

# The Progressive Thinker.

**SPIRITUALISM--The Bright Star of Hope That Stands Eternal in The Heavens.** Such Being the Case, Every Spiritualist should Contribute Something to Sustain Those Mediums who have worn themselves out in behalf of our cause. Common humanity, common decency, the angel world, and the ordinary sense of duty demand that our aged and infirm workers should be cared for. Read Mrs. Longley's appeal on the second page, and let it touch the strings of your purse as well as of your heart. Do not wait to do good by your will. Do it right now.

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## INTRICATE DESTINY.

The Wonder Puzzle of Existence.

The unanswered puzzle of existence is the culmination of human thought. The fearless thinker will inquire: from whence? to where? He would question the imperial stars that flick the dome of heaven and glow silent through the night; then returning to himself, with awe realize how impervious is the shadow that envelopes the question of destiny. Man came because he could not help coming. But that is no argument. The same can be said of a dog or a horse. All are creatures of circumstance. All are here not because of any previous individual desire to be, but in consequence of the propelling drift of correlated events. They are helpless to come as they are to go. Each entity comes out of the depths with conscious surprise at its own presence, and recognizing its helplessness to shape its course or choose its being. It lives in a fortuitous relation to the time and event in which it has been projected—a wondering and dazed personality, unable to fathom the beginning of its course or penetrate the veil that conceals the mystery of future time.

Paine, from the other life, recently said to Mr. Burr: "I know that I am here and that I exist. I am not certain that I shall always do so." Faraday says in one of his communicated pamphlets, "there are here persons who left the earth life thousands of years ago. Nor can we ascertain that any soul has ever been exterminated. But this is speaking for a very narrow range. Thousands of years is not for ever. But from analogy we can believe that if in time the soul should wear out, its extinction will not be by any sudden collapse. The factors that combined to raise it will be independent of existence required millions of years of transmutation and active construction to produce that result, and the effect from dead matter is so confirmed and prodigious that the wanting to unconscious nothingness will be by slow and very prolonged decline. We need not dread or mourn it, for if it is to be so it will be as inevitable as that our jet looks turn white with age."

Nowhere does nature halt and make a final rest. The order of the universe is change. Some vanishing soul may ever progress. But we have not seen enough to know if it will hold. Our knowledge would have to be infallible to maintain that view. But change is constant and everywhere endures. Slow or swift, broad or deep, it permeates all things, everywhere operates, and reigns supreme. It is illogical to believe that a soul does not affect the soul after it has thrown off its material covering. We cannot conceive of thought as unassociated with motion and motion involves change. What the nature of the disincarnate changes may be ultimately, we cannot conjecture.

If the soul is its origin in fortuitous relations, it is not less precious on that account. That it has always existed as some theorists recently declare, is to me an unthinkable proposition. They further assert, that if this be not the case, if it had a beginning, it must necessarily have an end, and because of such reasoning they assume that no beginning but always existed. There is no reasonable basis for such a belief; for no one knows by speculation if this necessarily follows. No one knows by what law a decimated soul survives one hour. We know by frequent demonstration that a soul does maintain a continued intelligent personality, but the requirements of prolonged existence we are ignorant of. But if such life can be maintained for years, why not for an indefinite period longer? To begin with, we have no evidence whatever that we had an existence through all the past. If it were so we do not in any manner realize it, which is equivalent to not being at all; and that of which we have no knowledge whatever, has no existence for us. Every soul has a birth or starting point; every life in fact from fish to man, or from bug to bird. It is the beginning, the culmination of desire and will. The commingling of the electric pulse of sex marks a new era in the universe; for it is the birth of a new individuality; a consummation that nature glorifies in.

Elkhart, Ind.

## IDEAL AND REAL.

Comparisons Between the Ideal Life, and the Real.

It is a grand thing to have an ideal, a vision of possible attainments; to realize that there is something superior to the present condition of life, and that it is possible to attain unto that advanced state. Without the incentive that comes from catching a glimpse of that idealistic life, existence would hardly be desirable. As we move along life's journey the gradual unfolding of that superior state is an encouragement to advance; there is not enough revealed to dazzle and bewilder us with its splendor, for we would not be able to actually destroy the inspiration that is needed for advancement. But after all in our efforts to solve the intricate and perplexing problems of life we have to come back to the solid ground of reality and deal with them as they actually exist. The parent as teacher, however anxious they may be to have their child or pupil receive instruction and become a proficient scholar in the higher branches, knows that while its mental development is only adapted to kindergarten instruction, it would be folly to undertake it on more advanced lines.

Life has not developed up to its present state by a few convulsive efforts, but through the slow and many times painful process of evolutionary growth. The hardened crust of old conditions was not easily burst asunder, giving the soul a greater freedom than was formerly enjoyed, but energy was needed, and of that kind which intelligently understood what was needed, and realized

## THE PILGRIM.

Dr. J. M. Peebles Scintillates at San Diego, California.

### DR. PEEBLES' DEDICATION ADDRESS AT THE OPENING OF THE SPIRITUALIST TEMPLE.

"How amiable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is this new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God—dedicated to the mental, moral and religious unfoldment of the soul—dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourners' tears, seeks to hasten the coming of the Kingdom of Heaven and breathes the spirit of peace on earth and good will towards men. Spiritualism is the direct antithesis of materialism. The materialist strives to account for this magnificent universe through the interaction of matter and force—nothing more. The Spiritualist accounts for this living throbbing universe of life, love, and order, with its thronging intelligences through spirit, essential, immutable, infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

"PNEUMA HO THEOS"—"Spirit is God," said Jesus, and they that worship him in spirit and in truth, God being spirit, and man being made evolved in the image of God (which image is: consciousness, life and intelligence) he is necessarily a spiritual being.

And it is just as natural for spiritual beings in all worlds, visible and invisible, to sympathize and consciously respond soul to soul, as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of Spiritualism, centering, you see, in God, and by reflection the moral constitution of man. Its phenomena are the scaffolding useful in the building of the temple, useful to convince such materialists as Prof. Hase, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence; useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without Bibles, angel ministries, and spiritual marvels as witnesses to a future existence. Our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his love have changed, why should not these manifestations occur now? Did not Jesus say, "These signs shall follow them that believe," and "greater works than these shall ye do?"

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc, from Joan of Arc to the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y.). These ministries called "Modern Spiritualism," are not new. Dr. Adam Clarke, the great Methodist Commentator, in commenting upon Saul and Samuel, said: "I believe there is a supernatural and a spiritual world in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals."

The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir Wm. Crookes of London, Leon Favre, the Consul General of France, Victor Hugo and others illustrious in science and literature.

THERE IS A COUNTERFEIT—A VULGAR AUTHENTIC SPIRITISM—AKIN TO OLD TESTAMENT NECROMANCY THAT DIVINES FOR GUINEAS, HUNTS FOR COAL MINES AND SCHEMES FOR PELL AND OCCULT POWER TO COMPASS SELFISH ENDS. WITH THIS I HAVE NO SYMPATHY. IT IS THE OPEN GATE TO OBSESSIONS AND DEMONIC INFLUENCES.

True Spiritualism rightly and religiously interpreted—I speak for myself only—is in perfect consonance with the Christianity of Christ. It is in spirit catholic rather than iconoclastic—constructive rather than destructive. It seeks to build up no new and narrow sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Cal-

vinistic; it would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious convictions. These are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater, according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. Research, evolution, growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies and pronounced over fifty years, a "nine days' wonder," is steadily, rapidly merging into energetic and substantial manhood. It is in this and in foreign lands putting on a rational, religious and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encoffined, awaiting burial, and yet around those shattered vases mosses hang and odors of some lilies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable in the line of cause and effect for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our own hells. The good man ever carries the kingdom of Heaven within him. Christ, the illuminating principle of Jesus, the spirit descending dove, is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut to your guilt. "To your tents then, O Israel." Seance-rooms, O Spiritualists, make the weekly home circle an altar of religious devotion. Let the voice of prayer be heard. Angels and archangels pray; demons in hades ridicule prayer. Prayer is aspiration; an uplifting of the soul to the good, the true and the Infinite Oversoul, whom the inspired John said is Love.

We are living in exciting, trying times. Wars are raging in the East. Great crises are approaching us. Are we ready? The tares must be burned. The times demand consecrated temples like this we are now dedicating, demand consecrated men and women, consecrated hearts, consecrated wealth, consecrated energies, more and better educated speakers, larger society libraries, more missionary enthusiasm, and more beautiful temples like this over whose doors I would see inscribed in letters of love, "COME IN" Come all ye ye labor and are heavy laden! Come ye who are sad and broken-hearted! Come, mourners, and hear messages from the loved that have left the fireside home! Come all ye disheartened and disconsolate and here lay your burdens down! Come, O ye young, while the red is upon the lip, and come, O ye aged, whose white hairs are already silvery with the celestial light of immortality! Come all ye that seek sweet rest and the baptism of the new life! Come! for these temple doors swing outward and swing inward free to all.

Standing half entranced this moment upon the Mount of Vision, adown the ages I see doubt giving place to faith, and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth; vice to virtues; bigotry to tolerance, and grating discords to divinest harmonies. I see rising before me a new heaven and a new earth. I see waxing harvests and the gathering in of golden sheaves. I see consecrated temples like this, in all lands, crowned with the luminous words, UNIVERSAL BROTHERHOOD AND ETERNAL PROGRESS. And what is a thousand times more glorious, I see walking in this renewed Eden of peace the living Christ, the Christ of the ages, and I hear the words, "SEEKING THE TRAVAIL OF MY SOUL, I AM SATISFIED."

"The golden age lies onward, not behind. The pathway through the past has led us up. The pathway through the future will lead on. And higher. We are rising from the beast Unto the Christ, and human brotherhood."

## EVERY DAY.

Every day hath its dawn,  
Its soft and silent eve,  
Its noontide hours of bliss or bale;  
Why should we grieve?

Why do we heap huge burdens of years  
Before us and behind?  
And scorn the little days that pass  
Like angels on the wind?

Each turning round a small sweet face  
As beautiful as near;  
Because it is so small a face  
We will not see it clear.

We will not clasp it as it flies,  
And kiss its lips and brow;  
We will not bathe our weary souls  
In its delicious Now.

And so it turns from us and goes  
Away in sad disdain;  
Though we would give our lives for it,  
It never comes again.

Yet every day has its dawn,  
Its noontide and its eve,  
Live while we live, let God thank;  
He will not let us grieve.

—Dinah Mulock Crank.

The only effective criticism of a poor religion is the creation of a better one. I cannot accept the idea of the Bible that is taught by the Catholic church, I cannot accept the idea of the Bible that is taught by the orthodox Protestant church, because I cannot find any adequate reason for accepting the beliefs about it of either.—M. J. Savage

## A NEW GOD.

Errors of Theism—Superiority of Egyptian Deity—Woman Coming to the Front.

Theism in all its ramifications is the greatest impediment to human progression. Its adherents are blinded by the errors of idolatrous faith, paralyzed by old-time customs and prejudices, so ingrained in their nature. The religious bigot's idea of religious liberty for religious people, but not for Infidels and Atheists, whose solid facts and sound arguments the myrmidons of error cannot meet and refute. As what can theological teachers know or teach on a subject they admit is unknown and incomprehensible? The wisest god-believers confess this, yet they descend on the subject with vast assumption of knowledge, and make claims that rest upon their own assertions. Their arguments amount to nothing more than wild speculations and conjectures, of imaginary fabrication and the chewing of old theological husks, all in defiance of reason. They talk and write on God's laws, God's will, love, wrath, mercy, omnipresence, omnipotence, etc.—all in the name of assumption and unproven assertions. The human mind is lost in bewilderment and confusion in contemplation of this mass of incomprehensibility, and so it is not surprising that Theism produces insanity.

Thists are divided and sub-divided into hundreds of distinct orders and sects—some believe in one god, some in two and some in three gods, making a unity or duality or trinity, according to their several conceptions of a deity. Others believe in many gods, each possessing distinctive attributes, while another order of Theists teach that god is all things.

The Pantheistic god is the biggest one ever invented—so big that he includes and absorbs all other gods and all things, animate and inanimate, on the face of the earth. This is the highest attainable degree of folly and absurdity in theistic beliefs; yet people believe anything in the name of religion if you tell them they will be damned if they don't.

The Egyptian god, Osiris, Isis and Horus, represented father, mother and child, symbolized by the triangle, is a deity that approaches some degree of consistency—natural, practical, and within the limit of comprehensibility. The Christians in constructing their theology pretended to imitate this trinity with three male persons, "Father, Son and Holy Ghost," which made of it a pitiful farce. The deity was to rule out the woman, for she did not agree with their ideas of a deity. It is true they believe in and recognize "The Mother of God," but she does not belong to "The Holy Trinity." That would spoil it. We are truly glad that the modern woman is getting her eyes opened to see how false and how religion has degraded and enslaved her.

Now, it would be a new and enterprising project if a new sect of Theists should spring up to outlive and surpass the three-headed god theory of the trinitarians, by dividing God into four equal parts, the quadruple deity; and call it a quartet, or quadruplicate. They would be prepared to do things on the square; and this would be no more out of order than other things, even more absurd, done in the name of religion.

The question as to whether the new god be male or female, or a mixture of the two, could be settled by a Grand Council. They might compete successfully with all the old religious dogmas by putting a woman in.

Woman is coming to the front admirably in these modern times, and when she gets to the point of no return, the vagaries of religion will finally disappear. And this will be a fairer and far better world to live in when she shall freely exercise her natural moral powers for the redemption and salvation of humanity from error, ignorance, superstition.

