoints. Compiled and edited by Robert J.

Thompson, Late Special Envoy of the United States to the President of the French Republic.

A work of especial value, giving the views of a large number of eminent persons. Finely printed and bound. Price \$2. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourgreat value and interest. A large, four-pound book, strongly bound, and con-taining 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 PROGRESSIVE THINKER

.. GENERAL SURVEY .. THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETO., THE WORLD OVER. \*\*\*\*\*

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the

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non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our corre-mondered that the production building spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid york, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of these who do not comply with this request will be

cast into the waste basket. KEEP COPIES of your poems sent to this office, for they will not ne returned if we have not space to use them.

A. W. Keller writes: "The second annual Violet social will be held at the home of Mr. and Mrs. Keller, 840 West 60th street, on Monday evening, January 2, 1905. This social is held in honor of Mrs. L. J. Martin's spirit guide, Violct. Messages will be given, by the various mediums present, refreshments served, and a collection taken."

A symposium on "rsychical Regearch" was the feature of the second social meeting of the Contemporary Club, which was held last night in the Clover Room of the Bellevue-Stratford. Miss Agnes Repplier presided and in-troduced the leader of the discussion, Dr. James H. Hyslop, of New York, who president of the American Institute of Psychical Research. Dr. Hyslop related a number of instances of Spiritualistic communication conducted through regular mediums and supported his theory with examples of messages from the spirit world from deceased persons. He referred particularly to his sittings with Mrs. Piper, a famous trance medium of Cambridge, England.-Philadel phia Record.

Prof. Hyslop says: "As nearly as we can make out, the conditions in the spirit world are such that space is not a factor with them. That ability to command space seems to be common A thousand miles is no with them. more than an inch. However, we have only a few experiments in that direc-

L. M. Oles writes: "The Psychic Re-search Society of Allegheny, Pa., has opened a lyceum in connection with its

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Mr. Brockway writes: "We have postponed Occult Scientist meeting unill second week in January. Will open meetings again in another hall down in city on above date."

Lyman C. Howe is engaged to speak in Buffalo in June, four Sundays, and at Lake Brady camp, Sunday, August 6. He will answer calls for other camp

work, and for societies, funerals, etc. Dr. J. M. Peebles writes as follows to Mr. P. Pearson, Ponca City, O. T.: "Although I am a stranger, I want to heartily thank you for your able article in The Progressive Thinker of two or three weeks ago, entitled 'Origin of Life.' It is very able, scientific and logical, and right in the face of that materialism which illogically accounts for the intelligent from non-intelligence, the unconditioned from the conditioned, and life from non-life. Heaven bless

you!' "My life line is short," said Mrs. Elizabeth Stelfox as she held wrinkled palm to her daughter; up a Mrs. Cora Hay, at their home, 3139 Brantner place, St. Louis, Mo. Then- she gave full instructions for her funeral and the disposition of her worldly goods. Mrs. Stelfox was not ill but four days after the prophecy; she died of old age. For fifty years she had been known to St. Louis as. "Madam Stelfox, Reader of Destiny," but never before had she attempted to forecast her own future. She had used cards in telling the forlunes of others, but she toretold hers from the palm. She died Monday at the age of 80 and the funeral was held

Wednesday afternoon. A Fact says: "Man has never been bad. His environments have, so have the vibrations of the thoughts around him, as well as those that he has continually sent forth which keen him believing it. Man is the highest manifestation of all creation. All he has ever lacked is a belief in himself. Right thinking will bring him a consciousness of his own superiority. Nothing can gainsay that, but his little six-by-nine conception of the power of thought." veteran soldier and Spiritualist, A W. S. Franklin, writes: "I am a vet-cran of the civil war, having served over four years, and passed through some of the great battles. The unseen forces protected, and gave me courage under the most trying circumstances.' Anna Eva Fay says: "I have had so manly experieices with dreams that I am convinced that all of us can train our minds into the right way of dreaming. Before going to sleep we should always think of something pleasant, and that is sure to produce sound slumber and profitable dreams. Approaching death is often told in dreams, but the source of such signs comes from a part of the mind different from the dream center. I might say they are spiritually inspired, I have never known the case to fail that when one dreams of flying upward or passing through clouds and seeing the picture of their ideal-it inay be the Savior, their mother or a child-

visits the dreamer it is not a sign of death.' V. L. CAPWELL WRITES: "THE PROGRESSIVE THINKER HAS BEEN VAST IMPORTANCE THE PAST YEAR, BESIDES GIVING ANSWER TO ALMOST ANY QUES-TION ONE COULD ASK, AND THAT IN A WAY WHICH OUGHT TO SATIS-FY THE MOST EXACTING. I HAVE ONLY BEEN INVESTIGATING SUB-PAPER FOR THE PAST TWO YEARS AND HAVE IN THE ONE YEAR'S SUBSCRIPTION RECEIVED MORE THAN COULD HAVE BEEN AC-QUIRED BY A HUNDRED-DOLLAR INVESTMENT IN BOOKS, HENCE EXPECT TO REMAIN A SUBSCRIBER AS LONG AS I AM UPON A PLANE WHERE PRINTER'S INK IS OF SUCH VAST IMPORTANCE." Claiming she had been hypnotized in Burlington, Iowa, brought to Chicago, and robbed of diamonds worth \$12,000 and \$500 in cash, Mrs. W. H. Cavanaugh asked the police yestorday to help her find a fortune teller whom she lames for her misfortunes. Mrs. Cavanaugh says the fortune teller, whom he met in Burlington, where she was visiting, got her completely under the influence of his will, and after compelling her to pack up her valuables in a valise put her on a train while she was still under his spell and brought her to this city. He took her to the Continental hotel, where he registered as J. Moore Jefferson and wife. While waiting in the parlors of the hostelry Moore asked her to show him the diamonds She handed him the case. He examined the stones and then returned the case to her. Soon afterward he left the room, and about half an hour following his departure Mrs. Cavanaugh says she found the jewelry case was empty. Alarmed by this, she looked in her valise, where her money was secreted, and found that it was gone also. No trace of Jefferson can be found .-- Inter Ocean. A wedding according to the Spiritual istic rites occurred at the home of Mr. and Mrs. Harris, Marshalltown, Iowa, Sunday, Dec. 18, when their daughter Mertie was united in marriage to Mr. Jesse Gee. Harry J. Moore pronounced them husband and wife, using the beautiful ring ceremony in a very impressive manner. The tables, from which was served a three-course dinner, were beautifully decorated, having overhead an imitation of the wedding bells. The gifts were numerous, being both beautiful and useful. Mr. and Mrs. Gee will take up their residence in Detroit, Mich., where Mr. Gee has been in the employ of the Detroit Street Car Company for several years. W. H. M. writes from St. Joseph, Mo .: "St. Joseph; Mo., is still on the map, speaking from a Spiritualist standpoint. Mr. Jessup has returned from the East, and is holding trumpet, se ances from house to house, every night, I am told. We have a new trumpet me dium, Mrs. M. F. Atkinson, who is dereloping rapidly, with every prospect of doing much good with her power. The volunteer tests often given in her cir cles are wonderful, so many of them being out of the ordinary. Mrs. William Cardwell is progressing nicely in trumpet work, and has every prospect to soon be successful. Mrs. Collett is sitting for materialization and trumpet work, with flattering prospects. The same may be said of W. H. Mitchell, who is also sitting for the same phases. They tell me Mrs. Turner, clairvoyant. is kept very busy all the time."

### When writing for this paper use a pen or typewriter.

We go to press early Monday morn ing, hence communications intended for that current issue should reach this office not later than the previous Baturday morning. Bear this in mind.

IMPORTANT NOTICE :-- MEDIUMS DESIRING ENDORSEMENT WILL PLEASE MEET THE ILLINOIS STATE BOARD AT THE HOME OF THE SECRETARY, MRS. ELLA JOHNSON BLOOM, 892 SOUTH TURNER AVENUE (TAKE OGDEN AVENUE CAR), ON THURSDAY EVENING, JANUARY 5. LAURA G. FIXEN, CHAIRMAN COMMITTEE.

TELEPHONE DEARBORN 2643. Wm. Strong, late of Hamilton, Canada, can be engaged to lecture for Spir-itualist societies. He can be addressed at No. 636 Wells street. Chicago, Ill. Mrs. J. Lindsey writes from Grand

Rapids, Mica.: "The old year is closing on us, and we will step into the new. I would like to give the synopsis of this year's work, 1904. I have given my whole time to the cause; I was at Mt. Pleasant camp through July; then to Chicago, also Walnut, Twelve Corners, three miles from Benton Harbor: then I came home and gave lectures here in Grand Rapids. My work seems well accepted, and I hope to continue, my health permitting, the coming year,

and do much good. I can be engaged for camps or societies. Address me at No. 326 Ninth street, Grand Rapids, Mich."

