



SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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WONDERFUL BLIND GIRL

She Has the Gift of Second Sight, Etc.

People who believe in the significance of dreams, says the New York World, and in the power of "second sight" may find strength for their opinion in the case of little Lucy Starling, the blind girl of Oldtown, Me., whose wonderful gifts astonish all who know her.

Four years ago little Lucy began to conjure up, with startling accuracy, dream pictures of past, present and future events, and since then her fame as a prophetic seer has spread and brought many curious persons to see the wonderful child. All who know her or hear about her agree that she is inspired, and the simple folk among whom she lives believe that heaven has given her this gift of second sight to compensate for the loss of her own precious eyesight.

Lucy was born in Oldtown, Me., on Jan. 3, 1884, so that she is now just fourteen years old. She is the only daughter of poor laboring folks; her father being a retired seaman. From her birth Lucy has been a delicate child, and, as they watched the development of their only daughter, the anxious parents feared that the spark of life which flickered in Lucy would soon go out altogether. When she was ten years old Lucy suddenly became totally blind. The cause of her affliction was an enigma to the doctors, but they all agreed that she would go blind to the end of her days. The sorrowing parents thought this new grief would kill the girl, but she appeared to be resigned to her lot and soon began to show signs of the marvelous power with which she is gifted.

On the night of November 19, 1893, Lucy dreamed three times of a ship in distress going down into the slough of the waters with all hands on board. The dream left vivid effects upon the child's mind and frightened her so much that she called her father to her bedside. "The man tried to smother her, but in vain. She described what she had seen down to the minutest detail, and insisted that she had recognized her absent brother's face among the drowning sailors."

Her father asked her if she could discern the name of the ship, and learned to his surprise that it was the "Princess." Although she had never seen the Princess she described the vessel so accurately that her father was filled with wonder. A short time afterward the newspapers reported the loss of the Princess, of Sunderland, England, on the night of Nov. 19, 1893, off Plum Borough Head. Lucy's brother, John Starling, had left home some years before to serve before the mast, and nothing had been heard of him. It was ascertained, upon inquiry, that he was among the crew of the ill-fated Princess, and thus the child was found to be correct in every particular.

Not only does Lucy dream of the present, but of the past and future. Her parents say that she prophesied the devastation of St. Louis by the great tornado of a year ago, a month before it occurred. Although she could not name the locality, she described the city of her dream so exactly that her parents, who know St. Louis well, were not surprised to hear, some time after, of the havoc the tornado played with that city.

The blind girl has given many evidences of her strange gift, and she is said to have foretold the death by burning of a neighbor, describing the accident exactly as it afterward occurred. These revelations invariably come to her in the form of dreams or visions, and when she awakes she remembers what she has dreamed to the smallest detail.

Lucy is a beautiful child, with blue eyes and long golden hair. In spite of her affliction she attends the village school, and is said to be advanced in her studies. She is of a cheerful disposition, and is able to do lots of things that other blind people cannot do.

MUSICIANS, ATTENTION

Music at the Jubilee.

The management of the International Golden Jubilee, to be held May 25 to June 1, inclusive, at Rochester, N. Y., is desirous of using the music of the convention one of its most attractive and important features.

Many noted soloists (both vocal and instrumental) have already been secured and arrangements have been made to have their names appear in the musical programmes of the Jubilee.

So far, some of the best known artists who will be present are Prof. J. J. Watson, the famous violin virtuoso of Boston, Mass., and his daughter, Miss Anna Watson, pianist; The Brooklyn College of Music trio—E. Adolf Whitehead, violin; Mr. Paulding De Nike, cello; Madam Milo Deyo, pianiste, also Mr. Milo Deyo, the world-renowned concert pianist and dramatic reader; Miss Fannie Bryton of Providence, R. I., concert pianist, and other well-known artists.

A splendid orchestra has been engaged for the occasion and it is our wish to augment this splendid orchestra with volunteer musicians from all parts of the country.

All vocalists and instrumentalists desiring to volunteer their services and assist in making the music a specially glorious feature of this great event, please communicate with the musical director.

E. ADOLF WHITEHEAD,
Director Brooklyn College of Music,
497 Franklin Ave., Brooklyn, N. Y.

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then adhere to their definitions.—Tryon Edwards.

It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon.

SPIRITUAL EXPERIENCE.

A Helpful Lesson in Spiritual Progress.