We have observed that some modern god-believers recognize a wonderful god—noncommittal as to which god it is, yet it is either male or female, or both, or neither to suit the occasion. They show devotion to their ideal deity by retaining all its good qualities, while they reject all its bad attributes, thus making a new god out of the old one. We do not know by what authority or arbitrary rule they thus change the face of Theism, nevertheless, this is a hopeful, encouraging sign of progression.

Thists have no proof of a god, but seek to carry their point by repetition and vehement assertion, working upon the awe, fear, credulity of humanity by threats of dire disaster, punishments and curses for disbelief; and have charged opponents with infidelity, blasphemy, sacrilege.

The rudest fetishism has its fables, and no nearer the truth is the more pretentious. The Christian God is an enlargement of the savage's ideas, the ideal of man from a subjective thought made a personal being. Labored explanations are incomprehensible to man. These views originate when man was a savage—being conclusions from an erroneous understanding of nature, matured into dogmas which fetter and pervert the reason.

The god question, in the mystery of its insolubility, has sharpened the sword of antagonism, and what the reason failed to maintain has been contested on the field of battle. The modern mind has, to some extent, broken the shackles of its theology and is free.

A. H. NICHOLAS.

Summerland, Cal.

I recognize the importance of the revolt from the awful dogma of predestinated happiness for the few and damnation for the many. Slowly but surely the dreadful barrier of this old belief is being lifted from the heart of humanity.—Whittier.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

## THE PHILOSOPHY OF MODERN THOUGHT.

"The cuckoo of philosophy has successfully laid her egg in the nest of theology." This statement by a modern writer is suggestive. It presupposes the presence of the principle of life and where a seed is deposited there is the possibility of an unlimited expansion. It might first be allowed to bow to the clergy so as to bring in the conditions of toleration I would add to the statement by saying, when the young cuckoo grows up there will be no room in the nest for the other broods.

Foisted prophecies with prices that pierce do more to hinder than hasten promising events. The wise man therefore watches with a keen eye the turn in the wheel of evolution and whatever of prediction is found in his declarations, if rightly understood, will mean help rather than hindrance to those even who are the most conservative and faithful in their worship of the antiquated.

A complete or entire egg means a seed-principle. A seed is enveloped in shade; where there is a shadow there is a substance. Substance is but the phenomena of an inner working principle or power; that power is everywhere. IT HAS BEEN STATED THAT IF A TREE SHOULD FALL IN THE FOREST AND THERE WAS NO EAR TO HEAR, THE FALLING OF THE TREE WOULD MAKE NO NOISE OR SOUND.

In the abstract the statement is true, must be true, because noise or sound is the vibration of air on the drum of the ear.

Then again it might be stated that the tree in the forest did not exist, if there was no eye to see it. If it were possible to remove the eye, the tree would still exist as the phenomena of life principle, but as that life is everywhere and cannot be annihilated and is the origin of all eyes and ears as well as trees, there is no power in the universe to destroy either the one or the other.

There is no existing power to destroy life or to remove it from a given point. The principle of life fills all space. A certain form of phenomena which manifests life may be removed, but only to give place to another form. "The lower is subject to the higher." The higher cannot be displaced by the still higher. This must be so. Thought can not conceive of a thing which has no existence—expelling the everywhere present principle of life. The strong man armed who keeps his palace is not only expelled by a stronger than he, but the redeemer of the part of the phenomena of an inner-working power, and that power is everywhere present. Nature abhors a vacuum, and therefore never makes one—more correctly speaking never permits one.

To help the ordinary reader to a clear conception of important fundamental principles, let us turn to the word vacuum in Webster. There may be found the noun pointing to the word supra. Turn then to the word supra, the Latin preposition signifying above, over or beyond, continue to follow the line of the adjective until you come to the word Superlatum, from the Latin supra, above, lapsus, fall. Then read the full definition—"One of that class of Calvinists who believe that God's decree of election determined that man should fall, in order that the opportunity might be furnished of securing the redemption of a part of the race. The decree of salvation being conceived of as former, before or beyond, and not after or following the lapse or fall."

Opinions such as that expressed in said quotation could only be formed in the absence of knowledge of natural law, which governs the universal principle of life and is an eternal principle behind all phenomena.

The idea of an arbitrary and vindictive power creating an individual out of a grain of sand or a particle of matter and breathing in the same the breath of life that the individual thus created without any choice of their own might be destroyed or subjected to eternal suffering, is too gross and crude to bear thoughtful investigation for a moment without the idea tumbling to atoms.

There can be nothing more contrary to nature than the idea of a part of the infinite principle of life destroying or planning for the suffering of part of itself.

It is a well established fact in science that all life is one, and that the infinite principle of life fills all space.

It takes infinite space to hold infinite spirit.

If a portion of life could be destroyed the remaining could no longer be the infinite. This is conclusive evidence that nature not only abhors a vacuum, but cannot permit one.

There are other things that God the Infinite spirit cannot do. God cannot lie, and as an old farmer very thoughtfully said, God cannot make a two-year-old colt in a minute.

Nether can God destroy life. God is life, God is law, God is love. These are principles eternal and indestructible. These principles can never suffer. They can never die. The spirit of life in the mortal body is in the first stage of individual existence. The child in the first grade at school is not sufficiently advanced in knowledge to understand the why and wherefore of problems being grasped in higher grades nor the far-reaching purpose of the discipline of the school. Those who witnessed the late fire in the Chicago theater where six hundred, or over, human beings were subjected to conditions resulting in the change called death, were horrified at what they believed to be a dreadful destruction of life. There was no destruction of life. Life is indestructible. There has never been a single individual life lost since the world was first inhabited.

For the development of the race it was necessary that a shroud of darkness should be wrapped around each individual with just enough light for development. It is thus with every form of life with.

"Here and there a glint or gleam To moderate the gloom." All life is thus developed.

The negative conditions are absolute-

ly necessary for the development of the life principle.

The knowledge of natural law now being attained to by the race is lifting the gloom by unwrapping the shroud. The continuity and indestructibility of life are now understood as facts. There are no accidents in life. Accident presupposes something unforeseen and unprovided for; such cannot be under a perfect law behind which stands infinite wisdom, power and love.

The unforeseen and unprovided for can be found only in the budgets of finite governments.

If there are no accidents the reader may raise the question, where does the human responsibility point cease and the divine law begin? The divine law is expressed without beginning or end, it is infinite and therefore includes all things. But what about the neglect, oversight or wilful act of the individual? What of the man who plans for the destruction of the steamboat or passenger train?

Infinite provision covers everything. It cannot be that infinite intelligence was unaware of the course of events in the Chicago theater fire. Now, if it was a disaster in our acceptance of the term and infinite intelligence knew of its approach and failed to give warning so as to obviate the same, then God or goodness is to blame for the disaster. This cannot be so.

Infinite goodness cannot be to blame for anything.

If through a deliberate act on the part of some individual the fire occurred, that individual must suffer according to the measure of his violation of law. Where there is no law broken there can be no suffering. When we say the innocent suffer with the guilty we make a statement which has no basis in sound philosophy. Such a statement may appear true, but can only so appear to the mind that has not yet discovered the even pole of divine government.

When such a discovery is made men will not be punished as our human laws now punish, but will be educated so as to assist them to a higher plane and will be left to learn obedience through the change of divine law in the remorse of their spirit. This is the only natural retribution and is according to the divine plan.

The logical mind apprehending sound philosophy must ever discriminate between the suffering which results in deformity of spirit through personal disobedience and the trials which come through the disobedience of another. The former suffers as the evildoer, the latter is the Christ suffering. They are distinct, yet both tend to ultimate good.

Knowing all things and making provision for all, so that all things work together for the good of all is the principle of the divine law behind which stands infinite wisdom, power and love.

WM. STRONG.

Hamilton, Canada.

## THE LAW OF NATURE.

The sweet birds sing their songs of love

To the birdlings in their nest;

They sing to them the love of God,

Within their feathered breast.

The birdlings hear and soon repeat

Their melodies of glee;

They love the God of nature

In that dear old sheltering tree.

They build their nest a model home

From nature's bounteous store,

Possessing now, material

They never owned before.

All nature to their needs responds,

They gather with delight;

They know no God or peasantry

Their happiness to blight.

Now step across the border-line

And view the creature man;

Made in God's own image,

Christened ruler of his plan.

Instead of love's sweet melodies,

You hear the wall for rest;

The famished mother's darling babe

Lies starving at her breast.

Oh, Nature! Sweet abiding grace,

Why have we from thee strayed;

And brought about this sad unrest,

When all thy laws are staid?

We see thy bounties everywhere,

In every land and clime,

Extended to thy creature tree,

For all thy wants sublime.

The laws of nature never change,

In any time or age;

Her offer to the last born babe,

She offered to the sage.

So learn the lesson she doth teach;

There are other things that true;

You must conform to nature's laws,

She cannot come to you.

THOMAS H. FARMER

Braddock, Pa.

IF WE KNEW.

There are gems of wondrous brightness

Offtimes lying at our feet,

And we pass them, walking thought-

less

Down the busy crowded street;

If we knew, our pace would slacken—

We would stop more oft with care,

Lest our careless feet be treading

To the earth some jewel rare.

If we knew what hearts are aching

For the comfort we might bring,

If we knew what souls are yearning

For the sunshine we could fling,

If we knew what feet are weary

Walking pathways roughly laid,

We would quickly hasten forward,

Stretching forth our hands to aid.

If we knew what friends around us

Feel a want they never tell,

That some word we've lightly spoken

Pained and wounded where it fell,

We would speak in accents tender

To each friend we chanced to meet;

We would give to each one freely

Smiles of sympathy so sweet.

—Frank L. Stanton.

The man who resists a tendency will not have to regret a habit.











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### WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

The time will soon be gone and your opportunity lost if you daily with indifference. Get out of the graveyard of indifference.

GEO. B. WARNE, President Ill. S. S. A.

#### A Death of Good Hymns.

A committee of the Methodist church has been attempting a revision of the hymn-book, with the design of incorporating some new material. After a long and exhaustive search, it has concluded that for the past twenty-five years not a single hymn has been written worthy of a place! The old and solemn hymns have become out of date, and nothing has come to take their place. Fancy singing by the choir has taken the place of congregational singing which united the congregation at the throne of grace. It has been suggested that songs set to rag-time music would be most attractive.

A high authority accounts for the decadence by the doubts and spirit of inquiry, which has unsettled that trusting faith which is necessary for the enthusiasm which must be the fountain source of sacred song. When the tide of thought is questioning the creeds, it is not promotive of hymns expressing or in praise of these creeds.

Whatever explanations may be offered, the fact remains that no new hymns are written, and the old ones that thrilled the souls of the past generation, are falling to pieces. There is no longer use for "Hark! from the Tombs," and such horror-thrilling verse. The esthetic taste rebels against the childish rhyme of Watts, and Sankey melodies and Moody eloquence are at a discount. Altogether instead of being cause for lament, it should be for rejoicing. The church is moving ahead. Unconsciously the creeds are being outgrown. Those who expect new hymns to take the place of the old, will be disappointed for the same reason. Hymns were expressions of ideas and faith, which once questioned never will return. And the new ideas which are derived from knowledge are destructive to affect worship and praise.

By searching the old learn the new. Japanese

# HUMANITARIANISM.

## Redeeming a Human Soul from the Dark Slums of Vice.

It is Kindness, Charity, Deeds of Benevolence and Kindly Assistance to the Young that Count in the Spirit Realm.—To Do Good Should Be the Aim of All Spiritualists.

Two months ago a dirty, slangy, rag-tag; to-day a clean-faced, neatly clad, polite boy. Two months ago a quiet, careless, moody youngster; to-day an enthusiastic, studious, ambitious lad.

Two months ago the victim of conditions which he heeded too little to think of delivering himself; to-day surrounded by all the luxuries and comforts that a large fortune can buy.

Two months—the last two months—have seen this transformation of Julius Wiltrax, whose father is locked up in the county jail, sentenced to the penitentiary for a quarter of a century for the murder of little Paul Paszkowski, and whose mother has returned to the dirty neighborhood which held out some sort of a welcome to her when she came to America eleven years ago, and which is his refuge now.

But fate in the form of Peter Van Vlissingen, a wealthy bachelor clubman, has snatched the boy from the dark little world he knew and placed him in a bigger and brighter world, to which his eyes are opening wide. The Julius Wiltrax of to-day is as little like the Julius Wiltrax of two months ago as the blossom is like the bud. The bud of life has burst and the bloom has quickly opened.

#### The Transformation.

Julius Wiltrax who was but a dozen years of age last Christmas, is the central figure in one of the most unique sociological experiments ever made. Within him new influences have been set to war with lifelong training, books have been given him with which he may rout his childish ignorance and teach him to forget his gutter slang. His rags have given way to fine clothes. His truthfulness and his honor have been put to test and the boy has not been a disappointment.

Mingled curiosity and indignation caused Peter Van Vlissingen to begin this remarkable experiment. About eight months ago John Wiltrax, the father of Julius, was convicted of the murder of 6-year-old Paul Paszkowski. The confession of Julius, Mr. Van Vlissingen believes, caused the conviction. Before the boy made his confession he had been in the hands of the police for two weeks; he had been separated from his father and mother and from all who knew him. Van Vlissingen, who became greatly interested in the murder trial because of the fact that an 11-year-old boy's confession, secured after so long a time, had been used as evidence, believed that method of securing evidence dangerous to justice and dangerous to the child confessor.