G. H. Brooks' address while in Water town, N. Y., will be 26 Main street. He

still has March open for engagements. Send all mail and telegrams to 26 Main street, Watertown, N. Y. Allie Buhland writes from Indianap olis. Ind.; "At the home of the well known medium, Mrs. Frances Ruddick, 617 N. Senate avenue, this city, a quiet wedding was solemnized Sunday even ing, Dec. 18. Her daughter Elizabeth, attired becomingly in white crepe-de chine, carrying American Beauty roses, and Chas W. Frederick entered the front parlor, which was beautifully decorated with carnations and roses. They met your writer in the center of the room where, under the influence of soul-

inspiring music rendered by an orches-tra, that blended disembodied and embodied in closer unison, enabling the angel friends to make their presence known, we bound the twain in union of wedlock." The Mediums' Protective Association

held its regular monthly business meeting on Saturday evening the 10th inst. at Mrs. C. J. Meyer's Hall, 335 McAllis-ter street. After transaction of business and the order for the good of the society-which means the welfare of the mediums, the growt's and prosperity of Spiritualism everywhere—a lively discussion was had relative to the unjust legislation and unwarranted attempt on the part of the supervisors of the city and county of San Francisco to enforce the collection of a license tax upon the endorsed workers and ornained ministers of the Spiritualistic religion, holding certificates issued by the California State Spiritualists' Association, incorporated under the laws of California. It was clearly shown by the speakers that the ordinance, so far as it includes our ministers and demonstrators of our philosophy, phenomena and religion is purely class legisla-tion, which is contrary to the fundamental basis of a free republic, and equally dangerous to the injured and suffering party as well, whomsoever may for a time profit by such unlawful measures. A resolution was adopted to print circulars setting forth our grievances in the premises, and demand our that death does not soon follow. On the rights to a fair and equal privilege with other hand, if a dear one who is dead other religious bodies, who derive their power to exercise their divine gifts for

the betterment of humanity, and to worship God according to the dictates of their own conscience, from the same the seci e. 111 V1Z.: der the great seal of our common-wealth. The committee having the above matter in charge have prepared a petition to the Board of Supervisors, equesting the repeal of the ordinance. If the petition comes your way, please JECTS DISCUSSED THROUGH YOUR' sign it .-- Philosophical Journal. The Louisville (Ky.) Herald has the following: "A test that has caused much talk and conjecture is Dr. Arnold's de materialization feat. While the medium is talking to a committee from the figures audience that surrounds him, appear on the stage. After a minute or two they disappear from the stage and reappear in the audience. In all his exhibitions Dr. Arnold gives the skeptical liberty to subject him to any reasonable lest, and freedom to detect, if they can, the slightest trace of imposture. Dr. Arnold who is giving "spirit manifestations" to large audiences in the various cities, in the light, undoubtedly does all his work by legerdemain, or skilfully devised tricks. He is unknown to Spiritualists generally. James S. Scarle', of East Cambridgert, Mass., addiessed the Augusta (Me.) Spiritualist Society: Mr. Scarlet gave a test seance and various tests, the meeting proving to be one of the most successful held under the auspices of the society this season .-- Augusta Journal. "Marion, Ind., shall soon close her parlors of pleasure." Mrs. Viola Powell said this message came to her in a vision from God, it being written on the northwestern sky in large letters of stars that resembled electric lights now in use in advertising. So im-pressed was she with the vision, she claims, that she had bills printed and The people of an impending danger. placard read as follows: "Marion shall oon close her parlors of pleasure. These were the words God gave me in a vision. It seems like God is going to our out his wrath on this city. God never allowed destruction on a city or cople without sending a warning first. You will find the answer to my vision n Habakkuk, second chapter, second and third verses, and Ezekiel, second chapter, seventh verse." M. Mac writes: "On Thursday, Dec. 29, Mrs. Burland, pastor of the Light of Truth Church will hold a test circle in her parlors at 3019 Vernon avenue. It will be a very enjoyable entertainment, as she will have Miss Parker, a teacher of elocution, to recite, also Dr. Hale, who is a very fine palmist, and other mediums to give messages and tests, so that every one will get a message or test, as well as a good cup of coffee and cake.' Mrs. Henry writes: "On Sunday ovening, Dec. 18, at the Universal Occult Society, the lecture by Prof. Stoller was upon Personal Magnetism. We enjoyed it very much. He is a very enthusiastic worker. He spoke about thirty minutes, then called upon Dr. Gustafson, who made a few very appropriate remarks. We had a large auence, and the conditions were fine. We had some very good messages from Mrs. Vaughn, instrumental music by Prof. Georgis, followed by messages by Mrs. Miner and Madame Josephine, and sychometric readings by Prof. Stoller, ollowed by messages by Wyandote, Mr. Hillis' control. We certainly have interesting meetings."

#### TOP TAKE NOTICE. To the Spilitualiste of New Jersey Sun

) /b : 34-All Spiritfaliges in the state of New Jersey wild believe in local and state organization and are desirous of hav ing missionary work in their respective corre communities, are requested to corre-spond with Rev. H. C. Dorn, 72 Columbla, street Newstrk, N. J., with regard to the matter. Mr. Dorn is duly author-

ized by the N. S. A. to represent its in-terests in New Jersey in this particular HARRISON D. BARRETT, work Pres. N. S. A. Canaan, SMe: B )1f . )1f

In consequence of Monday being regarded as the hipper day to celebrate Christmas, we are compelled to go to press on the preceding Saturday, hence many important items are crowded out. W. F. Ruffle writes: "On last Tuesday in the Socialists' Hall, 3345 State street where my farewell social reception is to be held on Dec. 28, I gave a lecture and demonstration of psychic forces All were eager, to shake my hand and acknowledge the fact that it must have been spirit return. Miss A. F. Reade, who with complete success as sisted me, in mental telegraphy, under blindfolded conditions, also received Miss Reade hearty congratulations. will assist at, the social function. We are assured from the Socialists alone a success already."

Miss Fielding writes from Washington, D. C.: "F.: Corden White is stopping over to take in the city; he is on his way to Florida. Mr. and Mrs. Geo. W. Kates are becoming quite favorites in Washington. Their address is 715

12th street N. W." The Educational, Spiritual and Lib ral Association will hold a campmeeting at Mineral Park, Los Angeles, Cal., from June 23 to July 23, 1905. All speakers and mediums desiring engagements are requested to correspond with Nettie Howell, Business Manager E. S. R. A., 542 S. Main street, Los Angeles, Cal.

Elizabeth Delphin, secretary, writes: 'After several months' rest from our labors, the Englewood Spiritual Union have arranged to re-open their regular Sunday services, commencing Sunday, January 1, 1905, with an increased membership, and we earnestly invite all Spiritualists and investigators to attend our meetings at Hopkins' Hall, 528 W. 63d street. Good music is to be one of the new features in addition to our usual first-class speakers." the

T. W. Sherk writes: "On account of previous engagements Moses Hull will not be with us during January and Feb ruary, but our platform will be filled each Sunday by able speakers. While our church is only three weeks old, an interest is manifested by many different mediums, which gives us hope of success. Sunday, January 1, 1905, at 10:30 a. m., Dr. John C. Kenworthy of London, Eng., will occupy the platform; his subjects will be, What Is Death? In the evening, Dr. A. C. Gustafson will speak. Subject, Life. Both of these speakers cannot be spoken of too highly and it is hoped that our hall will be filled. We meet in Hall 412 Masonic l'emple.'

Chas. Hugreene writes: "The regu-lar services of the Rising Sun Spiritual ist Mission, werg held Sunday, December 18, in, its new home, People's Insti tute, Van Buren and Leavitt streets. Tests were given in the afternoon ly Mrs. Upson, Mrs. Jacquet, Mrs. Hill, Mrs. Gifford and Mrs. Andrews. Mrs. Upson first addressed the audience and Upson hist addressed the addressed and Mrs. was followed by Mrs. Jacquet and Mrs. Hill with a few, remarks. The Rev. Mrs. N. E., Hill, the pastor, delivered the evening lecture and kept her hearers in an expectant stage throughout her discourse. Tests were first given by Mrs. S. Dill and then Mrs. Maud Lord Drake gave some remarkable . exhibitions of the truth of spirit power. To the skeptic it must have been an awakening, and to the Spiritualist it was a treat. Sunday, January 1, Mrs. Hamilton Gill will be our spea

IC FOR THE PROGRESSIVE	100
day, January 1, 1905, S. E. 57:	
"Watch Thy Thoughts and All Will Be Well;"	L L

Gem of Thought:---"Sow a Thought, and you reap a Word, Sow a Word, and you reap an Act; an Act, and you reap a Habit, Sow a Habit, and you reap a Character."

Or ragged and dirty, shivering meet? For information concerning The Pro-What do those words mean, think you, gressive Lyceum, authorized lesson sheet of the National Spiritualists Assoto the sad, Crouching in hovels, starved and half-

you say,

what then?

men,

clad?

and behold

the fold.

to sin?

freeze?

share:

all?

found?

Rockford, Ill.

when these,

What does that mean to children of

Who, all forlorn, walk the city streets,

Christ-ah, dear Christ, look Thou out

Thy suffering children, strayed from

Stung by the cold and hungered within,

Think you 'twere strange they yielded

Where is the love Thou didst teach,

Thy own little ones, thus starve and

Yet food there is, and plenty to spare,

And clothing enough that all might

Plethoric purses, well filled with gold,

Still children suffer hunger and cold.

The city is filled with churches tall,

Yet sin and sorrow do still abound-

Where, dear Christ, are thy followers

Where, oh, where, are Thy followers

THE CHILDREN COME BACK.

They sat alone by the bright wood fire

The grey-haired dame and the aged sire

cheek, And they both had thoughts that they

For their sad and tearful eyes descried

Three little chairs placed side by side,

Their seats of flag and their frames of

With their backs so straight and tall.

They bring us sad, sad thoughts to-

We will put them forever out of sight,

But she answered, "Father, no, not yet,

Johnny still whittles a ship's tall

masts, And Willie his leaden bullets casts,

While Mary her patchwork sews.

Go up to God from those little chairs-

Johnny comes back from the billowy

I hear them, the good God knows.

And comes and sits on my knee."

A Sermonette.

A cosmopolitan people usually con

tains all classes; the good and the vi-cious dwell side by side. Those who

-Dora Singleton Moss.

At eventide three childish prayers

To say a good night to me.

In the small dark room upstairs.

That the children went away.

And sit here every day.

deep,

make it miserable.

earth be for mankind.

doing.

The aged sire shook his silvery head,

Dreaming of days gone by.

The tear-drops fell from

could not speak,

stood,

said:

night.

And each heart uttered a sigh.

Against the sitting-room wall.

Old-fashioned enough as there

"Mother, those empty chairs

ANNIE HARMON PIERCE.

each

aged

they

ciation, address John W. Ring, Spiritualist Temple, Galveston, Texas. AN IDEAL CHRISTMAS.

The Angelic Side as Connected With

This Day of Pagan Origin-Giving

Spirit in the Air. Do you want a splendid recipe for a

merry Christmas? [says Angela Morgan in the Chicago Daily Journal]. Just the merriest, gladdest, heartiest Christmas you ever had?