To the Editor:—In looking over an old diary the other day I discovered the following which I wrote therein to commemorate my entrance into a new unfoldment of soul growth, whereby my inner vision was developed and I received from my spirit guides the gift of clairvoyant sight.

Thinking there might be in it some thoughts that would be perhaps a little help to some other struggling soul, I send them to you.

December 23, 1892.—The old year is slowly passing out, passing like a shadow, and the new year, like the dawning of a new day already touching the dull grey east with its golden glow, comes slowly, silently nearer, giving promise of new love, new life, new light. As I look back over the past year, these thoughts come pressing on my inner consciousness, and leave a sting of sad regret.

What have I done to earn a brighter life?

What have I done to earn this glorious gift that has come to me like a blessing from heaven?

Have I cultivated my best qualities and conquered my faults? Ah, I fear not.

Have I done as well as I knew how the little duties that come hourly in my way? Not always. Have I taken advantage of all opportunities to do good and be good? No—comparatively few. Have I tried to elevate myself and those around me to a higher grade of morality and spirituality? O shame. What have I done? Blindly selfish, I have let my mind dwell on the faults of others; I have sensed only my own suffering at the discords that surrounded me on all sides.

Where has been hid in the dark my sympathy and love for humanity, that I did not see that I did not suffer alone, that around me on all sides are heartaches and despair? Why, O why have I not been able to see my duty to the world and to my Creator? Have I no conscience? No sympathy? No love? Ah, this weakness, this cowardice. Will I ever be able to overcome it? Will I ever be strong to give out comfort, strength and love? To lead the blind and open their eyes to the sunlight, as I have been led by one who stands amid a flood of golden glory and points the way for me?

One cannot stand still. I must go either forward or backward. Which shall it be?

How will it be with me at the end of the new year which is just dawning? Mortal flesh is weak; but the spirit may grow strong if fortified by love, and the will to do right.

Let me ask the higher powers to draw near me each day to assist me, to strengthen me, and help to keep my soul in harmony with the great work of helping on the divine plan of uplifting the souls of all men.

Let me bring my soul each day nearer to that great center of divine love, that I may feel more and more in harmony with nature and her laws, that I may be better fitted to serve, where there is need.

Already I feel my pulses leaping with the joy of a new life just budding in the promise of a new unfoldment. The word has been spoken that awakes my slumbering soul, and opened my eyes to the glorious light of love.

My soul seems like a rose whose petals have but just begun to unfold, and the sunlight creeping in deeper and deeper, to the very heart, lights up the hidden chambers and dispels all shadows there.

My chains are broken, and my doubts are fled. And oh, the glorious sights that meet my vision now, more than repay for all the darkness of the past. My soul seems to be exploring the unexplored realms of spirit.

Now though the thunders roll, and lightnings cleave the sky, and tempestuous winds sweep round me, yet can I stand firm, for my feet have found sure footing, and my spirit eyes can see above the storm. There is a better, brighter life. There all is joy and sunshine, and the love of God is over all.

I have seen a glimpse of Paradise. Its doors have been unlocked, and now no darkened creed can bind me down. No earthly chains can bind so close but that my soul is free to fly at will to realms of bliss where souls I love are waiting, and daily, hourly, I may hold sweetest communion with departed ones; friends of earth-life, gone before, whose hearts flow out in loving sympathy to me, and my own are ever near to respond and give out melody in sweet response.

O, life is love. And love is God. The law divine of all true growth, by which burst forth all beautiful blossoms of creation. All nature speaks of love. All nature says be glad, rejoice, there is no death, for all is life. Therefore, weep not when friends depart; care not when daily harmony seems broken. Look beyond, above. Ah, there is a fuller life to come, of which this day to me is but a token.

O, infinite love! O, wondrous power. O, joy inexpressible sweet.

Earth and heaven are one and my soul shall know no more darkness, for light has been given, it shines o'er my pathway and I see it stretching on before me, ever onward, ever upward, the way growing brighter and brighter till lost in the infinite glory beyond.

(Continued on page 8)

EVOLUTION.

Nature and the Solvent of Her Problems.

In all the mythological records of the past that have come down to the present day, the same idea of evolution is conveyed, through all lines and channels of intellectual thought. It is the story of one man and one woman. No repetition of this creation is recorded, yet the man dies, also the woman.