#### How the Task Was Begun.

When John Wiltrax was sentenced to the penitentiary Mr. Van Vlissingen resolved to take the boy, to develop his mind, his sense of honor, his respect for the truth and his love for justice and then to learn from him, if possible, whether his confession had been a lie or the truth. The boy has all along contended it was a lie, told to secure his mother's release and to unite him with her.

Mr. Van Vlissingen is a bachelor, about 38 years old. He had lived for a long time at the Chicago Athletic club. He knew he must change his place of living to carry on his experiment. He was not in a hurry. He went at the task deliberately. He saw the boy sent to the John Wiltrax school, but he kept close track to him. When eight months had elapsed he went to the school and asked to take the boy away. The boy, hesitatingly, and with a good many misgivings, went with him.

Then began the experiment which has resulted, in two months' time, in the transformation.

#### His Former Environment.

Julius Wiltrax was not a waif of the streets, although he may be said to have once been a child of the slums. For several years he lived on Canal street. He has never known any other home than the rooms back of a saloon, the kind of a saloon where Polish workmen gather at night, the kind of a saloon to which children of the neighborhood are sent to buy beer. When John Wiltrax sold his saloon on Canal street and moved to Hanson Park he became a little more prosperous, but he never was well-to-do. His family lived in the three small rooms at the rear of the bar-room, and Julius, who had never slept in a bed until he was taken to jail, lay each night on a blanket thrown in a corner of the "parlor." The boy was sent to school intermittently. He could spell his way through the stories in the second reader when he went to live with Mr. Van Vlissingen.

At home Julius was a good boy among his kind. He was slangy, dirty, devoid of neatness, and shunned rather than sought study. He played around the bar-room and grew calloused to what he saw there, to the drunkenness, the fighting, the profanity. On the surface it appeared to affect him little. He was not bright, nor yet inordinately dull.

Such was the nature of the boy two months ago. When Mr. Van Vlissingen took Julius he went to live with his mother, at 2735 Indiana avenue. The home has all the luxuries that money can buy—books, pictures, comforts of every kind. At first the new surroundings awed Julius. He handled the books as

if they were sacred; he stood at a distance to look at the pictures on the walls; he shrank from tumbling into the big, downy bed placed in Mr. Van Vlissingen's room especially for him; he sat away in the corner to avoid talking—he was still the Julius Wiltrax of Canal street and of Hanson Park.

Then the barber got hold of the lad. He was introduced to the bathtub. The clothier fitted him with several new suits. The latter displaced the little torn cap and the "dago" hat with a natty fedora. His grimy sweaters were thrown away, and he was given an overcoat to keep him warm.

These things alone worked a miracle in transforming the appearance of the boy, and it at once worked a wonderful change in his habits and manners. He became more polite and deferential. He grew fond of the mirrors. Within a week he began to give much time and attention to his personal appearance.

No mention of the murder of Paul Paszkowski was made to Julius. Instead of talking much to the boy Mr. Van Vlissingen gave him several books to read. The only stories he had read were those in the first and second readers in the public schools, and when he fell upon a simple story of adventure he eagerly read through the book. He took an interest in other children, the children of the story books. His little bit of selfishness soon disappeared. He became talkative, told of the boys he knew who knew no world further than the public school or the woods beyond the suburb. He grew sympathetic, and then he began to grow ambitious.

Julius was taken each day to Mr. Van Vlissingen's down town office. He saw other boys at work, and for the first time in his life he asked if he, too, could not "get a job." He said he believed he could earn \$3 a week. One day Mr. Van Vlissingen spoke to the boy:

"Julius," he said, "what would you buy if I should give you some money?"

"I wouldn't buy anything," Julius answered. "I would save it until I got a lot of money like you've got."

During the short two months since the rescue of this boy he has shown a wonderful mental growth. At first he was somewhat dull. To make him understand it was necessary to speak to him the simple language, using in a large measure the speech he best understood, which was the rough speech of the bar-room. But it is not that way now. He has augmented his vocabulary wonderfully, and he uses words that are new to him and uses them rightly. Of course, some of the slang words still cling to the boy. He says "ting" for thing, and when talking rapidly says "dat" for that, but taken all in all the transformation of this boy's speech is as complete as the change in his appearance.

#### Gained the Boy's Confidence.

Mr. Van Vlissingen's first object in experimenting with Julius was to gain his confidence, to make him feel that he was among friends, to show him that it was for his own and his parents' welfare that he had been lifted out of his old life and dropped into the new. When he did come to appreciate this and had proved by his actions that he is the mental equal of boys born of a much higher station, after he had more than two-thirds of a year to reflect upon what his confession had probably done toward convicting his father, Mr. Van Vlissingen began to question him concerning the events preceding and following the murder of Paul Paszkowski. The boy declared his confession was a lie. His memory was perfect. He described every event in minutest detail. And that he was, even in his old environment, sensitive to every impression has been shown by his clear remembrance of the little as well as the important incidents.

Despite the great change that has come over the lad and the fact that he realizes that he owes his transformation to the wealthy man with whom he now lives, Julius wants to return to his old home in the rooms back of the saloon in Hanson Park. He wants his father and mother with him, and though too young to appreciate fully what he means in saying it, he says he would work hard all the rest of his life to prevent any harm befalling his father and mother. When he looks straight into the eyes of the person to whom he is talking and says he would go to live in the worst part of the city if his parents must go there, it is evident that he means it, for this changed child is apparently far more sincere and earnest than the majority of the boys of his age. But if his father does not escape his sentence he will remain with Mr. Van Vlissingen, who says he is willing to help him.

As a sociological experiment, Mr. Van Vlissingen regards his work as a success. The boy has been able, he says, in two months' time to break the bonds that held him to a narrow life, and has taken to thinking and talking of something to do. His views of things have changed as greatly as his lifelong training will allow them to change in so short a time. That his new environment has had an unusual effect upon him there can be no the slightest doubt. The boy had the goodness in him from the first; it has taken this new mode of living in new surroundings and under new influences to bring it out.

The above from the Chicago Inter Ocean contains a most beautiful Divine lesson, which all Spiritualists can read with profit.

#### DIVINE WRIGHT.

years before the great agnostic was known to the general public. There are many things, often quoted by Agnostics, and supposed to belong to their school, and supposed to have been borrowed from writers and speakers in Spiritualism. So, too, the "New Thought" people fancy they are leading the world. But there is hardly a thought they put forward, with so much self-satisfaction, that was not familiar to intellectual Spiritualists forty and fifty years ago. In all the mystic teachings, and occult classes, including Theosophic lectures, that have had a part in the intellectual diet at Lily Dale, I have never heard anything that was new to advanced Spiritualists. But each speaker and teacher presents the truth in his or her own way, and the stamp of the individuality may make the lessons new to those not familiar with the personal teachings of the speaker. Bro. Jamieson is growing, and he'll get the whole benefit of Spiritualism some time. His criticisms are helpful.

#### LYMAN C. HOWE.

Many items of interest to speakers, mediums and the public are crowded out this week. The large circulation of The Progressive Thinker is well known to those who travel over the country, hence they send their notices to this paper alone, desiring to reach the largest number of readers possible.

Temporal laws rather punish men when they have transgressed than form them to be such as transcend seldomest—Milton.

### OUTSPOKEN WORDS.

PERTINENT REFLECTIONS IN REFERENCE TO THE STATUS OF OUR CAUSE.

The trail of the "Trickster Gang" in Illinois.

A gentleman who is a close reader of The Progressive Thinker, asks "who conferred all the degrees and titles of Doctor, Professor, Honorable, or Reverend, which I see paraded in your columns? Are not you Spiritualists overfond of claiming honors not legitimately won, but self-assumed by the wearer? Again, is it not distressingly poor taste for the one who is really entitled to use any one of them to sign himself 'Doctor' John Smith, 'Professor' Thomas Brown, or to advertise himself in printed matter he himself puts out as 'Honorable' Timothy Titcomb? A magnetic healer should not write himself down a Doctor of Medicine, a police court lawyer has not the same right to 'Honorability' as a governor or member of congress, or judge on the bench. I lately heard of one in your ranks who wears the title of 'Professor' because he was formerly a dancing master. One of your 'Reverends' is a friend of Profanity and Obscenity and edited with being a past master of falsehood; one of your 'Doctors,' I hear, holds a sheepskin from a defunct West Side diploma mill. Respect will be accorded your cause when your people have more of the real thing and less of pretension. Genuine merit does not have to blow its own horn to secure its deserts. Amen!"

We are glad to note the organization of a new society at Bloomington, Ill., self-named the Spiritualists' Association of Bloomington, auxiliary to the State Association. Deaths, differences and indifference long since sounded the requiem of the older local organization in that city, whose few remaining members became weary of, or faint-hearted in, efforts to spread Spiritualism in their own community. Mr. and Mrs. E. W. Sprague secured forty-one charter members of the new body, whose officers are: President, G. J. Erdman; vice-president, Lawson Bracy; secretary, Mrs. Mary B. Bradley, 725 W. Jackson street; treasurer, Wm. Bumgar. Trustees: W. H. Clarke, Mrs. Francis Davidson, Mrs. B. D. Freed. Many of the members are recent converts to Spiritualism and bring to the work the freshness of enthusiasm and the fervor of devotion to the truth. Possibilities of great usefulness await them. Keep active, maintain harmony, shun all fakirs, and the society's mission will be enduring.

The trail of the trickster gangs runs over all Illinois and their methods have done more to dishearten local workers and kill organized efforts than all other reasons combined. They leave disgrace in their wake, while honest investigators are disgusted and drop their interest. But you must not say anything about it? Just keep still and allow the wolves to fatten while they throttle the last vestige of respectability that attaches to the cause of Spiritualism.

Shall spirit messages be taken from our public platforms? This is one of the questions for the front for consideration in the near future. Divisions are already noticeable among our earnest and thoughtful workers in relation to it. If done two classes of mediums will be responsible for it: those who use tips, advance agents, obituary notices and blue books to supply them, and those who wink at such things and work side by side with known deceivers without protest. We commend to all message mediums Assey's little story: "A certain man had a goose which laid him a golden egg every day. Being of a covetous turn he thought if he killed his goose he should come at once at the source of his treasure. So he killed her and cut her open and great was his dismay to find her inside was in no way different to that of another goose."

GEO. B. WARNE, M. D.

### "MIND FROM MATTER."

Geo. W. Lewis, A. M., Thinks It Unproven.

Prof. Larkin, of Lowe Observatory, states that a substantially matter is transmitted in "mind" from Lewis, in The Progressive Thinker, No. 744, doubts, on the ground that Prof. L. furnishes insufficient proof. Is it not possible after all that Prof. L. is substantially right?

In some of Charles Dabnarn's recent articles in The Progressive Thinker, I think he demonstrates his lack of the view of thought and mind very clear. In this view, thoughts are not things. As the name of thing is sometimes applied to motion, it would thus be right to call thoughts things. So, defining transmutation as changing the nature of things, and allowing things to be other than substances, then we are with the Prof. would no longer be an issue.

It was long since scientifically demonstrated that matter is not inert. This means that matter has life, as, in the broadest sense, there would be no motion without life. There would be no so-called natural law without life being involved. When it was first pronounced that sound and heat were motion it was as astounding as it is now to state that mind is motion. It was first thought that electricity was a transference of an unthinkably fine substance. It is now known that it is the motion of ether, as mind is the motion of air, and wave the motion of water.

Modern Psychology makes it very clear, by elaborate experiment and reasoning, that, with no brain, there would be nothing of the kind of motion denominated thought.

Hudson Tuttle, in the "Arcana of Spiritualism," says, "the Spirit life is an infinite prolongation and evolution of this." It is not thus at all strained to think the spirit brain an evolution of the physical brain.

The five senses were long ago resolved into feeling. There is good authority to the effect that feeling is motion, of myriad types, each type having a special name. Change the position of sitting, or lying, and it will change the thought wave.

Another high authority says, "volition is the essence of mind, and almost any person can feel within himself that volition is motion."

### HELP FOR THE SICK AND INFIRM MEDIUMS

FROM THE N. S. A. HEADQUARTERS WASHINGTON, D. C.

List of Contributors—Sympathetic and Tender Hearts Touched—Concerning Law Against Mediums.

To the Editor:—I am now ready to make my first report of progress, in the matter of collecting from the Spiritualists at large the sum of one thousand dollars to support the law which would secure the other thousand dollars that has been generously promised to the N. S. A. for the Mediums' Relief Fund. As has been before stated, the National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list to take in many more who are in need of aid, but not till the fund increases can this be done. During the present week, we added another aged medium, a resident of this city, to the list. This beneficiary is eighty-two years of age and has no one to look to for aid but the N. S. A. This would have made the eighth on our list in addition to the complete support of Dr. Slade; but we have just learned of the transition of one of our pensioners, Mrs. Kendall, of Massachusetts, and we are to-day forwarding the sum needed for the burial of her remains. Thus the good work is going on. Our beneficiaries are grateful and appreciative, and we feel that we are not only blessing them, but that everyone who contributes to this work is also blessing it.

Some of the letters we receive with the contributions to this fund are beautiful. One elderly lady, who is herself an inmate of an "Old Ladies' Home," wrote, that in sending ten dollars to the fund, she felt it a privilege; that she would send more, but all she had left is a sum to bear the expense of cremating her body when the spirit takes its flight.

Another aged friend, now ninety-four years old, who has a home with her relatives, sent us the only three dollars she had, saying she could put it to no better use than to have some poor medium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Several little Alice sent fifty cents for herself and "Precious," a little girl, sent me a dollar, saying she would put it to no better use than to have some poor medium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Several little Alice sent fifty cents for herself and "Precious," a little girl, sent me a dollar, saying she would put it to no better use than to have some poor medium benefited by it.