A Christmas that will ring in your heart and sing in your soul and vibrate joyously through your days and other people's days for months to come? No-it isn't about giving gifts that

I'm talking-because you are anxious to do that. Everybody wants to give on Christmas. The magical spirit of giving is in the very air you breathe. It's contagious. You can't help catch-ing it. No one can resist it. The meanest, flintlest human creature on earth must undouble and let some of the knots out of his soul when Christmas comes.

The stinglest man on earth couldn't for the life of him help glowing a bit and expanding a bit under the compeiling warmth of the Christmas spirit which sweeps the land. The spirit of giving! Why, it is a

veritable gulf stream in the midst of our cold commercial, selfish, practical existence,

No-you don't need to be reminded about gifts. Even now you are glow-ing with the joy of planning Christmas surprises and delights for your dear ones, and you are stretching forth a cenerous hand to help the needy. You would be a very wizened hearted Christnas person, indeed, if you did not do these things.

And with trembling voice he gently What I wanted to say-the question wanted to ask-was this:

Are you sending your enemies, each and every one of them-a glorious, rousing "good-will" thought for Christmas?

No? Well, that is strange. You had not thought about it? That is strange,

For I look at them and I forget too. If you arn't sending them "good-will" thoughts, what are you sending? Noth-The boys come back, and our Mary, too, With her apron on of checkered blue,

well-are you sure of that? How about those grudge thoughts and those hard little bullet thoughts of hate and resentment?

Whatever possessed you to think you could be a true Christmas person and indulge in these forbidden grudges? Forbidden? Why, yes. "Peace on earth, good will to men"-that's the "Peace on message, straight and sure and clear as

a bell. What do you think it meant? Good will only to the ones you love? Good will only to the relatives and friends who understand you, and cheer But a tired child when playtime is o'er, you with appreciation, or to the outer circle of admiring ones who praise and flatter you, give you loads of pretty gifts?

"Good will to men!" Why, bless you, it means ALL menevery single human being on the face of the earth-including your bitterest

endeavor to make life worth living lafoe. It means that if you want to know bor with those who put in their time to the full biessing and beauty of Christmas, you must be able to say in thought to those you call your enemies: "I hold no ill will against you. I wish you joy and peace and prosperity."

There are those who delight in trying to build up, and those who seem never satisfied unless they are nosing into other people's business and bruiting all

A CHRISTMAS POEM. 1 Read This List of 11 -'Christmas-the birthday of Christ," 'Oh, joyful, so joyful be the day; PREMIUMS. et Christmas carols be loudly sung, Let joy bells long and loud be rung." Christ's birthday, is it? Ah, well-

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Dec. 31, 1904.

regular work. It is flourishing and doing well, and I think it is a movement that should be pushed to the front all wherever there is a over the world We thank our Spiritualist society. other and co-worker, John W. Ring of Galveston, Tevas, for the favors he has so kindly showed us."

If you want to be happy you must not believe in dreams coming true, according to Cinji Jinarajadasa of Ceylon, who elivered this admonition to the members of the Chicago Theosophical Soci-Mr. Jinarajadasa spoke on "Dreams: Their Meaning and Explanaety. "Nearly two-thirds of prophetic dreams turn out to be wholly misleading," said he. "I have gathered statistics on that score." Mr. Jinarajadasa declared that much depended upon the mental temperament of the dreamer as to the character of the visions. hopeful person is apt to dream of success," he said, "while a morbid one will see failure in his visions."

The Progressive Spiritual Society will have a Christmas tree on Friday evening, Dec. 30., at their hall, 183 North avenue. Friends are invited to attend. There will be no services on Dec. 25.

Mr. J. S. Drake and his wife, the wellknown medium, Mrs. Maude Lord Drake, started for California last week. It is the intention of Mr. Drake to locate at Boulder Creek, Santa Cruz county, where he is contemplating building a Liberal Resort for Liberal which will eclipse anything of people, the kind now existing in this country. Mr. Drake is a lawyer and journalist of great ability, and assisted by the mediumship of his wife, he will no doubt, make a great success of his undertak-

Newburg, N. Y.-As if he had a pre-monition of coming death and wished to prepare his wife for it, Ferdinand Reed, a young Cornwall man, told her last evening of an incident which he had concealed from her for several months, and , having concluded, died almost instantly. Reed was 27 years old. At Saugerties, last July, he was suddenly stricken and remained unconscious for four hours. After he recovered he said nothing of the occurrence to his wife, not wishing to alarm her Last evening while the young couple were sitting together in their home he told her of his former attack. As he finished he arose to get a glass of water and fell with a groan, dying instantly of apoplexy.

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, 528 W. 63d street. Come and have a royal good time." a

Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal Church, Allegheny, Pa., is one of the local miniswho 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 pays that woman a tribute by declaring emphatically that in his opin ion there is no fake or trick work about her performance, and that she is gifted in a wonderful manner with a psychic force.

ers. Our services are held every Sunday at 3 and 8 p, m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun: Lyceum is now in harge of Dr. J. H. Randall, and meets at 2 p. m. We cordially extend an invitation to all to attend our meetings."

Carrie L. Hatch writes from Boston, Mass.: "The Massachusetts State Asso clation held a missionary meeting in Haverhill, on December 16. A large rowd filled the beautiful hall. Splendid talent was present. Speakers, Mrs. . Fannie Allyn, Mrs. S. S. Ham and Mr. Simmons; mediums, Mrs. Caird, Mrs. Helyett, Mrs. Litch, Mrs. Soule (Banner of Light medium), Mrs. Ham, Mrs. Swift, Miss Foley of Haverhill, and Mrs. Smith of Lawrence. Fine music throughout the two sessions. Tele gram was received from Mr. H. D. Barrett, sending greetings to M. S. A. Take it altogether it was one of our best mass-meetings. We have been holding mass-meetings for several years. The only difference in our meet-

ings for missionary work is that charge admission at the door, and take a collection for the missionary fund. Our other mass-meetings are free. The people seem to like to pay. Our next meeting will be held some time in Janu ary.'

Mr. and Mrs. Allen write from Springfield, Mo .: "At a recent sitting with our spirit friends the following message was received: 'Go ye into all towns (preferably in your own state) where the resident Spiritualists and friends of Spiritualism will prepare the way for you, and teach the gospel of the new life in spiritual Spiritualism to all who will come and listen. We will distributed about the city to warn the be with you and minister to the people through you, that the light of truth

may dispel the night of sorrow and de spair.' Believing in the superior judgment of our spirit guides, we would an nounce to the public through your valu able paper that we will respond to any call where our services as speakers and mediums are desired. But, on account of our Mediums" Home School work, and the duties connected with our local Spiritual Science Church, we cannot ooth he absent at the same time. Our

terms willobe as follows: Parties desiring our Bervices, pay our traveling expenses, furnish<sup>0</sup> entertainment; give us the collections (or door receipts, as the case may bo), and as much more as can conventently be raised. We make our terms thus as easy as possible in order that our spirit work may find its way readily to all who may be in need of same, Higardless of salary. Our phases of fispirational trance speaking, riginal and selected music, platform

delineations and spirit messages, heal ing, public and private circles, per sonal sittings for spiritual advice and spirit messages, etc. We also have classes and private sittings for medi umistic unfoldment, if arrangements for same can be perfected in time. Besides the above, we will explain as fully as possible the nature of our Circle-at-large, known as the Silver Chain Developing and Health Circle, also the Mediums' Home School, established and conducted by us here. Address with stamp, J. M. and M. T. Allen, 651 So. Grant street, Springfield, Mo."

"Love-Sez-Immortality," By Dr. W. P. Phelon. Price 25 cents.

Hard? Gracioushard. But what are we human beings here for? To do only the easy, pleas ant things? What is civilization for? And how can we claim that we have evolved much higher than the animals would seek to smoothe the careworn if we haven't the development to do just waves of distress, to purge from society

these "hard" things? Do you want the full tide of Christmas to sweep through you, or only a meager bit? If you want all of it-remember this-that if you, harbor one single thought of hate or ill will toward any' feliow-being, you cut yourself off from just so much Christmas joy. You cheat yourself of it by your own act. The whole world is pulsing and glowing with the season's gladness you can feel only a stingy bit if you persist in holding that grudge thought Let go of it! Loosen up--expand your soul-stop hugging that hate ful reserve thought-that little "excep tion" which you try to persuade your self you have a right to hold. "Peace and prosperity to you! I wish

you only good!" Pick out each one of your foes menally and tell him that.

Say it with all your might. Say it and mean it. Don't sigh and murmur: "Well, it's

provided for the vicious that those who ard-but I'll try. That will never do you any good, nor your enemy either.

Don't send a puny, sickly "good-will" thought that will faint in its tracks before it leaves your brain. Send a rousing, healthy, glowing one

that will go where it is sent. "Peace and good will!"

Open your heart and say it. Yes, make yourself do it. This is whole rigorous means oft become nec-ossary. This is life.-Medford (Okla.) your Christmas lesson, and mine. It OSSBITY. he hard thing we must train ourselves Patriot.

to do. It is easy enough to swing along in wirling snow, and the gay laughter of friends while we rush from shop to shop buying presents and reveling in the

"skip"-is the part we must attack this Christmas.

Let's do it? Let every one of us send rents." Mrs. Elizabeth Towne takes the position that in many cases it is the forth this Christmas such a mighty thought tide of good will as we have parents that need the training more never sent before.

We don't need money to do this. Just than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than will-good will. And the returns? A joy thrilled mind and body-renewed buying this little book. Anyone that has the care of children should read it. health, happiness and inspiration. Ability to love better and live better.

"The Majesty of Caimness, or Indiscientific and personal verification of "What We Shall Be," and a code of vidual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. ethics, requisite to the most speedy realization of the highest and purest fe-

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ev gather abroad. Society would scarcely be complete cost price. vithout all grades, so the nuisances are tolerated as an individious part of the

the evils which cause worry and discon-

tent, what a world would the great

naught to disturb the serenity of pass

ing days, yet who are among the worst

disturbers of happiness here. Why not make this life one to enjoy

to be appreciated; why wait for the one to come? This is a certainty, the

future is a doubt, however confident we

may be; then why not make the best

possible use of that which we know we

them. Jails and penitentiaries must be

sary to remove it ere it poisons

A Ghance to Make Money.