Certain lines of advanced thought have been projected backward, some along the lines of species, others on lines reaching to protoplasm, etc. The subject is too large for any one finite mind to grasp at one attempt, and I shall not attempt to explain it all, only to trace the line projected from the intelligence impregnating my one individual form. Being pantheistic in my views as to God, I must follow the lines of thought evolved from the combination of infinite matter, impregnated with infinite mind, that makes up this one finite individuality that can endure or exist, only a short period on this material plane. We know that the material properties of infinite nature, atomic properties both ponderable and imponderable in their character; and we also know that these same material forms when leaving this plane of material existence, disintegrate. That is, the atomic forces and potencies of which it is formed again separate, and probably return to their original condition in the material universe.

Our finite science of chemistry tells us that the properties and potencies of the human form, are of a more imponderable character, than ponderable, as they are of a more gaseous character, than grosser material character. Hence the human form is only a form assumed in the atomic properties of ever-changing material nature. The same ponderable and imponderable forces and energies and potencies may again assume the likeness of the same form. But this, finite man cannot verify. So far, only one of this great combination of matter and mind has been referred to or considered, infinite matter, impregnated with infinite mind, known as finite man. We have considered only the material part, which has been held in form for brief seasons, by being impregnated with infinite mind. We know that the instant that a separation of this matter and mind takes place in the human body, in what we know as death, mind no longer controlling the material form, the form is at once taken possession of by another condition of nature, known as decay.

Now as to the impregnating infinite mind (infinite only when entirely free from matter, finite only when allied with material form) as this infinite mind thus completes intellectual man. It must come from the intellectual sources of the infinite universe. As we see that the material form disintegrates after the season of decay, that in the nature of things, it is a natural question in our finite condition to know what becomes of the intellectual mind. Does it become absorbed once more into the great Universal Mind, and lose its individuality; or does it in any manner retain its separate individuality? I am constrained to believe that it retains its specific separate individuality, and through harmonious conditions can and does prove this, in the contact with other individual mentalities. Still in their finite conditions, and the result of this contact of infinite individual mentalities, with finite individual mentalities is progress on this material plane.

The motto of The Progressive Thinker has for years floated before my vision like a golden banner: Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. A grand truth was never expressed by mortal lips.

As to the proofs that man's intellectual ego retains its individuality after death, there are more than can be enumerated. We see it everywhere—in literature, in art, in science, in every act or art to which man can either turn his hand, or his mind. Finite mind can demonstrate its progress on this plane, its material form, and its material form can plan a railroad, but calls in the mechanical form it controls to cut the ties and demonstrate the intricate mechanisms the mind has planned. Of all the various forms of sentient life existing on this material plane of existence, none outside of man possesses the potentiality of endless progress, so far as we can know. The birds of the air display intelligence in the building of their nests, but this intelligence is not progressive, they never improve. The bees in the architecture displayed in the building of the honeycomb have reached the acme of success in the saving of space, but whether they reached this point by slow stages we cannot say; one thing we know, they are there. The same can be said of the beaver, in the construction of his dam. Man has profited by the beaver's plans. We can look on some races of man who are no longer progressive, but they are passing away; for instance, the American Indian. Look backwards—we see nations living in conditions of barbarism; that, having become amalgamated with war and bloodshed by intermarriage into new nations, but become progressive and bear no semblance of their origin; for instance, the American people, who today are the most progressive people on earth. China is at a stand on a progressive line, and has begun to go to pieces, or disintegrate; Africa the same. Yes, Progress is the universal law of nature, and thought is the only solvent of her problems.

R. LANNING HUTCHINS,
Nat. Military Home, Kans.

Affection naturally counterfeits those excellences which are placed at the greatest distance from possibility of attainment.—Johnson.

SPIRIT PAINTERS.

Watches the Spirits Paint the Picture of His Guide.

John Astrom, a Spiritualist who resides at 123 Seventh street, has in his possession a picture which he says was painted by spirits. Mr. Astrom is a mechanical engineer, and while the Campbell Brothers were in the city recently, attended their seances. How he came in possession of the painting and how it was created, can best be told by Mr. Astrom's words:

"While the Campbells were in the city I attended their seances, and while here I arranged with them to secure a painting of my spirit guide, Eliza, who has watched over me nearly all my life, but whose acquaintance I did not make until about four years ago, when for the first time I saw him manifested. Last Sunday I arrived in Chicago and went to the Campbell Brothers residence, 215 Thirty-first street, by appointment. Charles Campbell met me at the door and informed me that his brother, A. Campbell, who is the painting medium, was sick and that there was some doubt as to whether he could give me the sitting. His brother appeared, however, and consented to try. A bay-window had been fitted into a cabinet, which was closely curtained. Two canvases, one 18x22 inches, the size I ordered, and another smaller, stood near the curtain. A Campbell asked me to magnetize the canvas by rubbing my hands over it. This I did, after which the Campbell and I sat in front of the cabinet.