Our contributing list stands as follows: "Friend in Old Ladies' Home," \$10; Chas. Bolton, \$10; Helen A. Haddock, \$10; Thomas C. Smith, \$15; J. R. Francis, \$5; T. B. Wait, \$5; Harmony Circle South Buffalo, \$5; Wm. Schroeder, \$5; A. Friend, Hamburg, Iowa, \$5; E. W. Brooks, \$5; Geo. Seltzer, \$1; P. B. Dunn, \$5; S. A. George, \$5; Samuel J. Day or Way, \$5; Mrs. A. J. Mintun, \$5; Mrs. M. B. Sprague, \$3; Mrs. E. J. Woodward, \$2; S. A. Tallmadge, \$2; John H. Kramer, \$2; Lucy W. Houghton, \$1.50; Mrs. Nettie Johnson, \$1.50; A. Friend, \$1; Julia Brown, \$1; August Klein, \$1; Chas. Holkirk, \$1; T. C. Millard, \$1; Mrs. S. Rockhill, \$1; E. Hughes, \$1; A. J. Brooks, \$1; Mrs. T. A. Schaeffer, \$1; Mrs. C. H. Bowen, \$1; Geo. L. Ralston, \$1; C. H. Friend, \$1; C. H. Friend, \$1; R. L. \$1; Abner Sisson, \$1; John Lynch, \$1; Alice and Precious, \$1; Chas. A. Friend, 60 cents; Mrs. Speck, 25 cents; E. Boorcross, 25 cents; Two Friends, 15 cents.

Mrs. Zoller and Mrs. Williams, two of our good mediums of Washington, with other talent, gave a public benefit for the Mediums' Fund, at Wonn's Hall, March 10, from which we realized the sum of \$12.13; this sum added to the amount of foregoing contributions makes a total of \$128.75.

We are greatly encouraged, and we feel that if all who can, will send according to their means, and if other mediums in different cities and towns, will also hold a benefit seance or meeting for this fund, that the required sum of one thousand dollars will be in our treasury by the last of May. Please, friends, do not delay, but send your contributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the Mediums' Fund; and one of our friends from since the thousand-dollar collection was started.

Now concerning the recent statement of a law to drive mediums from Washington, our legitimate mediums are not molested, nor do they fear; they are pursuing their work as before, and will they be troubled by the new law is to reach the sharpeners whose doings are nefarious, and who are no part of Spiritualism and its works; one or two have been run out of town, and all decent people are glad that they have gone.

MARY E. WOOD, N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

A Correction in Regard to the Fox Family.

To the Editor:—In your issue of Jan. 9, is an article by Titus Morrill, in which he reports the true history of the Fox family, which is endorsed by Mr. Hudson Tuttle, and which we think somewhat misleading in conclusion.

Mr. Morrill says Ann Leah Fox was thirty-four years old when the spirit rappings were first heard in Hydesville, March 31, 1848. The ages of the other girls we admit as correct.

In Mrs. Ann Leah Underhill's book called The Missing Link in Modern Spiritualism she says, "at this time, 1848, I was little more than a child." Farther on she says, "I was married March 31, 1848. The ages of the other girls we admit as correct."

Her husband's name was Fish. She says, "I was twice a widow before I was twenty-four." On page 230 she says she was married to Calvin Brown, September 10, 1851. Calvin Brown died May 4, 1852, and she was twenty-eight. On page 292 she says, "Mr. Underhill and I were married on the 2nd day of November, 1858." Now if Mrs. Underhill knew what she was talking about she was in her 28th or 29th year when she married Mr. Underhill.

But if Mr. Morrill is right, she must have been in her 45th year. I have always been a great admirer of the Fox family from the start to finish. Ann Leah speaks in glowing terms of her father and never a word of drunken or gambling habits. He was an exemplary man, being class-leader in the M. E. Church.

There is a small band of Spiritualists here, but we are not organized. We have no medium near here, so we have to be contented to read The Progressive Thinker. We think it a great intellectual feast. We hope sometime in the near future to have a medium and a lecturer here. I am 73 years old.

CHARLES S. LAMB.  
Morey, Missaukee Co., Mich.  
The same law in individuals.  
E. W. BALDWIN.  
Madison, Wis.



# The Annual Meeting Of Illinois Spiritualists

Will Be Held at

## HANDEL HALL,

Tuesday and Wednesday, April 5 and 6, 1904.

Three Sessions Daily.

Forenoon Conference on vital Questions free to all. Afternoons and evenings devoted to Inspiration and Oratory, Music and Messages. Watch for Programs. Remember dates. Invite your friends.

GEO. B. WARNE, Prest. Ill. S. S. A.  
Ella Johnson Bloom, Secy.

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SATURDAY, MARCH 26, 1904.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit-

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ious press on Spiritualism. Send him

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ing date and name of paper. Address

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time, had been used as evidence, believed that method  
of securing evidence dangerous to justice and danger-  
ous to the child confessor.

### How the Task Was Begun.

When John Wiltrax was sentenced to the peniten-  
tiary Mr. Van Vlissingen resolved to take the boy, to  
develop his mind, his sense of honor, his respect for  
the truth and his love for justice and then to learn  
from him, if possible, whether his confession had been  
a lie or the truth. The boy has all along contended it  
was a lie, told to secure his mother's release and to  
unite him with her.

Mr. Van Vlissingen is a bachelor, about 38 years  
old. He had lived for a long time at the Chicago Ath-  
letic club. He knew he must change his place of liv-  
ing to carry on his experiment. He was not in a  
hurry. He went at the task deliberately. He saw  
the boy sent to the John Wiltrax school, but he kept  
close track to him. When eight months had elapsed  
he went to the school and asked to take the boy away.  
The boy, hesitatingly, and with a good many misgiv-  
ings, went with him.

Then began the experiment which has resulted, in  
two months' time, in the transformation.

### His Former Environment.

Julius Wiltrax was not a waif of the streets, al-  
though he may be said to have once been a child of  
the slums. For several years he lived on Canal street.  
He has never known any other home than the rooms  
back of a saloon, the kind of a saloon where Polish  
workmen gather at night, the kind of a saloon to  
which children of the neighborhood are sent to buy  
beer. When John Wiltrax sold his saloon on Canal  
street and moved to Hanson Park he became a little  
more prosperous, but he never was well-to-do. His  
family lived in the three small rooms at the rear of the  
bar-room, and Julius, who had never slept in a bed un-  
til he was taken to jail, lay each night on a blanket  
thrown in a corner of the "parlor." The boy was  
sent to school intermittently. He could spell his way  
through the stories in the second reader when he went  
to live with Mr. Van Vlissingen.

At home Julius was a good boy among his kind.  
He was slangy, dirty, devoid of neatness, and shunned  
rather than sought out. He played around the bar-  
room and greyed-out to what he saw there, to the  
drunkenness, the fighting, the profanity. On the sur-  
face it appeared to affect him little. He was not  
bright, nor yet inordinately dull.

Such was the nature of the boy two months ago.  
When Mr. Van Vlissingen took Julius he went to  
live with his mother, at 2735 Indiana avenue. The  
home has all the luxuries that money can buy—books,  
pictures, comforts of every kind. At first the new  
surroundings awed Julius. He handled the books as

if they were sacred; he stood at a distance to look at  
the pictures on the walls; he shrank from tumbling  
into the big, downy bed placed in Mr. Van Vlissin-  
gen's room especially for him; he sat away in the cor-  
ner to avoid talking—he was still the Julius Wiltrax  
of Canal street and of Hanson Park.

Then the barber got hold of the lad. He was intro-  
duced to the bathtub. The clothier fitted him with  
several new suits. The latter displaced the little torn  
cap and the "dago" hat with a natty fedora. His  
grimy sweaters were thrown away, and he was given  
an overcoat to keep him warm.

These things alone worked a miracle in transform-  
ing the appearance of the boy, and it at once worked  
a wonderful change in his habits and manners. He  
became more polite and deferential. He grew fond  
of the mirrors. Within a week he began to give much  
time and attention to his personal appearance.

No mention of the murder of Paul Paszkowski was  
made to Julius. Instead of talking much to the boy  
Mr. Van Vlissingen gave him several books to read.  
The only stories he had read were those in the first  
and second readers in the public schools, and when,  
he fell upon a simple story of adventure he eagerly  
read through the book. He took an interest in other  
children, the children of the story books. His little  
bit of selfishness soon disappeared. He became talk-  
ative, told of the boys he knew who knew no world  
further than the public school or the woods beyond the  
suburb. He grew sympathetic, and then he began  
to grow ambitious.

Julius was taken each day to Mr. Van Vlissingen's  
down town office. He saw other boys at work, and  
for the first time in his life he asked if he, too, could  
not "get a job." He said he believed he could earn  
\$3 a week. One day Mr. Van Vlissingen spoke to the  
boy:

"Julius," he said, "what would you buy if I should  
give you some money?"

"I wouldn't buy anything," Julius answered. "I  
would save it until I got a lot of money like you've  
got."

During the short two months since the rescue of  
this boy he has shown a wonderful mental growth.  
At first he was somewhat dull. To make him under-  
stand it was necessary to speak to him the simple lan-  
guage, using in a large measure the speech he best  
understood, which was the rough speech of the bar-  
room. But it is not that way now. He has augmented  
his vocabulary wonderfully, and he uses words  
that are new to him and uses them rightly. Of course,  
some of the slang words still cling to the boy. He  
says "ting" for thing, and when talking rapidly says  
"dat" for that, but taken all in all the transforma-  
tion of this boy's speech is as complete as the change  
in his appearance.

### Gained the Boy's Confidence.

Mr. Van Vlissingen's first object in experimenting  
with Julius was to gain his confidence, to make him  
feel that he was among friends, to show him that it  
was for his own and his parents' welfare that he had  
been lifted out of his old life and dropped into the  
new. When he did come to appreciate this and had  
proved by his actions that he is the mental equal of  
boys born of a much higher station, after he had more  
than two-thirds of a year to reflect upon what his con-  
fession had probably done toward convicting his  
father, Mr. Van Vlissingen began adroitly question-  
ing him concerning the events preceding and follow-  
ing the murder of Paul Paszkowski. The boy de-  
clared his confession was a lie. His memory was per-  
fect. He described every event in minutest detail.  
And that he was, even in his old environment, sensi-  
tive to every impression has been shown by his clear  
remembrance of the little as well as the important in-  
cidents.

Despite the great change that has come over the lad  
and the fact that he realizes that he owes his trans-  
formation to the wealthy man with whom he now  
lives, Julius wants to return to his old home in the  
rooms back of the saloon in Hanson Park. He wants  
his father and mother with him, and though too  
young to appreciate fully what he means in saying it,  
he says he would work hard all the rest of his life to  
prevent any harm befalling his father and mother.  
When he looks straight into the eyes of the person to  
whom he is talking and says he would go to live in the  
worst part of the city if his parents must go there, it  
is evident that he means it, for this changed child is  
apparently far more sincere and earnest than the ma-  
jority of the boys of his age. But if his father does  
not escape his sentence he will remain with Mr. Van  
Vlissingen, who says he is willing to help him.

As a sociological experiment, Mr. Van Vlissingen  
regards his work as a success. The boy has been able,  
he says, in two months' time to break the bonds that  
held him to a narrow life, and has taken to thinking  
and talking of something to do. His views of things  
have changed as greatly as his lifelong training will  
allow them to change in so short a time. That his new  
environment has had an unusual effect upon him  
there can be not the slightest doubt. The boy had the  
goodness in him from the first; it has taken this new  
mode of living in new surroundings and under new in-  
fluences to bring it out.

The above from the Chicago Inter Ocean contains a  
most beautiful Divine lesson, which all Spiritualists  
can read with profit.

DIVINE WRIGHT.

### OUTSPOKEN WORDS.

PERTINENT REFLECTIONS IN RE-  
FERENCE TO THE STATUS  
OF OUR CAUSE.

The trail of the Trickster Gang in  
Illinois.

A gentleman who is a close reader of  
The Progressive Thinker, asks "who  
conferred all the degrees and titles of  
Doctor, Professor, Honorable, or Rever-  
end, which I see paraded in your col-  
umns? Are not you Spiritualists over-  
fond of claiming honors not legitimately  
won, but self-assumed by the wearer?  
Again, is it not distressingly poor taste  
for the one who is really entitled to use  
any one of them to sign himself "Doc-  
tor" John Smith, "Professor" Thomas  
Brown, or to advertise himself in print  
as "Professor" because he is a "Hon-  
orable" Timothy Tipton?" A magnetic  
healer should not write himself down a  
Doctor of Medicine; a police court law-  
yer has not the same right to "Hon-  
orable" as a governor or member of con-  
gress, or judge on the bench. I lately  
heard of one in your ranks who wears  
the title of "Professor" but is not one  
formerly a dancing master. One of  
your "Reverends" is a Prince of Profan-  
ity and Obscenity and credited with be-  
ing a past master of falsehood; one of  
your "Doctors," I hear, holds a sheep-  
skin from a defunct West Side diploma  
mill. Respect will be accorded your  
cause when your people have more of  
the real thing and less of pretension.  
Genuine merit does not have to blow its  
own horn to secure its deserts. Amen!"