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This pretty volume contains filty suven

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Life in the Spirit World, Vol. 2. 3-The Encyclopedia of Death, and

Life in the Spirit World, Vol. 3. There would be no suicides of those 4-Art Magic, or Mundane, Sub-Mun who become tired of living, who see dane and Super-Mundane Spiritism, by more of the ills than joys of life. Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occult There are those who look toward a tuture life as a haven of rest, a heaven

where all is happiness and there is ism, by Mrs. Emma Hardinge Britten. 6 .- The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable modium.

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands. Transcribed by A. Farnese, a wonderful English medium.

I

9-The Religion of Man and Ethics of Science, by Hudson Tuttle.

possess? Why soliloquize, why medi-tate on what should be? After all is 10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. said and done we must accept condi-11-The Great Debato Between Moses tions as they are and make the best of Hull and W. F. Jamieson.

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"The Attainment of Womaly Beauty

The hard part-the part we usually

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problem with a will?

## 19月1日の10月1日(第二日)

THE PROGRESSIVE THINKER



Dec. 81, 1904.

This department is under the management of

HUDSON TUTTLE. Address ... im at Berlin Heights, Ohio

ceive, as there, are counterfeiters of NOTE-The Questions and Answers money, but no one would compare the have called forth such a host of rerude tools of these with the United spondents, that to give all equal hear-States mint. If there were ten thouing compels the answers to be made in sand counterfeit bills to every genuine the most condensed form, and often clearness is perhaps sacrificed to this one, its value would not be impaired. forced brevity. Proofs have to be omitbest not to exploiter the shortcomings ted, and the style becomes thereby as even of enemies. Spiritualists cannot sertive, which of all things is to be dep afford to descend to the methods of recated. Correspondents often wear their opponents. They have too much with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always work to do on their own temple, to waste time on snarling garbage gatherers and religious fanatics. several weeks ahead of the space given and hence there is unavoidable delay J. W. Nelson: Q. For the enlight-enment of readers of The Progressive Every one has to wait his time and place, and all are treated with equal

Thinker, will you please give us the benefit of your judgment on materialavor NOTICE .- No attention will be given ization-as demonstrated by the Eddys, anonymous letters. Full name and ad-dress must be given, or the letters will Aber, Mrs. Wilcox and others. One old brother denounces the Eddy Brothers not be read. If the request be made, the name will not be published. The as tricksters, through The Progressive correspondence of this department has become excessively large, especially let as tricksters, through The Progressive become excessively large, especially let endorsing them, and the same issue of ters of inquiry requesting private an the paper has a communication from swers, and while I freely give what Robert Ingersoll, making sport of one ever information I am able, the ordi-nary courtesy of correspondents is ex-trick. A. To the reader who depends on HUDSON TUTTLE. pected. authority the policy of The Progressive

"Medium": Q. What is your opinnish an open court, where most diverse ion of a medium who takes money for all phases of mediumship? Can any one the reader is expected to draw his own medium have all phases?

conclusions, after the presentation of Q. The matter of taking money both sides and all sides of questions. really has nothing to do with the genu- There is no doubt that materialization ineness of mediumship, although it is seemingly inconsistent to make avaricious demands for spiritual things. On not saying that there is not fraudulent general principles it is not possible for manifestations, nor is it an endorsenot saying that there is not fraudulent one medium to possess all phases ment of any special materializing medium. Every manifestation must be Whether they do or not may be determined by those before whom the manifestations are given. Such claims should be thoroughly established before being 'endorsed.

Students. Q. Will you give the exact proportion of the elements entering into the human body?

A. Analysis of the body of a man weighing 154 pounds gave the following result:

Oxygen-111 pounds. This is con-densed by combination with other elements but in the form of gas would occupy 750 cubic feet. Hydrogen-14 pounds. This is united

with oxygen forming water and were it reading up every explanation in conreleased in the form of gas would occupy 3,000 cubic feet.

Nitrogen-3 pounds, 8 ounces.

Carbon-21 pounds. Phosphorus-1 pound, 12 ounces, 190

grains. Calcium--the metallic base of lime-

21 pounds. Flourine-2 ounces. Chlorine-2 ounces, 47 grains. Sodium-metallic base of soda salts-

2 ounces, 118 grains. Potassium-290 grains.

Iron-100 grains. Magnesium-12 grains. Silicon-2 grains.

Silicon is found in the hair; nails and gives hardness to the enamel of the teeth Iron gives the blood its red

color, and probably has an important part in the transference of oxygen to the blood.

The chemist by careful analysis can separate these elements, but by no skill can he combine them into organic form. He is able to take a few steps in what may be called mineral combinations, as them to recite. In fact some spirits uniting oxygen and hydrogen forming water, or with the metals forming oxdes and modify and change

into Africa." when the weakness of this coastline of defense is so apparent, and it is somewhat unjust withal, for the ethics Christianity holds in common with the other great world religions should not be held responsible for the crimes of those who claim allegiance. I said it would be "cruel," cause the opposition have no facts to

Liste we street

arm their contention. There is not a

Spiritualist in a prison in the United

States, for any crime whatever, and

the teachings of Spiritualism, spiritual-

ize and uplift from the criminal plane.

ism. There are pretenders who de-

From pity and charity, it would seem

"There are frauds." Not in Spiritual-

A New Theory in Regard to its Powers and Possibilities, by One Who Claims to Know.

New Year, the Wiscensin State Spirit-balist Association is desirous of inaug-trating an active campaign for the good of the cause in the state of Wisconsin. In order to do this several good workers have been secured for the month of Jan-To the Editor :- It seems that the position taken by myself in the private uary, and it is our intention to put on a letter I wrote you in September, in anseries of mass-meetings, gat different swer to your inquiries, and which was not intended for the public eye, has been taken as an "attack on mediums," thus early that you may prepare to at by some. My position is now, was tend these meetings, and martake of the spiritual feast we are preparing for then, and will henceforth be, a de-fense of the spirit in the mortal. If we

kee.

truth.

whom there are a goodly number.

have discovered and can prove that the spirit in the mortal can, independent of the visible body, accomplish and produce the wonderful manifestations credited to spirits out of the mortal, who is the loser thereby? Why should the possible manifesting of your spirit or mine, or any mortal's for that matter, be claimed by spirits out of the mortal? As I have said and say again, if I learn nothing of my spirit, and its various modes of manifesting, in my communion with spirits out of the mortal, then I have gained nothing, no

matter if I have talked with Abraham and Isaac, or Peter and Paul. Who should be angry at the proof of

mortal-spirit power? Who can draw the dividing line, but spirits? Because the mind but imperfectly understands the teaching of the spirit, should we cease our search for truth? Should we ask spirits to do for us that which we can do ourselves? To deny spirit manifestation would be to admit our own ignorance, of which we all have an overload as yet, and I only wish to be understood as a de fender of the spirit in the mortal, that his work and his gain in spiritual knowledge and manifestation (that alone enables him to communicate with immortal) shall be placed to his account and not to higher power. When immeasured space is encountered when the parting of spirit and body

comes, we will then wish we knew more of our own spirit, and not so much "twaddle" about others who have taken the journey before us." A spirit told us once on a time that

the reason they did not come here was the reverse of why we did not or could not go there while yet in our "bodies, light work.' which was: YOU ARE TOO "HEAVY TO ASCEND; WE ARE TOO LIGHT TO DESCEND, AND ENOUGH BAL-LAST COULD NOT BE ATTACHED TO US TO DRAW US BACK TO WHERE WE ONCE WERE. The illustration, though simple to us, bears the We have "denied"

nothing pertaining to spirit manifesta tion, and had my letter, that was written to "our editor, who is wise enough to explain all of these phenomena, been written for the public, I would have tried to be more explicit in my meanings that our "position" might

spirit? I think not. If we had to give up what we are take to enlighten us concerning reali cur serve to enlarge the understanding of the mind and thereby establish a closer relation between mind and spirit, that may help to eradicate some of the their dime or nickel in the contribution closer relation between mind and spirit,

#### MRS. SCHAUSS AT SPIRITUAL HALL To the Spiritualista of Misconsin. Greeting: With the advent of the

Lectures on "Heaven" and "I Bring You Glad Tidings." .4

Ms. Elizabeth Schauss of Toledo was again selected by the Psychic Research ociety to lecture Sunday night at the Spiritual Science hall and gave usual universal satisfaction.

Mrs. Schauss is growing more popular with Sanduşky audiences at each lec-ture and has been engaged by the soclety many times in the past. Her subjects last evening were given out by the audience and were; "Heaven" and you. While we will strive to notify cach one of you personally of the where abouts of these meetings it is more than possible that we will not be able to reach you all, hence these notices "I Bring You Glad Tidings." The lecture was followed, as is the usual custom, by psychometric readings, although those who were interested in comthrough the press. Watch for the fur ther announcements as to dates and lo muning with the departed loved ones cation of these meetings. The towns that will form the active were so numerous that some were not reached before a very late hour, Mrs. centers of this work,<sup>9(</sup>are Milwaukee, Baraboo, LaCrosse, Neillsville, Chippe-Schauss said in part:

"Our subjects of the evening belong, Baraboo, LaCrosse, Neuron, and wa Falls, Augusta and Superior, and Madison and Cambria. This as it were, together. It would be an impossibility to think of the one withwill enable every one to visit one or out thinking of the other. The Heaven that we have been taught to think of more of these meetings, as they will be of three days' duration at each point. in the past, as the far-distant place above the clouds to which all must go, The first point visited will be Milwauwhen the journey on earth is o'er, con-The Milwaukee meetings will be the veyed to us the idea of a beautiful place with golden streets, and angels first week in January, and will begin with a Thursday evening session. The workers will be Rev. Moses Hull, Mr. constantly singing, praying, and playing harps of gold. To many, this seemed happiness. But it conveyed Zeno Miller, Rev. Nellie K. Baker, Will at the same time a feeling of horror . Erwood, and the local workers of because it inferred that when we ar rived there, we are entirely separated The desire is to harmonize the work, and make it as effective as possible. from those we love on earth, which gave cause for mingled joy and fear, and made death a struggle and a We want your assistance, and we feel that we all need each one. May we not dread, instead of an event that would count on you as personal members, and bring joy and gladness. co-workers in this work of which we