We are glad to note the organization  
of a new society at Bloomington, Ill.,  
self-named the Spiritualists' Associa-  
tion of Bloomington, auxiliary to the  
State Association. These differences  
and indifference long since sounded the  
requiem of the older local organization  
in that city, whose few remaining mem-  
bers became weary of, or faint-hearted  
in, efforts to spread Spiritualism in  
their own community. Mr. and Mrs. B.  
W. Sprague secured forty-one charter-  
members of the new body, whose offi-  
cers are: President, G. J. Erdman; vice-  
president, Lawson Bradley; secretary,  
Mrs. Mary B. Bradley, 725 W. Jackson  
street; treasurer, Wm. Bumgar. Trust-  
ees: W. H. Clarke, Mrs. Francis Davis-  
son, Mrs. B. D. Freed. Many of the  
members are recent converts to Spirit-  
ualism and bring to the work the  
freshness of enthusiasm and the fervor  
of devotion to the truth. Possibilities  
of great usefulness await them. Keep  
active, maintain harmony, shun all  
fairs, and the society's mission will be  
enduring.

The trail of the trickster gangs runs  
over all Illinois and their methods have  
done more to dishearten local workers  
and kill organized efforts than all other  
reasons combined. They leave disgrace  
in their wake, while honest investiga-  
tors are disgusted and drop their inter-  
est. But you must not say anything  
about it! Just keep and send along the  
vultures to fatten while they throttle the  
last vestige of respectability that at-  
taches to the cause of Spiritualism.

Shall spirit messages be taken from  
our public platforms? This is one of  
the questions for the front for con-  
sideration in the near future. Divi-  
ons are already noticeable among our  
earnest and thoughtful workers in re-  
lation to it. If done two classes of  
mediums will be responsible for it—  
those who use tips, advance agents,  
obituary notices and blue books to sup-  
ply them, and those who wink at such  
things and work side by side with  
such deceivers without protest. We  
commend to all message mediums  
Aesop's little story: "A certain man had  
a goose which laid him a golden egg  
every day. Being of a covetous turn he  
thought if he killed his goose he should  
come at once at the source of his treas-  
ure. So he killed her and cut her open  
and great was his dismay to find her in-  
side was in no way different to that of  
another goose."

GEO. B. WARNE, M. D.

### "MIND FROM MATTER."

Geo. W. Lewis, A. M., Thinks It Un-  
proven.

Prof. Larkin of Lowe Observatory,  
states that a substantially matter is  
transmuted into mind. Mr. Lewis, in  
The Progressive Thinker, No. 744,  
doubts, on the ground that Prof. L.  
furnishes insufficient proof. It is not pos-  
sible after all that Prof. L. is substan-  
tially right?

In some of Charles Dawbarn's recent  
articles in The Progressive Thinker, Mr.  
Lewis, in The Progressive Thinker, No. 744,  
doubts, on the ground that Prof. L.  
furnishes insufficient proof. It is not pos-  
sible after all that Prof. L. is substan-  
tially right?

It was long since scientifically dem-  
onstrated that matter is not inert. This  
means that matter has life, as, in the  
broadest sense, there would be no mo-  
tion without life. There would be no so-  
called natural law without life being  
involved. When it was first propo-  
sitioned that sound and heat were mo-  
tion it was as astounding as it is now  
to state that mind is motion. It was  
first thought that electricity was a  
transference of an unthinkably fine  
substance, it is now taught that it is  
the motion of ether, and mind is the mo-  
tion of air, and wave the motion of  
water.

Modern Psychology makes it very  
clear, by elaborate experiment and rea-  
soning, that, with no brain, there would  
be nothing of the kind of motion de-  
nominated mind.

Hudson Tuttle, in the "Arcana of  
Spiritualism," says, "the Spirit life is  
an infinite prolongation and evolution  
of this." It is not true at all strained  
to think the spirit brain an evolution  
of the physical brain.

The five senses were long ago re-  
solved into feelings. There is no au-  
thority to the effect that feeling is mo-  
tion, of myriad types, each type hav-  
ing a special name. Change the position of  
sitting, or lying, and it will change the  
thought wave.

Another high authority says, "volition  
is the essence of mind. Almost  
any person can feel within himself that  
volition is motion."

The attraction and repulsion of the  
atoms is no more specific and definite

### HELP FOR THE

SICK AND  
INFIRM MEDIUMS

FROM THE N. S. A. HEADQUARTERS  
WASHINGTON, D. C.

List of Contributors—Sympathetic and  
Tender Hearts Touched—Concerning  
Law Against Mediums.

To the Editor:—I am now ready to  
make my first report of progress, in the  
matter of collecting from the Spiritual-  
ists at large the sum of one thousand  
dollars by the first of June, that we may  
secure the other thousand dollars that  
has been generously promised to the N. S. A. for the Mediums' Relief Fund. As  
has been before stated, the National As-  
sociation is a resident of this city, of  
the sum of twelve dollars a month, each,  
towards their support; we would be glad  
to extend the list to take in many more  
who are in need of aid, but not till the  
fund increases can this be done. Dur-  
ing the present week, we added another  
"good medium," a resident of this city,  
to the list. This beneficiary is eighty-two  
years of age and has no one to look to  
for aid but the N. S. A. This would  
have made the eighth on our list in ad-  
dition to the complete support of Dr.  
Slater, but we have just learned of the  
transition of one of our pensioners, Mrs.  
Kendall, of Massachusetts, and we have  
to-day forwarded the sum needed for  
the burial of her remains. Thus the  
good work is going on. Our benefac-  
tors are grateful and appreciative, and  
we feel that we are not only blessing  
them, but that everyone who contrib-  
utes to this work is also blessed by it.

Some of the letters we receive with  
the contributions to this fund are beau-  
tiful. One elderly lady, who is herself  
an inmate of an "Old Ladies' Home,"  
wrote, that in sending ten dollars to the  
fund, she felt it a privilege; that she  
would send more, but all she has left is  
a sum to bear the expense of cremating  
her body when the spirit takes its flight.

Another aged friend, now ninety-four  
years old, who has been a member of  
the N. S. A. for many years, and who  
had, said she could put it to no better  
use than to have some poor me-  
dium benefited by it. A gentleman in  
a Home in Pennsylvania, sent his dollar  
with a good word for the work. Sweet  
little Alice, aged four years, wrote, "I  
love the N. S. A. very much, and I  
love the 'Precious,' and wrote, 'I sold my  
chicken for 23 cents, and put that in  
with the money.' Surely these souls  
must be blessed with good thoughts and  
happy dreams, who have unselfishly  
done what they could, to one and all,  
and we send our hearty thanks. Our  
contributing list stands as follows:

Friend in Old Ladies' Home, \$10;  
Chas. Bolton, \$10; Helen A. Haddox,  
\$10; Thomas C. Smith, \$15; J. R. Fran-  
cis, \$5; T. B. Wait, \$5; Harmony Circle  
South Dakota, \$5; Wm. Scholten, \$5;  
A Friend, Newburg, Iowa, \$5; E. W.  
Brooks, \$5; Geo. Selfert, \$5; Mrs. P. B.  
M. Dunn, \$5; S. A. George, \$5; Samuel  
J. Day or Way, \$5; Mrs. A. J. Minum,  
\$5; Mrs. M. B. Sprague, \$5; Mrs. E. J.  
Woodward, \$2; S. A. Tallmadge, \$2;  
John H. Kramer, \$2; L. W. Houston,  
\$1.50; Mrs. Nellie Johnson, \$1.50; A  
Friend, \$1; Julia Bunker, \$1; August  
Klein, \$1; Chas. Holkirk, \$1; Mrs. A. C.  
Headley, \$1; Arthur Poffert, \$1; T. C.  
Millard, \$1; Mrs. S. S. Rockhill, \$1; E.  
Hughes, \$1; A. J. Brooks, \$1; Mrs. T. E.  
Schneitzler, \$1; A. J. Brooks, \$1; Geo. L.  
Ridgway, \$1; David Frolick, \$1; C. H.  
Phelps, \$1; A. Friend, Providence,  
R. I., \$1; Abner Sisson, \$1; John Lynch,  
\$1; Alice and Precious, 50 cents; A  
Friend, 50 cents; Mrs. Speck, 25 cents;  
E. Boorcross, 25 cents; Two Friends, 15  
cents.

Mrs. Zoller and Mrs. Williams, two of  
our good mediums of Washington, with  
other talent, gave a public benefit for  
the Mediums' Fund, at Wonn's Hall,  
March 10, from which we realized the  
sum of \$123; from this sum added to the  
amount of \$1000, the contributions make  
a total of \$1378.

We are greatly encouraged, and we  
feel that if all who can, will send ac-  
cording to their means, and if other me-  
diums in different cities and towns, will  
also hold a benefit seance or meeting  
for this fund, the work of the sum of  
one thousand dollars will be in our  
treasury by the last of May. Please,  
friends, do not delay, but send your con-  
tributions on as soon as possible. Mr.  
Ralston, whose donation appears in our  
list, sends a dollar each month for the  
Mediums' Fund, the one noted is the  
first from him since the thousand-dollar  
collection was started.

Now concerning the recent statement  
of a law to drive mediums from Wash-  
ington, our legitimate mediums are not  
molested, nor do they fear the law, they  
pursuing their work as formerly, nor  
will they be troubled. The new law is  
to reach the sharpers whose dealings are  
fearful, and who are no part of Spirit-  
ualism and its works; one or two have  
been run out of



# Occult Forces. = By Daniel W. Bull.

"But there is a spirit in man and the inspiration of the Almighty giveth them understanding."—Job 32:8

Phenomena attending individuals of the human family demonstrate that there is more to man than the flesh and blood that becomes tangible to us. Mind is claimed to be the result of sensation, but then there is something more than the physical organism that manifests thought. We have had occasion to demonstrate that there was an unseen universe existing close about us, and yet beyond our reach. So we shall find if we investigate far enough that there is an unseen person with every person we come in contact with, that this body is only the medium that connects us with the tangible world. Indeed, some of the phenomena of personalities would indicate that we are a multiple of personalities, each independent of the other.

Some writers have assumed that man is composed of at least seven distinct personalities, and that in some cases these personalities are so dislocated and distinct as to be unrecognizable of each other. But we have no disposition to discuss this phenomena of altered personalities. There are more common phenomena that will answer our purpose.

Elihu's statement that there is a spirit in man and "the inspiration of the Almighty giveth him understanding," was his apology for attempting to answer Job when his aged and scholarly comrades had failed. He intimated by the expression that there were other sources of information than that reached through the schools; that when a rapport was once established between heaven and earth, the soul might grasp intelligence hitherto inaccessible to it.

## A SUBJECTIVE SELF WITHIN US.

The statement, "There is a spirit in man," is the point I want to demonstrate in this chapter. To do this I shall commence with the most simple and yet the most unobserved of customs—handshaking. We shake hands as one of the courtesies of society without a realization of the relation it places us in to each other; yet we realize that there is a closer courtesy in handshaking than in other forms of civility, because of our effort to avoid handshaking with disagreeable persons. But we never question why we treat different individuals differently, nor do we stop to think there is a subjective self within us, that has reasons for refusing this courtesy to one set of people, and favor it to another. His ideas as to his reasons for so doing are very confused and unsatisfactory; yet there is a reason, although he does not quite understand what it is. And when we come to analyze it we find it difficult to harmonize it with materialistic views of the relations of individuals to each other. When two persons shake hands with each other, they exchange certain portions of themselves, and carry what they have received away. Now when the elements of two are antagonistic, the one who is most spiritual of the two suffers annoyance from the contact. This we call Magnetism. Psychical emanations would probably be a better definition.

We found in the case of Mons. deRoche's experiments that a sublimated body extends beyond the person for a distance of nine feet, more or less, and that it holds such relations to the nerves, that some very sensitive persons are sensitive to any disturbance in the relations between the sexes, each sex being able to distinguish the presence of one of the opposite sex, when they approach each other.

I am not laboring to show spirituality by this illustration, but to demonstrate that we have sensations beyond the physical—something beyond the mere material, a sublimated sense that we are loth to recognize. We generally form our estimate of others from our acquaintance with them, after we have had opportunity to draw conclusions from their deportment and behavior, but often long before we have had opportunity to weigh men and women, some of the more sensitive of us have formed a proper estimate of their characters at the moment of first meeting, and if all have not done so, it is because the subjective self has been so subordinated by the positive self that we are disabled for that duty.

## WONDERFUL WORKINGS OF THE SUBJECTIVE SELF.

This subjective self is not subject to the laws of the physical; it can go out and measure characters without being placed to the inconvenience of accumulating a lot of testimony pro and con upon the subject, because it goes into the inner nature of the individual and gathers up those elements which go to make up the individual; sorts them out, estimates their bearings upon each other and strikes a correct balance. It also demonstrates that there is a spirit in man, which has cognizance of facts independent of the senses.

This occult power may be carried so far as to enable one person to think through the brains of another, making the other speak his thought, and perform his will. This is now, incorrectly, I think, called hypnotism. I say incorrectly, because hypnosis means sleep, whereas often no person is so wide-awake as one in this superior condition. They not only have the ability to express the thoughts of another, but they may see long distances, and tell what is going on at different places. This demonstrates that our brains are instruments or tools of thoughts, just as the organ is an instrument of music. The music is not in the organ, but in the mind of the musician.

## THE NERVOUS SYSTEM THINKS.

Mind and brain are not co-related parts, belonging to each other, for there may be a brain without a mind, but when the mind is in action there is a waste going on in the brain, just as there is a waste of sulphuric acid and zinc in the development of electricity. But the wear on brain is not from the secretion of thought, but the expression of thought. We think through our brains, and as the Niagara wears away the rock over which it runs, so we wear or dissolve the elements composing our brains.

It is now conceded that the nervous system thinks; that is, we may think through our nervous systems, as we do through our brains.

We co-ordinate all our actions from the medulla. It is true that the medulla is ruled by the cerebellum, and the cerebellum itself, in a few instances in the human family, by the cerebrum, though I am sorry to say those who show a deference to the reasoning faculties are likely to be unpopular.

With man there are perceptive faculties placed immediately above the eyes which guide much of the action of the brain. In a reptile, whose brain is only double the size of the spinal cord, there are only two little dots where the perceptive should be—enough to lead it out of danger; but with an invertebrate there is no specialized brain of any kind, yet it, too, shrinks from danger, showing that its brain is not centralized, and yet there are the almost imperceptible molecules of mind, of which I have spoken in my chapter on Inorganic Life.

## READING WITH THE FINGERS.

This is demonstrated also in the fact that in cases of the loss of one organ, another performs the double duty of responding in place of the eliminated organ. The blind hear more, and the deaf see more and quicker, than those with both these faculties. And

in case one has neither faculty, the soul yet finds means of both expressing itself and coming in contact with the outer world.

Hudson Tuttle in his Philosophy of Spirit and the Spirit World, relates the following instance of the ability of a lady to read with her fingers:

"Mr. Sanby relates an instance of a young friend who had the regular functions of the nervous system overthrown by the sudden news of the death of her father. During the attacks peculiar to the disease thus induced, which is known to physicians as the protean order, she possessed all the powers of the somnambulist; the extraordinary powers communicated to the other senses by the temporary suspension of one or two of them, are beyond credibility to those who do not witness it; all colors she can distinguish with the greatest correctness by night or day; and I may safely say on any part of her body as well as her hands. She can not only read with the greatest rapidity any writing that is legible to us, music, etc., with the mere passing of her fingers over it, whether in a dark or light room (for her sight is for the most part suspended under the paroxysm), but she can read any book or writing by simply placing her hand on the pages."

The hand here assumes the part of the eye. It sees and synthesizes the letters of the alphabet and conveys the intelligence thus received to the brain, and thus communicates it to the world outside. This we call psychometry. From this we have only one step to thought transference or mind reading, which is only soul communication. I believe I may say that a majority of the people of this world have this faculty to a greater or less extent, and if they would but search within, instead of casting their faith upon the idle tales of another, they would find it. We subordinate our souls and our spirits—aye, even our manhood to the teachings of another, instead of keeping the inner chambers of our minds and spirits swept and garnished. If we should brush some of the cobwebs from the Great Within we should possibly be able to find the pearl of great price.

## LAURA BRIDGEMAN—HER REMARKABLE CAREER.

Laura Bridgeman is a case in point. She was completely blind and deaf. No sound ever reached her ear; no object ever greeted her sight. She was completely shut out from the outer world. To her this was without form and voiceless as herself. Her magnanimous and philanthropic teacher says of her: "As soon as she could walk she began to explore the room of the house. She became familiar with forms, density, weight and heat, of every article she could lay her hands upon. An attempt was made to give her knowledge of arbitrary signs by which she could interchange thoughts with others. There was one of two ways to be adopted: Either to go on and build up a language of signs which she had already commenced herself or to teach her the purely arbitrary language in common use; that is, to give her a sign for every individual thing, or to give her a knowledge of letters by combinations by which she could express her ideas of the existence, and the mode and condition of the existence of anything. The former would have been easy, but very ineffectual; the latter difficult, but if accomplished, very effectual. I determined, therefore, to try the latter."

After some explanations as to how he made known the elements of sound, and bringing her to understand how certain combinations meant a definite thing, he continued:

"Hitherto the process had been mechanical, and the success about as great as teaching a dog a variety of tricks. The poor child sat in mute amazement, and patiently imitated everything her teacher did. But now the truth began to flash upon her; her intellect began to work; she perceived that there was a way by which she could, herself, make up a sign of anything that was in her mind, and show it to another mind, and at once her countenance lighted up with a human expression. It was no longer a dog or a parrot; it was an immortal soul eagerly seizing upon a link of union with other spirits. I could almost fix upon the moment the truth first dawned upon her mind, and spread its light to her countenance. I saw that the great obstacle was overcome and henceforth nothing but patience, perseverance and plain, straightforward efforts were to be used."

At the end of a year a report of the case was made, from which we select the following extract:

"It has been ascertained beyond a possibility of a doubt that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell if she has any. Thus her mind dwells in darkness and stillness as profound as that of a closed tomb at midnight. Of beautiful sights, sweet sounds, and pleasant odors, she has no perception; nevertheless, she is happy and playful as a lamb, a bird, and the enjoyment of her intellectual faculties, or the acquirements of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. In her intellectual character it was plain to observe an insatiable thirst for knowledge and a quick perception of the relation of things. In her moral character, it is beautiful to behold her continued goodness, her keen enjoyment of continued existence, her expansive love, her unhesitating confidence, her sympathy with suffering, her conscientiousness, truthfulness and hopefulness."

Hudson Tuttle, in mentioning this case in his Psychic Science, says:

"Her spirit was locked within her body without the least contact with the world through the most useful senses; yet she not only thought in the same manner as those who possess these senses in perfection. If thought depends on the senses, then the quality of thought should change when deprived of the senses. It is true that when thus fettered in expression, it does not escape the limitations of its surroundings, yet in the struggle we see the indication of the limitless possibilities of the spirit when these are cast aside."

## THE SPIRIT AND THE PHYSICAL BODY.

If mind grows out of sensation, and probably it does, it is evident in this instance it is not dependent on sensation. After all, may we not be mistaken as to the mind being an extension of sensation? May it not be possible that sensation is a tactual connection between the mental and the physical? Our souls look out into the world through our eyes, take in the conflicts of the world through our ears, and ascertain its hardness, softness, solidity, or its relative relations by the sense of touch. And when we lose all our sensations but touch our fingers become as the antennae of the groveling insect that feels its way through the world. Thus the fingers become to us all that all the five senses are.

Yet as I have already intimated, the five senses are not all there is of us. As the elements of the body extend beyond the body, so is it demonstrated the spirit may go out of the material and take cognizance of things out of reach of physical sight or hearing. And if the mind can receive and record events at a distance from the body, then the theory of sensation as a primal cause for all our intelligence has been removed. I do not say that the mind may not have been developed in the first place by the senses, but I claim that having thus developed it may pass to that high condition as to be independent of the senses. Further, I do not claim that mind may exist independent and apart from organic structure, but I do hold that it is not at all dependent on our carnate structures for its existence. I believe that there is a sublimated and finer interior to everything tangible to us. If by physical I am to be understood those things tangible to us, and by spiritual those elements in nature which we cannot gauge or measure by physical things, I will say there is a spiritual to everything physical. That we do not discern it, argues nothing against its existence, as I have shown in another place. If such is the case, then there may be a duplication of our senses to correspond. Now we know that we have just such a duplication of at least some of our senses, as we have clairvoyance, clairaudience, psychometry, etc. I do not know but it would be superfluous for me to try to establish the existence of these duplications of the senses, as almost any reading has extended beyond the fashionable, trashy literature of the day has read something on these lines.

PREDICTED THE GREAT FIRE IN PARIS. . . Most of our readers will remember the Bazar de la Charite fire in Paris, May 4th, 1897. On that day at Vouziers, France, a Dr. G. was called to see a peasant woman living out of the village a short distance. It was about 4 o'clock when he reached his patient's bedchamber, and he remained there some 25 or 30 minutes. The woman was very low and he had no hope of saving her. There were present several women. The woman seemed to be in a stupor, and about 20 or 22 minutes after 4, as the doctor was about leaving, roused up, uttering a loud cry, a cry of horror and agitation and began to talk very rapidly. "Oh, mon Dieu," said she, "it is on fire; yes, fire! And they do not see that it is burning; they see it not yet. Oh, the unfortunate ones. It is burning under the floor and they know nothing of it. Now it is bursting into flames. The poor women, they are rushing to the door. Not that way—you cannot get out that way; there is no door there. The poor young girls, all so beautifully dressed. Save them! Save them! They are on fire."

The peasant women as she repeated these words stated she was out of her head. "She sees purgatory, and there are great rich dressed ladies there, beautifully dressed." But she continued: "Save them! They are all crowded together there in the corner. There is one whose hat has just caught fire, and there is another. Oh, all their skirts are in flames. What cries. And all that mass who are falling one on top of another. They could save themselves so easily there—just over there—there is a door there. They have fallen in a pile across the door and they are all ablaze. It is raining flames. Great drops of fire are falling on them, the ceiling is giving away. Oh, those who are in the room behind them—they cannot see how to get out; they are rolling over each other, piling on top of one another. The poor woman—drag her out! For God's sake, drag her out!" The scene lasted thus for five or six minutes, then she said: "The whole place crumbles and disappears in flames."

About 5 o'clock she died. About five minutes before she died the doctor left, and that night repeated the story to several parties. The next day, when the Paris papers came, the whole story was there repeated confirming what the dying woman had so faithfully described. This woman had never been to Paris in her life, and knew nothing about the existence of the Bazar de la Charite, yet she described it and a fire in it as it was actually taking place.

I have already referred to psychometry, but I want to bring up some evidences of it. It is not necessary that I should, for there are sensitives in every community where there are several hundred people who have the ability after a short time experimenting, to take a scrap of manuscript, and simply by holding it in their hands, describe the character and idiosyncrasies of the writer, diagnose his disease, if he has any, and give many points of identification of him. S. B. Brittan, in his thoughtful work, entitled "Man and His Relations," relates the circumstance of a negro who got killed on ice by being thrown violently from what used to be called a whirl-go-round, against a cake of ice, and killed:

"Among the persons who witnessed the accident," he says, "was a physician, who, the same evening, had occasion to prepare some pills for a lady of very delicate organization, and withal exquisitely susceptible of the magnetic influence. Several persons were in the office while he was compounding the medicine, to whom he related all the circumstances of the accident on the river; at the same time he was shaping the pills in his fingers. The doctor sent the pills to his patient, who took them on retiring for the night. The lady had no knowledge of the accident, but on falling asleep, had an unusually vivid dream, which she related on the following morning. She was on the ice, and in the midst of a great company of persons, who were amusing themselves on skates, and otherwise. In the crowd she observed a negro sitting himself on a revolving sled, and she declared he was instantly killed by being thrown violently against a cake of ice."

It doesn't matter whether the materialist admits that this lady received this intelligence psychometrically, or had read the doctor's mind, which after all is the same thing, it demonstrates that our senses are not the only avenues of intelligence. When a person says, he will only believe what he can demonstrate to his senses, he confesses himself a bigot. The man who will deny everything beyond his comprehension, thus claiming that he has reached the limit, making boundaries of his own information, beyond which he assumes no other person has ever gone, or can go, assumes he has reached the limit of investigation, and any one professing to have adverse evidence, is either an idiot or insane. Usually they deny all facts presented to them and refuse to put themselves in a way to obtain facts. They discover a relation between mind and brain, therefore when the brain dissolves the mind ceases. Thus their conclusions are all jumped at. I want to say here, and I shall try to explain it in another place, that the history of every event is impressed on objects in the neighborhood where it occurred, and may be read as readily by the psychometrist as Jesus read the history of the Samaritan woman at the well.

## A SUPERIOR WORLD ABOUT US.

It was not my intention when I commenced to write this chapter to bring forward so much testimony on the subject, but just to show that there was enough about us, very common matters, too, to show that while we may live in a world of sense, there is a superior world all about us. The matters I have been referring to are, too well established to require that further evidence should be produced. If any one will take up any annual Report of the Society for Psychical Research, he will find abundance of evidences on the matters herein considered and attested beyond question. The person who lays claims to scientific attainments and refuses to read this periodical is taking more credit on himself than he is entitled to.

But there is another kind of evidence, to which I wish to refer at the risk of being sneered at by that pseudo wise class who continually congratulate themselves over the superiority of their attainments. That

is dreams. I don't mean all dreams, or even the half of our dreams, but I do mean to say that occasionally men and women dream of things that are sometimes remarkably correct; and in their dreams they visit places and are seen at the places they visit by other parties. The following was reported to The Progressive Thinker a few years ago:

## REMARKABLE STATEMENT BY MR. WARD. WELL.

"My brother, who is a Methodist clergyman, now stationed at Castine, Maine, relates one instance that has occurred in his life, in a manner substantially as follows:

"While attending the Divinity School at Cambridge, Mass., some twelve or fifteen years ago, I left my folks at Bucksport, Me. During my absence my family had moved from the house where I had left them to another in a different section of the village, a house I had never entered. I retired to bed one night, and, as I supposed, fell into a sound slumber. Immediately I found myself, as I supposed, going somewhere, and came suddenly to a full realization that I was on Elm street, in Bucksport. I passed by the Congregational church, cast my eyes up to the town clock on the Methodist Church, and it being moonlight distinctly saw that it was nearly 11 o'clock. On the opposite corner I met three lady acquaintances whom I saluted with the courtesies of the evening, and passed on to the house to which my family had moved, went in, passed upstairs, looked at the children quietly sleeping in bed, in which my wife slept, awoke her, and sat upon the side of the bed and talked with her. My return to Cambridge appeared much to me as my going away. I was going somewhere and soon realized that I was wide awake. The experience was too real to forget, so I wrote my wife next day a full account of it. Now my wife had had a dream the same night, and a most singular coincidence connected with it, and wrote me next day an account of it, our letters relating to the same affair crossing each other on their way to and from Bucksport. She wrote that I came home, and she found me standing beside her bed, as she awoke, and that I seated myself on the side of the bed, and we talked. The next morning Annie H. came in, and the first thing she said was, 'Where is V?'