"If the eternal life were an unconare all so justly proud? "May we not all scious life, it might be a life of bliss, begin the New Year bby putting our if it were a conscious life, it must be necessarily varied in accordance with shoulders to the wheel, and pushing forward the work of humanitarianism and the circumstances attending our passing over. In the birth of Jesus Send in your membership dues, if you came have not already done so, to the secre-tary, Rev. Nellie K. Baker, at Portage, the glad tidings of peace and good will, inasmuch as he proved to the world thit immortality is a conscious exis-tence, that death does not separate us, Wis., and in acknowledging the receipt of the same she will notify you of the meeting nearest your home town. Do it now, friends. We have work to do, only promotes us into higher spheres of usefulness.

und as you know, "many hands make "The question is often asked, "Why do Spiritualists celebrate Christmas?" Our state convention, convenes in since they do not believe in the vicarious atonement of Christ. The reason Portage, Wis., the third Tuesday in is, that they see something more in the April, and continues through three days. A gala time will be assured there. Remember that date also, and life of Jesus than the teaching of the atonement. They see in his life, a corwork. Fraternally, Will J. ERWOOD, WILL J. ERWOOD, roboration of their own teachings, inasrlends of Truth, get in line for the good much as Jesus proved to the world the truth of divine and magnetic healing, President Wisconsin 'State Spiritualist the truth of clairvoyance, as demon-strated by him at the well of Samaria, Association, LaCrosse, Wis. REV. NELLIE K. BAKER, Sec'y, the truth of trance condition when he Portage, Wis. successfully awakened out of trances people suposed to be dead. He taught and demonstrated that we are ourselves responsible for the conditions that surround us; that heaven and hell are of our own making, that as we I spoke to two godd "lifdlences in Peru, Ind., on the 18th and on the even-ing of the 21st, and also in the after-noon and evening of the 25th. This is sow, so also shall we reap; and that as we grow in intellect, the greater becomes our responsibility. By illustration of the vegetable kingdom, he taught his people the law of attraction, a good field for a good medium. The to which we all are subject. By the people are progressive, but like many other places the members of the somaterialization of Moses and Elias on the Mount of Transfiguration, he proved clety do not give the support they ought eternal life to be a conscious existence. What tidings could contain more gladto the officers of the society, and thus the burden of the support of the meetness than to know that death deces not separate us, or end our existence? What tidings could contain more joy ings falls upon the few, principally upon the president of the local Society, Bro. E. A. Schram, who is also the president than to know that though we make misof the Indiana State Spirithalist Assotakes, we can outgrow them by develciation. His zeal for the cause has no oping our intellect, growing in spirituallimit, and so here at his own home he furnishes the hall, with the free and ity, knowing truth as a whole and thus being free in the greatest sense of the lights, and sees that all are made comword? You will see then that it is the fortable and welcome. 'Lifke far' too recognition of these facts that cause many spiritual societies! this one in us to celebrate with all the world, the fact that He was one of the people Peru is like the old 'Quaker's' horses, lived, not only to teach truth, but to one was willing to do all the work, and the other was perfectly willing he should. The members are willing to demonstrate its practicability in every day life. As Jesus came to earth two come and listen in a nice warm room to thousand years ago, so does Modern # Spiritualism come in this progressive

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imprint of reason.

have been more clearly understood. "No connection with true spirit power" when evil spirits are manifesting will probably be more acceptable to some of the flurried ones. A blending of the

two forces is often apparent, but where is the dividing line? Will it make it of less importance to the human family if they learn the possibilities of their own

learning of our own spirit, just now, I think it would be a useless task for the unseen intelligences to further underties of the next life. We can not think "broad assertions," that seem so "exaggerating," if proven, can in any way check the onward march of truth and progress, and proof of mortal-spirit manifestation independent of mind and body, is but a step that leads us to greater heights of spiritual perception. And we are thinking now that our "broad assertions" will ere long be broadened into living facts, that will

an say how much she was aided?

that her invisible self did the work

Will it lessen her labor in spiritual

judged by its own merits. Because a medium has given genuine manifestations at one time, is not more than presumable evidence that at an other time the manifestations are not counterfeit. A Brief Synopsis.

The following is a synopsis of an address delivered by Harry J. Moore before the Wittemogtes, one of the oldest woman's club, of Marshailtown, Iowa, Thursday afternoon, Dec. 15, from the subject, "Psychic Phenomena":

Thinker is confusing. Its columns fur-

As you ladies have, so I have been informed by some of your members, been with the phenomena called psynection chic, and as I have been requested to come here and give our side or explanation of the phenomena, I will start out by saying that no well-informed person that these phenomena take denies place. It is simply with the cause that produces them that we are at variance

with our opponents. In the first place, mistakes are invariably used to disprove a truth, but I propose this afternoon to employ the mistakes in communications purporting to come from departed human beings. as a very great proof of their identity If the telepathic or subconscious mind theory can be presented as an explanation, why, it seems to me that they could recall every incident with as much mathematical precision as they could the most minute or essential one. It is simply because our spirit friends still possess the limitations characteristic of human beings so far as recollection of past events are concerned, that they are unable to recall with decided accuracy the incidents that we ask

# ONE'S OWN SPIRIT.

ncts of life. That is the limit. The more intricate changes wrought in the living being; the transformation of elements into living or organic tissue, is beyond the power of science and will ever be. There is only one method for the production of organic 'substance and that is through the pow ers of the living body. The lowest plant formed of a single cell so small as to be invisible to the unassisted eye has this energy superior to all the ap-pliances of science. It is able by this energy to transform inorganic matter to organic; to convert the elements into protoplasm which is capable of being assimilated by living beings and modified into all the infinitely varied products of vegetable and animal life.

'H. G. Purinton: Q. 'Is it enough to repel the attacks of the churches on Spiritualism? Is it not time to attack them, using the crimes of ministers and identity you would be justified in believ church members as weapons?

A. Because our opponents descend to such subterfuges and sophistical ar. prove by this incident is, that these gument is no reason for Spiritualism to follow. As for frauds and deception. for every one found in Spiritualism, church history furnishes a thousand and for every deceiver in the ranks, a dozen may be found in the churches. The case cited especially by this correspondent is of McCue, ex-mayor of Charlottesville. Va., and a zealous deacon in the Presbyterian church, now in a cell awaiting execution for the murder of his wife, in the most brutal manner. It appears, that the jury were pious also, and when they retired to the jury room, indulged in prayer. They did not talk over the case among themselves, they devoted every moment of the twentyeight minutes they were out, to prayer, and at the end of that time agreed. The crime was so atrocious they could not well disagree. He was the murderer of bis wife, yet a Sunday-school attendant | all. in his boyhood, a zealous member of the

Tresbyterian church, and active deacon. ould be regarded an awful example, if he had been a Spiritualist, of the evil tendency of that doctrine. Had he been a Spiritualist, he would

not have committed the crime. The indisputable fact stands out

strong and clear that the profesis and observance of religion, that is belief, forms, ceremonies, have no sence on the life-conduct of the

The moral life which may or may not accompany the profession, is distinct and widely apart from it. A goodly volume might be filled yearly with ac-recounts of the derelictions of preachers cluding Methods and Instruments. counts of the derelictions of preachers and laymen. A man's word is not taken By E. D. Babbitt, M. D., LL. D. in business, as more reliable because he is a church member.

It would be cruel of "carry the war well fulfills the promise of its title.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

can recall but very little of their past, while others can detail with great corprevailing notions, that in time must prove erroneous if we follow truth. rectness incidents in their lives while Because of our variance with older they lived in earth life. When this obstudents in the field, we have had no detains among our fellows in the mortal sire to force our views upon the pubform, it creates no great surprise; why should it be an evidence against the personal identity of the spirit communisave ourselves, and so far as we are cating when we realize that a spirit is not one whit wiser five minutes after it has passed from its earth body than it was five minutes before it passed away. have learned it all. I wish to remind you at this time that world to-day, concerning her feelings these communications are invariably signed by the name of some departed her answer was: "I feel just like I am doing it myself, but you see I am not," human being and this often obtains in spite of the belief of the medium or sit-

ters in the spiritistic hypothesis as an explanation of these phenomena. In the next place, if I know enough to come to your home and assume an allas, and if I am sane and intelligent, I know

work? If so, I fail to see it in that light. at the time I assume this name that it is not my real name, it seems to me It has been said that "a religion with out a mystery is an absurdity," and it that if I could or could not prove my does truly seem that the human family wish to "live behind a veil." For ma ing or disbelieving me, whichever the the sooner these mysteries are solved, case may demand. What I want to and the light of reason shines on spirit nanifestation, the sooner will I under communications assuming to be produced by departed human beings know stand the meaning of earth life, which is my only hope of knowing anything if it is or is not them that produce the real of the life to come before crossing same for they usually prove the sanity the divide. and intelligence of something and are Our going beyond the mountains may always clothed with personality. What also be for some reasons of our own, incentive could prompt them to assume and we hope there is room there for us in that sunny clime, as there is no ma a name when it is simply telepathy or the subconscious mind? There is but terial hindrance to our going at any

one incentive and that is because it is just what these messages claim for time now. To many of the readers of the grand themselves, a spirit of some departed human being. Therefore the easiest exold Progressive Thinker that prints all kinds of "assertions," be they "broad" or narrow, whose letters to me are as planation of these phenomena is the ccientific one, and the easiest one is: I am a spirit of a human being who once et unanswered, I will say that'I hope to be able to do so when we get beyond lived upon earth. the mountains, as our time has been taken up in helping to care for my Suffice it to say that Mr. Moore's ad-

dress precipitated quite a discussion, youngest brother through a sickness for there were ladies present who were that took him across the divide despite not inclined to the Spiritualist view at our efforts to save him, that he might

ve with us here a few more cyenrs. He was in his twenty-second year; and "In the World Celestial," by Dr. T. A Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth the pride of his mother's heart, who could not be consoled only for ther nowledge of spirit power. From childbound: price \$1.