"In Cambridge, I supposed, replied my wife. "Miss H. playfully remarked: 'I know better. He saw me coming and has hid to give me a scare.'

"Why," said my wife, "he certainly is not at home."

"I don't care what you say," continued Miss H., "I know he is at home, for N. G. and myself were returning home quite late from a call, and we saw V. coming down here on the corner of the street, and spoke to him, and I'm going to find him if he is in the house."

"Well, she didn't find me, because I was not there. But I would like to have this matter explained. I dreamed I was in Bucksport, Me., two hundred miles distant from where I actually was. I spoke to three persons on the street; these three persons recognize me, and one speaks of it to a fourth, who dreams she saw and talked with me. Was I there? or was I not?"

It is a question whether this was all a dream, since all his experiences are corroborated by the statements of three waking persons, and another who had reason to believe she was awake. This case does not stand alone, as I could multiply cases if it were necessary, all going to show that something in man may go out in our sleep and may appear at great distances from the physical body.

These phenomena must be explained by the materialist in harmony with his theory. As we are willing to meet him on his own ground and discuss the matter from his own evidences, so he should be willing to meet us on our evidences. If men may project themselves and become objective apparitions at a distance, then a physical body is not necessary to a continued existence. If the spirit or double may exist out of the body for an hour or half an hour, why may it not continue eternally?

## A SECOND THOUGHT.

The morning after the last issue of the Truth Seeker had gone to press we received the following letter from our Postmaster:

"Office of the Postmaster, New York, N. Y.,

"February 29, 1904.

"Publisher of the Truth Seeker—Dear Sir:—Referring to previous correspondence relative to the mailing of your publication to Canada, I beg to inform you that the Hon. First Assistant Postmaster-General directs this office to advise you that the appeal made in your letter of the 28th ultimo has been determined in your favor, and to accept for mailing copies addressed to Canadian destinations, provided, of course, such copies are not otherwise unmailable on account of any article or advertisement the circulation of which is forbidden in the domestic mails, and the publication does not violate the copyright laws of Canada.

"Appropriate instructions have been issued, and the copies may be presented for mailing as second-class matter at your convenience.

"Very respectfully,

C. VAN COTT, Postmaster.

"Per E. M. Morgan, Assistant Postmaster."

We are glad that the Hon. Robert J. Wynne has so thoughtfully considered the case, for it seems that the matter did not leave his office at all. The Truth Seeker has never violated any law or regulation of the postoffice of this country, and we do not see why or how it can be lawfully thrown out of the mail. What the Canadians do is, of course, beyond the cognizance of this government. Their postal laws are still more peculiar than ours.

There is no more to be said as to the matter as affected by the action of the Washington post-office authorities. At the request of a foreign official they did us an injustice and have repaired it. Something, however, may well be said of the Canadian officials. The Hon. William Mulock is now Postmaster-General of Canada. He is empowered by the Canadian law to refuse mail privileges to any journal he sees fit. There are quite a number of journals published in this country to which his department refuses mail privileges. But that suppression, we have learned, does not suppress. Those journals can be found in all the cities and towns where the demand for them justifies the expense of sending them to Canada by express. The absurdity of prohibiting them is apparent. But to include the Truth Seeker among that class of publications is still more absurd, and we have asked the Hon. William Mulock to rescind the order of his predecessor, Sir Adolphe Caron, as to this paper. When we receive his answer our readers shall know what it is. —The Truth Seeker.

A man cannot have an idea of perfection in another which he was never sensible of in himself.—Steele.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant. —Hosca Ballou.

## THE LYCEUM BANNER.

The Lyceum Banner of late unfurled,  
We wish might float o'er all the world,  
To teach the truth to all the young  
Of every kindred race and tongue.

We know that every girl and boy  
Its truthful teachings would enjoy  
For none more zealous seek for truth  
Than hungry-minded eager youth.

The Lyceum is the wisest means  
For teaching children in their teens—  
When older grown they'll not depart  
From facts and truths they learned by heart.

They need just such a lesson tract  
To teach them how to think and act,  
And soon we'll know, by style and manner,  
What children read the Lyceum Banner.

To make each child more wise and kind,  
It seeks to stir both heart and mind;  
To help each grow, instead of shrink,  
It tries to make them feel and think.

To educate is not to stuff—  
To memorize is not enough—  
Each child is but a helpless elf  
Until it learns to think itself.

The Banner kindly shows the way  
By which each one its part may play,  
But when the way is clearly shown,  
The part it plays must be its own.

Long may the Lyceum Banner wave,  
Upheld by zeal both true and brave;  
And may its work to make all free  
Be crowned with glorious victory!

—Dean Clarke, in The Progressive Lyceum, J. W. Ring, Editor.

## RESTORES EYESIGHT.

Spectacles a Thing of the Past.

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

A marvelous discovery has been made by the Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear, such as blindness, nearsightedness, farsightedness, etc., are cured without cutting, drugging, or using any other means. It is a simple contrivance, known as the Actina Pencil, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcher's and oculist's methods practiced by oculists, and oculists, but at the same time perfects a restorative and lasting cure. Rev. W. C. Goodwin, Molina, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of blindness of nine years' standing. Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old. Robert Haller, Ocean Park, Cal., writes: "I should have been blind had I not used 'Actina'."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so long sought, that your eyesight and hearing will be restored, no matter how many years have elapsed.

## NEW INVENTION!

Write for a free copy of this new book. It is a new discovery, known as "Actina," through which all afflictions of the eyes and ear, such as blindness, nearsightedness, farsightedness, etc., are cured without cutting, drugging, or using any other means. It is a simple contrivance, known as the Actina Pencil, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcher's and oculist's methods practiced by oculists, and oculists, but at the same time perfects a restorative and lasting cure. Rev. W. C. Goodwin, Molina, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

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## GENERAL SURVEY.

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; 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 non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make special notation to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

**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 those 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 be returned if we have no space to use them.

**To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.**

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,  
N. S. A. Missionaries.

**MISSIONARIES' NOTICE.**—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

Marguerite St. Omer Briggs is open to receive calls for societies for April, May and June, or for camp engagements, as speaker, psychometrist and message medium. Can be addressed at 415 Thirteenth street, Beaver, Falls, Pa.

Dr. F. R. Ravlin, of Baltimore, is open for camp-meeting engagements, and with societies for the coming season. His labors in Baltimore as pastor of the First Spiritual Church, will close the last Sunday in May. Address 308 North Green street, Baltimore, Md.

Bangor, Me.—Following a union revival held by several ministers of the Bangor society, Rev. A. L. Jones, pastor, is reported to be in a state of religious frenzy and fanaticism that threatens to result in the loss of many lives. One man who roared over from the association to Jonesport said preparations were being made to kill a number of children as a sacrifice, the pastor believing they had the power to restore them to life. Several deputy sheriffs and numerous citizens have gone to the island and will remain there until the excitement subsides. It is declared that the people are destroying their watches, rings, jewelry and other articles of ornament. The storekeepers are throwing away their cigars and tobacco and various animals are being sacrificed, all at the dictates of the ministers, who say that unless this is done all will be damned. A cat and dog were slaughtered recently and their blood scattered about the building of worship. Mrs. Beals, a member of the flock, arose at a meeting and declared that she had been told by the Supreme Being to kill her baby. The meeting thereupon broke up amid riotous scenes. Mrs. Beals was committed to an insane asylum.—Detroit Times.

E. W. White writes from Columbus, Ohio: "Mrs. White and myself are here for the month of March, and are open for engagements in Michigan for April. Communications may be addressed either in care of the General Delivery, this place, or to our home address, 292 Harrison avenue, Detroit, Mich."

Mrs. A. B. Strozzer writes: "Mrs. Isa Wilson Kearney of Chicago, held meetings at Willis, Texas, March 7, 8, 9 and 10. The hall was crowded and great interest was manifested by all present. Her occult powers are great. Every one was fully satisfied with her readings. We are anxious to have her with us again."

A protest against the appropriation of any money for chaplains in the service of the United States has been made to the Senate by James Seldon Cotton, of 224 Ninth street, Northwest. The petition has been laid before the Senate by President pro tem. Frye, and referred to the Appropriations Committee. Mr. Cotton "protests against the appropriation of any public money for any religious purpose whatsoever, and especially against the pay for chaplains." He enclosed a circular of the Washington Secular League, calling for "the complete separation of church and state."—Washington Post.

Fifty-Sixth Anniversary of Modern Spiritualism, at the Spiritualist Temple, Galveston, Texas, March 31 and April 1 and 2. "Freezing a Mother-in-Law." "Dr. Cure All." Bazaar each afternoon at 2:30 o'clock. Appropriate tableaux each night. Admission, free; night admission, 25 cents.

Correspondent writes: "The 56th anniversary of Modern Spiritualism will be celebrated at U. V. U. hall, by the First Spiritualist Society of Findlay, Ohio, with music, and flowers as an offering to our loved ones gone before. Frank T. Ripley, the old-time worker, under the control of his guides will deliver the anniversary address. The Spiritualists of the surrounding towns have been invited. Celebration will occur on Sunday, March 27, at 2:30 and 7:30 p. m."

J. M. White writes from Creighton, Mo.: "Last fall I paid a visit to this place and held a few meetings with good results. On my return here I find that the friends have come to work with a good strong developing circle, and are meeting with excellent results, thus proving the value of the home circle."

When writing for this paper use a pen or typewriter.

## TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

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

establish some method by which this can be done. I will submit this plan: Let every place where Spiritualist meetings are held have a small contribution box put up, plainly to be seen and plainly labeled, so people would know its object; then very few persons would fail to drop in a cent, a dime, or a dollar, or even more. Now I believe this plan could be made successful; if Spiritualists will agitate this subject and bring it to a focus a good work can be accomplished. Why not?"

**DOINGS IN TEXAS.**—Mrs. Laura B. Payne, vice-president of the Texas State Association of Spiritualists and one of the most energetic workers in the ranks of spiritual workers, has been making a tour of the north and central parts of Texas and has pleased the people wherever she ministered, with her eloquent and logical lectures. Mrs. Alice Baker and son Milton are doing acceptable work in Dallas. Mrs. Isa Wilson Kayner, state missionary, is doing thoroughly satisfactory work in the southern part of the state. Other sections of the state desiring her services should address Secretary E. W. White, Galveston, Texas.

Dr. J. M. Temple has also received missionary certificate from the State and is doing a work that is highly commendable; he has lately been in Beaumont, the great oil center, where some weeks ago Mrs. Kayner organized a society, and the people speak in high terms of his message. The society in Galveston, where President John W. Ring presides, is making elaborate preparations for a celebration of the anniversary—bazaar and entertainments, March 31 and April 1 and 2. Donations for the bazaar should be sent to Mrs. H. Heyne, Spiritualist Temple, Galveston, Texas.

Oscar A. Edgerly's engagements as made for the next six months are as follows: During the month of April he will speak at various places in New England. For May he will serve the First Spiritualist Society of Hamilton, Ontario. During June he will fill engagements with the First Spiritualist Society of Connecticut, Ohio. From July 24 to 28 inclusive he is engaged with the Freville (N. Y.) camp association. From July 31 until August 28 inclusive, he is engaged to act as chairman at Grand Lodge, Mich., camp-meeting, September 3 and 4 and are engaged with the Wentworth (Ohio) association at its Grand meeting. Mr. Edgerly still has the first three Sundays of July at his disposal. He will be pleased to hear from societies desiring to engage a trance speaker and test medium for the season of 1904 and 1905. Home address, 28 Public Square, Lima, Ohio.

Mrs. M. A. Morrell, of Kent, Ohio, writes: "I have just read Dr. Bland's beautiful book, 'In the World Celestial,' and I wish to express my high appreciation of the author's work and therein. May the author long be spared to spiritually illumine the pathway of blind and starving humanity. That book is destined to do a great work in enlightening the world. Heaven speed the day when its grand truths shall be spread abroad. I shall pass this book around among the preachers. One has already said he would be delighted to read it."

S. J. Bliss writes: "We as Spiritualists have resurrected an interest in the Spiritualists society in Lansing, Mich., once more, and hope we may keep up the same in the meetings. Dr. Marvin has kindly given his services as speaker for the past three Sunday evenings. Mrs. Fuller, of Grand Rapids, has with us two Sundays, giving tests from the rostrum. Her messages were remarkably correct. She gave every name correctly, and the cause of death. The meetings were very well attended. Mrs. Richard Spencer, trumpet medium of Grand Rapids, Mich., gave a trumpet seance with good results. Many people attended. Rev. Stocking, among many others, received some very convincing messages from spirit friends. Mrs. Spencer went from here to Grand Lodge to fill an appointment there. She made an engagement to be here at Lansing the first of April to give a seance, two evenings."

The First Spiritualist Society of Galesburg, Ill., is a true and organized body and auxiliary to the State Association. Fifteen members are enrolled upon its charter application, and they associated themselves together for work without going to the trouble and expense of having a missionary of either the state or national associations come upon the field for that purpose. This spontaneity of their effort is an example for the unorganized Spiritualists all over Illinois and the nation. Single individuals can do little for the cause, but a few determined ones banded together soon attract attention, create interest, command respect and gain a hearing for the truth. Mr. and Mrs. Wm. Wesley, of 38 North Pearl street, of the College City, are active promoters of this local movement. Slowly, surely and perseveringly is their rule of action.