"Mark Chester; or a Mill and a Mill-ion. A Tale of Southern California." hood he has heard these truths daily from her, and we feel that he can soon By Carlyle Petersilea. A pure psychia enjoy the realities of the spirit life. story, elevating and reformatory. Pa-Yet we were not prepared for him to test the truth of it all, and his absence

story, elevating and reformatory. Pa-per covers, 40 cents. "The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape fills us with sorrow. He passed out the ninth day of November and the pres-ence of spirit power was manifest to duty, the supreme charity of the world, us in many ways. Trusting we have the revelation of reserve power, etc. set ourselves right in the minds of your Price 30 cents.

readers, we will close by saying, we are "still seeking the light." "Fuman Culture and Cure. Part (In-EMMA M. WARD. New Canton, Ill.

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sient, but they for get to do anything financially to help keep the meeting going.

A. REFLECTION

As Seen in the Spiritual Mirror.

I heard an able Spiritualist lecturer tell a story about a person who had come out of the church, and was now an ic, as we are aware of the important fact that our claims are unproved to all, ardent advocate of Spiritualism. man said at a conference meeting, when concerned can remain so to those who he was in the church he paid from hree to five hundred dollars each year; Some years ago. I asked one of the now," said he, "I can get along by inest slate-writing mediums in the paying only three or five dollars each ear." The lecturer said he told the while the writing was taking place, and nan, if that was all he cared for Spiritalism, he had better crawl into the hole he came from, and pull the hole and her visible self was not, but who n.on top of him: 14 Has she lost anything if it is proven

There are far too many societies in our country like this one in Peru; all ecturers who are traveling over the country know this to be the fact, and it is the one great reason why our - beoved cause languishes.! >

Brother and Sister Sprague have one noble work, mighty work. I hear their praises sung wherever I go. These noble souls visit as pioneers the places where there are a few believers and see it well started on the road to success, and find some worthy brother or sister who is willing to assume the lead in the movement, and soon after they leave, the leaders find all the burdens of keeping the meetings up falls upon them; the members who have faithfully pledged their assistance lose their inerest unless they can have the tests with which the missionaries have fed them, and very soon the leaders lose courage because of lacks of support, with the result that the society goes own. The above is a true picture of laces and societies in all directions. Is there a remedy? Libelieve there is. Let all Spiritualists up, willing to do their little; help those, who are willing to assume the head of societies. If they cannot have food for their Spiritism every day, let them take a little food for their Spiritualism as it is given by the good lectures, and by so doing hey will gain strength so the food for their spiritism (tests); will he better rel-

"Be ye spiritual in all things." There are Spiritualists and Spiritists: To which class do you belong, joh, ye sluggish members of Spirktualist societies? If to the former, then comp forth and assist the officers of the society you have pledged to assist in carrying on the meetings; if to the latter, then stay. at home and only go to epiritual meet-ings in the warm dayadof summer, as you go to the camp-meeting, where the phenomena are found in all phases; but please do not expect any great compensation for the uplifting of bohumanity, here or hereafter.

I go from Peru to Fort, Wayne, Ind., to serve the Spiritual society there for January. I would like, to make arrangements for the Sundays of February and March. I will attend week evening meetings within reasonable distance of Ft. Wayne; will attend funerals also. Address me, General Delivery, Fort Wayne, Ind. M. F. HAMMOND.

"New Testament Storles Comically IIlustrated. Drawings by Watson Hes-ton. With Critical and Himorous Com-ments upon the Texts." Heston's drawings are incomparable, and exeru-ciatingly funny, Price in boards, \$1. Cloth. \$1.50. Cloth, \$1,50. "Mentices Dishes." Very manual. Price 10 canta.

evalent, and to teach us the worship of God, or good, is best exemplified in the service of our fellowmen."

age to elevate our minds above the

The above is from the Sandusky, Ohio, Daily Register. This is another evidence that the secular press is dislaying a growing interest in our cause. A friend of The Progressive Thinker, who sends us the above, adds that this brief synopsis of Mrs. Schauss' address does not do the speaker justice. Her services as missionary for the Ohio Spiritualists Association have been productive of much good, and she is in constant demand from the societies she has served in northern Ohio.

A PITIABLE CASE.

Ruth, Nine-Year-Old Daughter of Mr. and Mrs. Frank W. Gates Died in Chicago, After Vaccination-An Impress-Ive Lesson to Those Who Have Their Children Vaccinated.

From the residence of Mrs. John ates, 1120 First avenue, at I o'clock this afternoon, was held the funeral of Ruth, aged 9, daughter of Mr. and Mrs. Frank W. Gates, who passed away in Chicago Saturday morning, after an illness of seven weeks. The beautiful and impressive funeral rites were celebrated by Rev, E. J. Lockwood of St. Paul's M. E. church and Rev. Dr. J. G. Van Ness of Mt. Vernon. The remains were laid in the vault at Oak Hill cemetery.

Frank W. Gates moved from this city to Chicago last September to take up the study of medicine, accompanied by his wife and their two children, daughter and son. When Mr. and Mrs. Gates were ready to place the children in a public school they were informed that it would be necessary to have them vaccinated before they could be admitted. Mr. Gates was much opposed to vaccination, particularly on the little son's account, but yielded rather than have the children. kept out of school. The boy was vaccinated first, with a fresh piece of virus. Ruth was vacci nated with another plece of virus, which proved to be polsoned. Within a short ime tuberculosis developed, every organ in the child's body being involved and after seven weeks of intense suffering the little one welcomed the end comforting her grief-stricken parents with the assurance that she was going to meet Jesus and that she would suffer no longer.

To a representative of The Gazette, Mr. Gates this morning said: "I can only hope that our terrible experience will keep other parents from subjecting their children to the dangers of vaccination. In that city of two million peo-ple there are only about 300 cases of smallpox, and it is said that only eight deaths have resulted from the disease while more than twice that number have ensued from complications incl dent to the use of poisoned virus. There are hundreds of cases of diphtheria in that city, but the authorities do not use any such dangerous method as vacciua tion in their efforts to check the dis-case. The health authorities gave out a statement that the death laughter was not due to vaccination, but the coroner and his consulting sur-geon, who investigated the case, know. to the contrary, as do the three skilled

Child Culture. A small book giving a treatise on how to rear children according to the laws of physiological psychology, and mental suggestion. By Newton N. Riddell. Price 60 cents. Children's Progressive Lyceum. A manual, with directions for the

organization and management of Sunday-schools. Something indispensable. ' By Andrew Jackson Davis. Price, 25 cents; postage, 5 cts..

Christianity a Fiction. The astronomical and astrological origins of all religions. A richly sarcastic poem, by Dr. J. H. Mendenhall. Price

Christs of the Past and Present. By Rev. Moses Hull. A valuable book. Price, cloth, 35 cents; paper, 25 cents. Clairvoyance. A book of 109 neatly-printed pages, pertaining to a

system of philosophy of clairvoyance, its law, nature and unfoldment, By J. C. F. Grumbine. Price, cloth, \$1.50. Coming American Civil War. This excellent book is written in the

interest of humanity, of liberty, and of patriotism. By Burton Ames Huntington. 300 pages. Price, paper, 50 cents, postpaid. Common Sense. A book of the Revolution, and yet adapted to the

present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents. Concentration. A series of six symbol cards and a valuable pamph-

let on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innermost faculties. By Laura

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character

Contrasts in Spirit Life, and the Recent Experiences of Samuel Bowles. Given through the mediumship of Carrie E. S. Twing. Price,

Cosmian Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1; paper, 50 cents.

Crimes of Preachers. This book is just what its title indicates-a thorough exposure of the inner life of those elect of earth. A very ineresting book. Price 25 cents.

Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c, Death and the After-Life. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth 55 cents; postage 5 cents. Death Defeated, or the Psychic Secret of How to Keep Young. By

Dr. J. M. Peebles. Cloth bound. Price \$1. Death, Its Meaning and Result. By John K. Wilson, a member of the

Pennsylvania Bar. Cloth. Price, \$1.25. Diakka and Their Earthly Victims. A very interesting and suggest-

ve work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

Dictionary of Dreams. One Thousand Dreams and Their Interpreta. tions. By Dr. Robert Greer. Price, 25 cents.

Discovery of a Lost Trail. By Chas. B. Newcomb. A book that will elp you see the beauty and joy of life. Price, \$1.50.

Easy Lessons in Psychometry, Clairvoyance and Inspiration. By J. C. F. Grunbine. Price, 50 cents.

Echoes from the World of Song. A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley. Price, \$1; postage 15 cents.

Edith Bramley's Vision. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic church are seeking to prevent the progress of liberalism ... Price 15 cents:

Elsie's Little Brother Tom. An interesting story for children . Allen Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.

Encyclopedia of Biblical Spiritualism, or a concordance of the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull. Price \$1.

Evolution of the Devil. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published. By Henry physicians whom we employed to care philosophical analysis of His Satanic-Majesty over published. By Henry, for her -- Ocdar Rapida (lowa) Gasetta, Frank, the independent preacher of New York City, Price 25 centa

# The Progressive Thinker Stands Ever Ready to Battle for Splritualism, Pure and Unadulterated, and for All That Tends to Elevate and Uplift Humanity.

# A VOICE FROM THE SPIRIT WORLD,

FIFTY- TWO YEARS AGO. The circumstances that gave rise to the following verses were as follows: About twelve persons formed a circle for the purpose of investigating spiritual communications. We met but a few times until we had, what we call demonstrations through two mediums, Dr. A. Graves and Henry B. Wiseman, living here. The Doctor was impressed to speak while in a partial spiritual state; shortly afterwards Mr. H. B. Wiseman was put into a sleep (without human aid) while sitting for a number of times, different spirits conversing through him; finally, on the evening of January 3, 1852, I was conversing (as in fireside conversation) with my mother, and as she had been something of a poetess while in the body, I casually asked her, whether she could make po-etry in the spirit world? She replied, she could, and would give us some at that time, if we wished it. I then told her to proceed, and she gave us the first verse; and not being able, as she said, to control the spiritual perceptions of the medium then, she could go no fur-ther on that evening. At another meeting, she gave us two more verses, at an-other three, and at another, the last two, which she said would complete the sentiment, which was the sentiment of the spirit world. She then requested me to have it published in some paper or papers not opposed to these spiritual communications. These verses were commenced on

January 23, and finished on February 4, 1852. It will be proper here to state that my mother died September 2, 1850, was a worthy member of the Methodist Episcopal church for about forty years, and up to the time of her deceas

Yours for the truth, W. L. WANN. The following gentlemen were present at these meetings, and subscribe to the above statement: Joseph Mathews, Enos Raffensperger, George W. Welty, secretary, Also present, a number of ladies, to complete the circle. Rochester, Stark Co., O., February 26, 1852.

The spirit world is a happy home, Oh, how we all are blest "Tis here, our sorrows have an end 'T'is here, we find our rest.

We know the truth, and we are free, And happy in our love, We know that God our Father reigns, High in the courts above!

Love is our motto, truth our gui'e, In harmony we dwell; And oh, our joy and happiness,

No human tongue can tell! Justice and Wisdom is combined, In this our happy home, And in the blissful paths of truth. We spirits love to roam.

We seek cach other's happiness, In all we say or do; We banish error from our minds. But keep the truth in view.

Love, like a guardian angel's care, Is always round us thrown, And oh, what peace pervades our To you can ne'er be known.

We are in a progressive state, The truth we love to tell, There is no place of punishment-No never-ending nell.

God is our Father and our King, We shall forever dwell, Within the spirit world, and sing That He does all things well!

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Note-It may be satisfactory here to state, that the medium (a youth) through whom the above lines ...were spoken, while in an unconscious state, has had but a very limited education, and never could write a single couplet of poetry in his life; and was, we doubt not under the control of the spiritual influence of the happy spirit submitting those lines to her son, the circle, and by her request to the world. J. MATHEWS.

Attest: C. H. MATHEWS.

## SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquivers may not be mislead. We want new notices of all meetings being held here in public halls at the present

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p.m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entranco to hall, 319 E. 55th street. Spiritual Church of All Souls, in Hope

Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday even-ings at 7:30, conducted by Mrs. R. Squire.

The Light of Truth Church will hold its Sunday meetings in the Atheneum, 26 Van Buren street, Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Bur-

land, pastor. The Kenwood Spiritual Church will old services every Sunday at 3 and 8 m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring our friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m.

Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hounberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs.

Howes. The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blacklawk streets. Mr. Frank Joseph, me

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, mes-sages and tests. R. S. Ray, pastor. Spiritual Science Society meets every Sunday from 2 to 10 p. m. at Addinator

Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after noon meetings, free; evening service 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st Church of the Spirit, Schiller Bulla-ing, 109 East Randolph street, third floor. (Please take elevator, hall adjoins.) Services every Sunday con-ducted by William Fitch Ruffle, who will give tests, spirit messages and psychometric readings to all in attendance. Services, 11 a. m., lecture and tests to all; 2:30 and 7:30 p. m., song service and tests to all. Lecture omitted after-



A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

Give Us the Truth, the Whole Truth, and Nothing but the Truth. stant operation to produce those effects, is not remedial even tempora-rily. But that is what our so-called civilization in a large measure ap-Something New ! . . . . The Spiritual Association of Sixty-SPECIAL NOTICE. As usual, Elton EHedrick, the well-known Al-trologer, will make a Special Holiday Reduct Hon. The year 186 is coming upon us. KNO what the new year holds for you. A knowledg of PLANETARY INFLUENCE will accentual of PLANETARY INFLUENCE will accentual ninth street and Wentworth avenue meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at of PLANSTARY INFLUENCE with acceleration of the success, and enable you to, gurat against unfa yorable periods and unfortunate chances. As special offer, and unfi Feb. let, 1605, all 5.00 work will be reduced to 1806, which includes invalua-ble information, tonching upon all affairs of life in addition to a yearly forecast with favorable and unfavorable-periods for business, speculation changes, etc., for the year 1905. 2:30 p. m. Spiritual Science Monthly, 1. 11 1 FURNISHED ROOM-355 N: Clark BL, 2nd flat. Call early. Isadore E. Bussey, Editor. R. S. RAY, Psychic ane Natural Clairvoyant, Readings by mail; \$1.06. 207 Lincoln ave., Chi-cago, Illinole, A Grand Offer ? This Offer will Positively Close Feb. 1 end date of birth as near the hour as possiddress No. 233 W 3ith st., New York City, MRS, JENNIE PETERS, CLAIRVOYANT 6 Months' Subscription Free M. will answer 8 questions and give one of he beautiful books of inspirational powers, for focts Address, 285 Illinois street, Chicago, Ill, DR. J. S. LOUCKS Is one of the oldest and most successful Spirit ual and Magnetic Physicians. His cures are mar velous; his examinations are free to all who sem him name, are: sex, and lock of hair, and 6 cent instamps. He doesn't ask for leading symptoms He treats nervous exhausiton of both sexes will wonderful success, at reduced prices. A trial will convince you. His practice extends all over the land. He cures you in your own home. Address, a **A**, **S**, LOUCKS, M. D., 's Lock Hox 1203 Stonehann, Mass. to all who will send their names in full, and their addresses, before January 15, NICHOLAS BECKER, Dixon, Ill. Clairvoyant: Lafe Reading, with mes-sages, names and description of your spur-friends, from your letter or lock of hair, by mail. 1905: .: Send to F. A. WATKINS, FROF. FREDERICK M. STOLLER, Teacher and Demonstrator of Psychology. Read-ings daily, except Sunday: hours 10 a, m. to 8 p. m. Readings by mail, \$1.00, \$156 Indiana Ave.. Tel. 6751, Douglas. Hotel Westland, Suite 9, Back Bay, Boston, Mass, TEST READINGS BY ASTROLOGY. Send 25 cents (sliver) and date of birth, for a test reading of your life, with prospects of com-ing year. Ask one question. Full reading, with horoscope, \$1.00 and upwards, Address, F. F. NEITZEL, box 988, Spokane, Wash. Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister, Jenie L. Webb, one of the ear-lest mediums now in the form, by writing a letter to a splrit friend. Send it to me with it, and I will to and the apply. By its independent writing or while iry and get reply by independent writing or v pers. Address Mrs: Aunie Lord Chamberlain ford Mass. AN ASTONISHING OFFER MRS. MAY A. PRICE Send three two-cent stamps, lock of Clairvoyant readings by shall: Also laws of me-diumistic development and spirit, or montal, or nagnetic healing taught. Send lock of hin; date of birth and One Dollar. Obsession cured. G D Street. N. E. Washington; D. C. hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power. MRS. G. HINGHEY The Wonderful Healer. MIS, DI, Dobson-Barker, 230 North Sixth St. San Jose, Call Magnetic and Osteopathic, Cures when all other fail. Best of Physicians References. A Wonderful Hestores Lost Vision; Special photo of spirit for illustrated circular showing styles and prices and veloped this Chairvoyant power in me. I can ad-just my Metted Pebble Lenis Spectacions perfect-by to your eyes at your own home and send by mail, as if you were in my office. Thousands will testify. art you were in my office. Thousands will can be provide the sentence of the sentence of the sentence are sentence of the sentence o 84 S. Bobey St., near Madison, Chicago. The Light of Reason Chicago, Ill., May 17, 1903. Mrs. Dr. Dobson-Barker: Dear friend and Physician,-I will now write and iry: to express my gratitude toward you and your split band for the good you have done me. After doctoring with nearly everything and doc-tors to help me. I find that your treatment has worked wonderfully. I am feeling so much bei-ter I curit express myself. I will close. hoping an Larly reply. Yours respectivily. Mits. Fight CANNADA. 4009 Princeton Ave., Chicago, Ill, Nuovember 19, 1002 Chicago, Ill., May 17, 1903. The latest shored song on sheet mu-sic, (repectally) adapted for (the uplifting of) Spiritaal Circles and services. English and German. Price, 25c. a copy. fend to GEORGE DREW, Dear Mr. Poole:-Your spectacles are perfect. I can any perfection, I shall recommend them to my friends, Ever your friend. E. B. Robertson, Los Angeles, Cal. 55 Marlon Court, Chicago, Ill 4009 Princoton Ave, Chicago, Ill, November 19, 1903, Dear, Midain, --It Ja now films to send for another month's treatiment. I am better every way: am gaining so fast everybody is surprised, and if I can be entirely cured I would like to. I have al-ready sent a great many to you, and there will still be more sent to you. They all have faith, for you have done so much for me. and I hope you will do the same for them. The doctors said there was no help for me, but I am so changed for the better now they don't know what to say, and I am so thankful to you and the spirit band that I cannot say enough in your praise. I tell everybody about you, Now I enclose puy for an-other month's treatment. Wilson WENT. Biandish, Orange Co., Mich., Box 85. TRANCE READINGS. SALAUDANUM, CUTC, Address Barmices, Homo Cute, Address Barmices, Homo Cute, Address By mail: one dollaraand two stamps. Diseaser flagnosed and treatment indicated, by Spiri fundes, two dollars. (Send either your own writes; two doll ELLA ROVAL WILLIAMS, SH.:11th;Bt., N. E. Washington, D. C. THE DELPHOS, KAN., CAMP. FRED.P. EVANS, The Deluos Camp is desirous of securing the services of a good reliable platform test medlum, one who is strong and positive. We shall be pleased to correspond with takent offering dem-onstrative knowledge, We have plenty of appli-cations from tecturers. Talent with strong de-monstrative powers, good endorsements, can ser-cure a place on our rostrum at a liberal compen-sation. Address all communications to The Noted Psychic for Independent Slate Writing and (Elaizvoyance. other mouth's treatment. WILSON WERT. Btandish, Orange Co., Mich., Box 85. Big Bend, West Va. Mrs, Dr. Dobson-Barker: --My Dear Good Sister, --Your kind letter came to me this afternoon, and hind friend, I am not able to express to you my many thanks for all you have done for me. Your troatments and your description of all my many ills are doing just as you told me they would. Oh. my dear friend, I am so happy tonight, to think I am able to write and tell you something of your medicine. for all the treatment that I have ever received from anyone. I have never found any-thing to treat meas you have, my dear dood friend. I can east iny three meals a day and walk out to so for hy neighbor, and cin sleep part of the night, and get up in he morning rested. Now romen-ber, my good lady, this one thing is something I, have not doue before for two years, going on three. My heart don't hupt me anything like it did. Fiease excuses this long letter, but I want to tell you all tean. Please noto this, for I trust it will reach the ears of many more poor suffering bodies like myself, and. they, too, can be beenefited by your kind, skillful treatment. You see I am so mutch improved, gven in my writing, and in my falking, in fact in every way that a poor suffering person could or can find relief. I get so happy. My neighbors all look at me in wonder if it is me. I do know and trust in you and your happy spirit band. Thave, I think, got you two more ladles to seer to won do trus th you and your thom y spirit Has recently left NewsYork, and is now located at 112 Eddy St., Ban Francisco, Cal. Bend stamp for are a place on our rostrum at a consto cure a place on our rostrum intestions to sation. Address all communications to L N, RICHARDSON, Delphos, Kan, IMPORTANT WORK,

Send 25 vecnts to the Investigation Committee, Publishers, Darwenport, Jowa, for Prof. Watson's Illustrated Book, board covers, Juggernaut; Christian Science Exposed?". Opntaining extracts from books, showing from where all the ideas of Christian Science were originally copied, which Mother Eddy calls henown;

DON'T READ THIS.