F. H. Rice writes from Boston, Mass.: "Thursday evening, March 10, will be long remembered by those present at the meeting of the Ladies Spiritualist Industrial Society. There was present a large and very appreciative audience to listen to those who entertained. Among those whose remarks were both pleasing and instructive, were Mr. J. J. Morse, wife and daughter, of London, Eng.; Dr. Huott, with some very satisfactory readings; the Misses Stewart, Blair and Murphy, with pleasing songs; Mrs. Dix with well-timed remarks and a poem; Mr. and Mrs. Scott whose remarks are always interesting; and Mrs. Chapin and Mrs. Whitlock. Do not forget Mr. C. E. Watkins and his illustrated lecture, Mar 17, and also the dance, March 24. On March 31, instead of the anniversary services being held by the society a supper will be served at the hall, from 5 to 7 p. m., to all those wishing to partake. All are cordially invited."

J. S. Roberts writes from Louisville, Ky.: "I regard The Progressive Thinker as one of the best papers now published in the United States, giving the people information of their condition in that life of which they had formerly been kept in such profound ignorance. The cause is growing in our city. Even the ministers of the Christian churches are getting their eyes open. One preacher, a Baptist, in December last, asked himself a couple of questions in a sermon, 'What is heaven?' he answered by saying that it was a figure of speech. He asked, 'What is hell?' he answered by saying it is also a figure of speech; that when we die we go down or we go up, and when we get there, we

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

are not asked whether we came from Wall street or whether we dressed in fine clothes, or whether we came over in our rags. Another Baptist minister preaching a funeral sermon, said: 'The friends of the dead one are around the corpse. You ought not to weep; your friends are all around you.'

Hans Mettler writes from Philadelphia, Pa.: "Following a very strong impression, I write to you to thank you for your excellent paper, in which I have enjoyed amongst many other articles, the story of Mrs. Ida Lewis, with whom I correspond, and who has become a very dear sister to me. The letters of Carlyle Petersilea are fascinating to me, because I am also a musician, a teacher, as well as a performer on cello, piano, and with voice (baritone), and am a great admirer of that whose spirit is with me occasionally. I look forward with great pleasure to the next number, which will tell us about the interview between Liszt and Petersilea in the great cathedral. Looking through a musical magazine from Boston I saw the notice of Petersilea's passing away June 11, in Tropic, his home near Los Angeles. Nothing can please me more than such news from the spirit realms about the arisen masters in music. I wish you the very best success with your efforts for the good of humanity, and shall always speak the best word possible for The Progressive Thinker, which I remain to a poor friend in Los Angeles. May the good angels be with you in your work and remove all obstacles to success."

**REED'S LAKE CAMP.**—Sadie Herick writes: "The many friends who attended the Reed's Lake Camp last year, will, I believe, be sorry to learn there will be no camp there this year. The camp grounds were not owned by now in the hands of W. S. Gunter, the chief promoter, and now largest stockholder, who for reasons known only to himself, has made it impossible for the association to hold meetings this year. At a stockholders' meeting last month, Mr. Gunter personally stated that his son wished his withdrawal, wholly on account of his mother's advanced age, but that he was not pressing his claims in any way against the association, and wished us a successful camp the coming summer. The following Tuesday, contrary to his word, I, as secretary, was informed through an attorney that Mr. Gunter had ordered a foreclosure at once. A mortgage against the camp could not be found in the state of Michigan, and last year on our opening day the grounds were dedicated to Spiritualism, and angel blessings were invoked in the name of Mr. Gunter's spirit wife and son, and now, I wonder, do angels weep? The brightest prospects were ahead of us, may my eyes were deceived, making inquiries regarding camp this summer. Mrs. Gillespie, Mrs. Kaufman, Mrs. Walton, and Mrs. Cora L. V. Richmond were booked, and others in view; but I am obliged to cancel these dates. A street car line is surveyed right past the gate, consequently envious eyes were on us, and this may explain, a representative of the Christian Church, over the grounds, and in correspondence for some time concerning them."

Dr. Ballard writes: "At the Church of Higher Forces, Indiana avenue and Thirty-fifth street, last Sunday evening, many new faces together with the regular attendants and members listened to the first of three lectures to be given by Mrs. E. Palmer on the subject, 'The New Creation.' Mrs. Palmer is an intelligent and fine off-hand speaker. Conditions were put right by the beautiful music dispensed by the Caldwell family. Our medium, Mrs. Grace Altman, gave many soul-stirring tests. Another one of those sociable socials was given at our medium's home last Saturday evening. The party was most overflowing. The usual programme, consisting of psychic and palm reading, music, etc. The next social occurs on the 26th inst. Recognizing the masterly manner in which the editor of The Progressive Thinker is endeavoring to lift the veil of skepticism and bigotry, by his papers, we must be indebted to him for the paper into the unwilling homes, especially where dwell the young, for through the young can be demonstrated the truths of spirit communion. How many worn-out and wearied hearts could find solace in this cold, selfish world, could they eyes be opened to the philosophy that they might come in touch with their dear loved ones who have passed to the home unclouded with selfishness. The happiness to be derived from the conviction that those who have preceded us across the dark river known as death, is beyond mortal man to understand or to estimate. Nature every minute is endeavoring to force us to take advantage of the situation, and still there is the procrastinating indifference that has deprived many a heartbroken mother and disconsolate wife from again holding communion with their loved one. I wish it were in my power to make everyone understand that they must be benefited after by their transition, the truthfulness of this to this earth's plane. I would not rest until I had gathered every living human being within the folds of our beautiful faith. All roads lead to a spiritual meeting every Sunday afternoon and evening, including our own church."

Mrs. Alice Gehring, the well-known medium, writes that after April 1 she will locate in Denver, Colo. Her home address will be given later on. Mrs. Gehring is regarded by many as a most excellent stage-writing and trumpet medium.

D. A. Richardson, of St. Joe Station, Ind., criticizes the actions of lecturers and trumpet mediums, because their prices are so high that the friends there cannot well raise the amount to secure their services. He thinks they ought to come down in price somewhat.

Lorenzo Worthing writes: "The officers of the Sunapee Lake Spiritualist Camp, held on the 12th inst. met in Knights of Honor hall, on Hanover street, Manchester, N. H., Feb. 28, to make arrangements for their annual camp-meeting, at Blodgett's Landing, N. H., the coming season. The officers are: President, John Gage, of Henniker, N. H.; vice-president, Mrs. Effie I. Webster, Lynn, Mass.; secretary, Lorenzo Worthing, of Hillsboro, N. H.; treasurer, Mrs. Harriet Comstock, of Newbury, N. H.; business committee are Thomas Burpee, of Sutton, N. H.; H. B. Gove, of Riverdale, N. H., and Mrs. Harriet Comstock, of Newbury, N. H. Everything looks for success for the coming season, and we are in harmony to make it successful."

D. Parker writes from Stoneham, Mass.: "I am pleased to see you take some notice of the Catholics. I am glad there is one paper that is not run by the pope. We are coming to pretty serious times. I think the school question will be the most important one in the next presidential election. I think Archbishop Ireland is laying back and seeing wood. He will wake up before the convention."

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Any seven of the ten Premium Books you may order, price \$2.35.

J. H. Mettler writes from Great Falls, Montana: "While I am Farmer Riley, W. W. Aber and many other so-called and widely-advertised materializing mediums, that they do not accept Hale's offer of \$1,000 for just one spirit form. Such an opportunity as this should not be allowed to pass without being accepted, unless, unless the reason is that they know they are unable to deliver the goods. It is proper that they make an explanation of their reasons for the benefit of the readers of The Progressive Thinker."

James T. Whitehead writes: "Why does not some medium grab the \$1,000 of Mr. Hale, of Los Angeles, Cal., by presenting a genuine materialization? Every medium holds seances for pay. Why is it that all will avoid large pay when it is offered. Mr. Hale's offer is no bluff, it is no bet, it is simply an offer for some medium to hold a seance at his home. Any materializing medium will hold a circle if at least \$25 is guaranteed as a compensation, if it suits the medium. Why then, why kick when \$1,000 is offered? Why will not some medium simply 'try'? It looks suspicious—no one willing to try to 'capture' the \$1,000, while so many are obtaining from \$10 to \$15 every night they hold a seance."

Peter J. Loeb writes from Brooklyn, N. Y.: "The Society of Sacred Communion will hold its first services on Easter Sunday evening, and every Sunday thereafter at 1245 Bedford avenue, opposite Halsey street. Our good sister, Miss E. C. Resch, young and gifted medium, will demonstrate spirit return. This society will have the Bible as its foundation, and in connection with the church, there has been a Cross-Crown Aid Society formed to support the work. The doors will be thrown open to the public. All will be welcome."

Dr. Beverly writes: "Our monthly party will be at Lakeside Hall, Saturday evening, Mar. 26. Our booths have been nearly all taken, and you will have your choice of some of the finest psychics in the city, to give you a free reading from 8 to 9, when the dancing will begin, and Vogel's orchestra will discourse their finest. Lunch will be served in the dining-room above. Prof. Smith, the fun-maker, will be present also. Mr. Hurlbut, the 'funny man,' Dr. Hall, from Columbus, Ohio, will make you laugh a little. Grace, will give special dances; also Florence Daniels, our angel singer, will give some fine sketches and special music. All this beautiful program we have prepared to entertain you for the small sum of 25 cents."

Dr. G. Lester Lane writes from Boston, Mass.: "With all my soul I wish you gigantic and nobly-earned success." H. F. Coates writes: "Sunday, March 27, will be devoted to celebrating the anniversary of Modern Spiritualism at Kenwood Hall, 4308 Cottage Grove avenue. Our programme will consist of speeches by different ones, music and recitations. We expect a good time, both afternoon and evening. Our hall is large. You will find a welcome. Come."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society was highly favored with a fine talk from Walter DeVoe, on the 6th of March, and Dr. Agnes Chesler, Sec. on the 13. We need more of such new-thought speakers. They will wake the people up and set them thinking. On March 20, Mr. Marsh stirred up the ideas, and gave a fine lecture. On Mar. 27, Dr. M. H. Harmon will occupy the rostrum, and probably will answer questions. Services every Sunday evening at 7:45 at 223 East 56th street."

W. H. Pelkey writes from Iowa: "I have heard more or less talk among the Spiritualists, and have seen occasional mention in The Progressive Thinker, regarding having a camp-meeting during all or part of the time during the St. Louis Exposition, at some point near the fair grounds. Now that everyone is making definite plans regarding their visit to St. Louis

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- 5—Ghost Land, Spiritualism, Occultism.
- 6—The Next World Interviewed.
- 7—The Occult Life of Jesus.
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When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

Sending out these premium books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter, much more than any other Spiritualist paper now published.

In conclusion, bear in mind that the postage on these ten premium books is about ONE DOLLAR, leaving this office only \$2.10, illustrating the great bargain you are getting—an opportunity to form the nucleus of a valuable library, the like of which was never known before on this material plane.

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J. R. FRANCIS,  
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## CRITICAL.

For the Benefit of Seekers After Signs and Wonders.

Seldom do I take part in controversy. In your very instructive paper of late in various issues we read views concerning materialization. I get tired of hearing about the would-be convinced people. From my extended experience and I have spent 750 evenings with this particular phenomena, I would not go across the street to convince anyone. I have so stated. Progress goes on just the same. The trouble with the American people is this, all that they can see is matter, or as the boy says, "as far as his nose." Read Laura Fien's article in March 5th issue of The Progressive Thinker; it will give you something to think about. I personally told Mrs. Fien when she asked me about that country (Australia), the people out there are intellectual and became Spiritualists by reading its philosophy, and therefore have an intellectual understanding of the truth. That is why 2,000 people will go and listen to a speaker. Out here, all the people think about is a ten-cent show, or some physical seance, materialization, etc., and these very people have to go to a circle or seance once or twice a month in order to be continuously Spiritualist (or, rather, spirit-list).

My advice to mediums is to pay no attention to the would-be know-it-alls, but educate your visitors in the truth, the grandest philosophy in the world, and let your test and other so-called Spiritualists, sit and cultivate mediumship for four or five years themselves, then see if they would pay any attention to these challenges of \$1,000.

Study the various books upon the subject, read your spiritual papers, and philosophize with yourself, and then you will not be like the boy at school, when he is studying history; he tells his teacher that he can't see what use it has in a study of medicine, but when he studies it out for himself he finds his mistake, and so you will find that when you have done some hard thinking, you will not expect your mother to materialize with the old-fashioned skirt, shoe teeth and pox marks and thousands of other nonsensical things; but rather listen to their teaching, and their individuality. Let us continue to be students always, and not demand a medium to do something of which philosophy you don't know anything.

I am a lover of truth and I don't advocate fraud but no man or woman can understand Latin in one week, or any other subject. Give a medium the benefit of your doubt, if you are dissatisfied, sit in your own home, with your family, then perhaps you will feel more kindly towards mediums. Your readers must know materialization is true, that has been scientifically proven. Once a fact, always a fact. I don't care what other nonsensical things you have found; what everybody wants to know, are the various phenomena of Spiritualism true?

By reading our philosophy you will understand why Spiritualism is growing throughout the civilized world.

DR. LOUIS H. FRIEDMAN.

Chicago, Ill.

## How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling dish-washers, I have tried the work with wonderful success. I have not made less than 50 cents any day for the last six months. The Mount City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and I get my special machine from the Mount City Dish-Washing Co., 1214 Washington St., to take orders and hold 12 dish-washers the first day. The Mount City Dish-Washer Co. will send you a circular for particulars. You can do as well as me.

Thou art poor indeed if thou art not stronger than thy poverty.—James Allen.



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