If sick write to me, and F will give you a free examination. I want no leading sympton. Nerv-ous exhaustion and lost vigorof both sexes suc-cessfully treated. Ben anne, arc. sox, complex-ion, weight and 10 ets. in stamps or silver, and re-ceive a correct diagnosis worth many dollars to you. Be sure and write your own letter. Address,

FRANCES L. LOUCKS, 35 Warren St. Stoneham, Mass. **OBSESSIONS--ARE THEY POSSIBLE?** (Continued from page 5.)

acts. The idea that the world will be rid of the influence of the po unfortunates launched into the world of causes, is false.

Entering there with the same tastes and passions that dominate their life here, and released from some of the environments that con tracted them here, their scope is enlarged to pursue their evil cours Coming as obsessing spirits, they are attracted to those in earth life d similar desires, oftentimes completely controlling their actions, produce ing at times the various phases of intentional criminals. . On those grounds alone, the death penalty stands condemned as only augmenting the evil it is trying to check.

Dealing with effects and letting the causes remain that are in constant operation to produce those effects, is not remedial even temporapears to be doing.

To become polarized to that extent, that conscious of the indwelling spirit of the good and true, the individual can enter the association of the criminally vicious, even with the desire to influence them to a nobleg life, without being more or less influenced by them, is a very desirable condition which very few comparatively have attained.

That Jesus attained to that condition is apparent. When he was accused of seeking the companionship of the criminal classes, he replied that he came not to minister to the righteous but to draw sinners to repentance. Conscious of that exalted atmosphere of purity and truth that enveloped his being, stronger than the malignant forces that surrounded him, he could enter the abodes of degradation' and by the power of that spirit force that was dominant in his life, inspire them with better aspirations and desires.

Only by a deep and earnest soul travail can this be attained. The common lot of mortals is to be more or less influenced by surroundin conditions. Then the importance of having them exalted in sentiment, to enable the soul to unfold the better part. Only thus will the final emancipation be attained. HAMILTON DE GRAW. West Troy, N. Y.

THE PUREST-MINDED MEDIUM

#### Is Liable to Be Harassed by Undeveloped Spirits.

The purest-minded medium may be controlled by ignorant and vicious pirits, and these give great trouble. While passing through earth life, they were depraved in character, and on passing out of the body they carry with them their bad dispositions and propensities. They often come to sensitive persons and instill impure thoughts; they throw influences upon them that are quite foreign to their disposition; and this happens in all sections of society-church people included. Many persons now suffering terms of imprisonment have been influenced to commit erime while under the influence of some malicious spirit. In our -asylums many arc obsessed by such spirits. There are times when Spiritualistic mediums are attacked by such beings, and they have to look up for help to stand fast in their integrity. Paul said truly, "For we wrestle, not against flesh and blood, but against principalities and powers, against spiritual wickedness in heavenly [or high] places." He knew that these pernicious influences were assailing the followers of Jesus and he warned them, they were to take the whole armor of God and stand. Oh, if, this truth were better known, that we are liable to be influenced towards evil by these earth-bound spirits, how watchful we would be.

Yet among Spiritualists many of these "spirits in prison" have been delivered. We know a lady, a writing medium, who was much troubled with a lying spirit. Whenever she put pen to paper the control wrote messages impure and untruthful, from which her pure mind revolted. One evening she expostulated; she pleaded to be left alone; she sought to reason with him on the bad influence he was spreading. It did not impress him. She persisted in her entreaties; then she prayed for him; she asked for the advanced spirits to lift him out of darkness into light, and make him a useful servant in the spirit world. She gained the victory. Her hand was moved, and the spirit thanked her for her goodness. He promised that he would never repeat his actions; then he gave his name, and told his history-which was a sad one. From that time, he was a changed being, and became help instead of a hindrance. The Message of Life, a Spiritualist paper published at Levin, N. Z.

#### DEMONISM-SPIRIT OBSESSION BELIEVED TO BE A FACT.

I am glad The Progressive Thinker has agreed to open its pages to a free and fair debate on the subject of "Spirit Obsession, the Demonism of the Ages." If it can be explained away, no man will be more glad than I shall be. Now, I am with Dr. J. M. Peebles and I shall remain on his side until all doubts and mists on this subject are cleared away, or firmly established.

About thirty years ago I received my first lesson in mesmerism and have become an expert in the use and history of that great and strange

MRS. M. F. BALDWIN, Box 1212 Chicago, Ill.

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#### DECATUR. ILL.

#### An Account of Spiritual Manifestations.

Allow me the privilege to report some of my recent experiences while on a visit to Decatur, Ill., at the home of Mrs. India Hill. On Sunday night, December 14, Mrs. Hill, in her own home, to a large audience, took for her sub ject, Having received the light, what will you do with it? The subject was handled in a masterly way and gave room for much study. My wife Lillie came through the medium, bearing a bouquet of lilles and said they were em hlematic of her name, also of purity, love and devotion. She said that she is now a ministering angel.

On Wednesday evening, Dec. 14, at the same place, in a trumpet seance held by Mr. Chas. Winans, of Edinburg, Ind., one of the little controls named Maudie, said to me, "Mr. Cunningham. I wish you would bring me some perfume to morrow night when you come to the seance," I said, "Maudie, if I bring it, will you materialize and come to me in the audience and get it?" She said, "Sure I will."

My little daughter Bettie came to me, calling me papa, and said she was so glad that she could come to her papa. She patted me on the cheek and head. It and to her, "Bettie, see if you can kiss papa." She said, "I am going to fry," and in a very short time she gave me, I think it was three distinct kisses

that were heard by all present. December 15, materializing seance at the same home, given by Mr. Winans, under test conditions. According to my promise to Maudie the night previous, went to the drug store and procured two bottles of perfume. Shortly after the seance was opened and everything under way, there being near forty sitters, little Maudie spoke out from the cabinet and said. "Uncle Cunningham. I am coming out pretty soon to get my 'fumery." I said, "All right, Maudie." Presently she came fully materialized, a beautiful little girl and walked di-rectly to where I was sitting, and stopped in full view of the sitters. I took the bottle from my pocket. She took it as naturally as if she had been in the mortal. I asked her if she would divide with my little Bettle. She said yes, she would divide with her. She then thanked me and returned to the cabinet. Shortly after, I asked her if she wanted some peppermint lozenges. She said, "Yes, but you have only got one in your pocket," which was correct, as I only had one left.

Then came my first wife, Mollie, told her name, shook hands with me, then spoke to my brother Charlie who sat near me, called him by name and shook hands with him, I then said, "Mollie, don't you want to take a bottle of perfume with you?" She said, "yes." I then took a bottle from my pocket and

gave to her, requesting her to, divide, with my second wife, Lillie, which she, said she would do. Then she returned to the cabinet, taking the bottle of per fume with her. The above can all be vouched for by over forty persons.

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A Spiritualist Temple has opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunand Thursday evening at 8 day o'clock. Tests and music at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue corner Western avenue. 'Mrs. M. Schunacher. pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the ab-

nce of Brother Gilray. Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m.; at Wells Hall, No. 1629 North street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Su-perintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at ome. Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock. Psychic Research meetings at Schott's Hall, corner Belmont and Ra-

cine avenues, Sunday afternoons at 2:30 clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. visiting mediums all welcome

The New Era First Spiritual Church, Rev. Moses Hull, pastor, will hold serv-ices each Sunday in the Masonic Tem-ple, Hall 412, both morning and evening, at 10:30 and 7:45 respectively. Admis-sion free, but collection will be taken. Messages will be given at each service.

T. W. Sherk, secretary. The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temper-ance Hall, 330 W. 63rd street, Services conducted by Prof J. K. Hillis and wife. The Chicago Spiritualists' League olds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The Kimbark avenue, secretary. The League wishes every Spiritualist soci-ety of the city to send in the names of all their mediums, staling their partic-ular phase of mediumship. Address all communications to the secretary.

Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter Devoe, the well-known lecturer. Miss Cora M. Nafe, oloiset.

The Chicago Spiritual Alliance Church, Mrs. May Elmo, pastor and medium, assisted by Hugh Selmar Fraser. Short lectures, tests and messages. Good music. All are welcome. Bery ices at 3 and 8 p. m., sharp. Vincennes Hall, 35th and Cottage Grove avenue. The Rising Sun Spiritualist Mission holds, regular services every. Sunday at 3 and 8 p. m. at the People's Institute, Van Buren and Leavitt streets. The Rising San Lyccum meets at 8 p. m.

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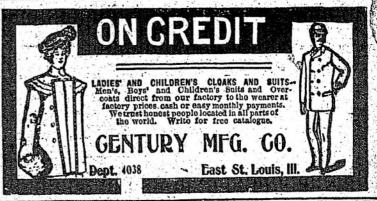
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