"The room was not dark, but a sort of twilight prevailed. As Campbell became entranced, and in that state delivered a pretty speech from my guide, whom I readily recognized. In the meantime the canvas had been placed on an easel in the cabinet, where it was while we were on the outside. I had examined the picture carefully, and there was no possible chance for any person to enter it unseen.

"We then entered the cabinet and sat in front of the canvas. Charles Campbell left and turned on light in the room. With one hand I was told to hold the frame of the canvas, and with the other I held A. Campbell's hand. His other hand Mr. Campbell rested on the other corner of the cabinet. The light was now light enough so that I could see everything that was going on. We already could smell fresh paint, and looking on the canvas I could see the background, a dark brown, on the canvas. Then the wonder began.

"From time to time I could see clouds roll before the canvas, and each time the picture developed. Gradually the outline became noticeable. The misty cloud continued to come and go, just as if some one were blowing a puff of smoke over it, and each moment the beautiful picture became more and more distinct. After an hour's sitting the picture was complete and it was handed me. It's a work of art, and I would not part with it for any sum."

One of the peculiar features about the picture is, Mr. Astrom says, that in the nature of things, "his guide" has been prescribed to him, and in the picture, the likeness is exactly the same. The spirit picture is a life-size portrait of an ancient Easterner, probably a Persian. He has beautiful blue eyes, a loose, flowing robe is ornamented with rubies and jewels, and has a full beard. The painting is not yet thoroughly dried. Mr. Astrom says he has carefully studied Spiritualism, and has tried to detect fraud in it, but is firmly convinced that it would have been impossible for any human hand to paint the picture before him.—Pittsburg Dispatch.

THE BATTLEFIELD.

Once this soft turf, this rivulet's sands,
Were trampled by a hurrying crowd,
And fiery hearts and armed hands
Encountered in the battle-cloud.

Ah, never shall the land forget
How gushed the life blood of her
Gashed, warm with hope and courage
yet.

Upon the soil they fought to save,
Now all is calm and fresh and still;
Alone the chirp of fitting bird,
And talk of children on the hill,
And bell of wandering kine, are
heard.

No solemn host goes tramping by
The black-mouthed gun and stagger-
ing wain;
Men start not at the battle-cry—
O, be it never heard again!

Soon rested those who fought; but thou
Who mingled in the harder strife
For truths which men receive not now,
Thy warfare only ends with life.

A friendless warfare! lingering long
Through dreary day and weary year;
A wild and many-voiced throng
Hang on thy front and flank and rear.

Yet nerve thy spirit to the proof,
And blench not at thy chosen lot;
And the timid good may stand aloof,
The sage may frown—yet faint thou
not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell, at last,
The victory of endurance born.

Truth, crushed to earth, shall rise
again.
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

Yea, though thou liest upon the dust,
When they who helped thee see in
fear,
Die full of hope and manly trust,
Like those who fell in battle here!

Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is
pealed
The blast of triumph o'er thy grave.
—William Cullen Bryant.

Hope writes the poetry of the boy,
but memory that of the man.—Emerson.

THE PACIFIC COAST.

Good Work Done in Portland, Oregon.

I am impressed to write you a few lines to let you know what movement is now going on in this city, in the way of spiritual philosophy and progress. We have had with us for the past few weeks Mr. A. J. Swarts, who is an able exponent of the philosophy. He has been giving lectures and classes in mental culture, and has done much good. Then we have had Mrs. Ada Foy with her lectures and tests. For the past two months she has been employed by the First Spiritual Society, where she has been received with good auspices, who were highly entertained. Then the wonderful Brockway family—father, mother and son—made their appearance, opening an independent meeting. After one meeting they found their hall would not accommodate the audiences, and they had to get a larger hall in order to admit the hungry mortals who are eager and hungry for proof of immortality. They have the Auditorium, seating capacity about 800, which was well filled last Sunday evening. The tests given through these mediums are most wonderful. Never has Portland had such clear-cut tests. W. Brockway is a healer. He diagnoses disease without questioning, looking at tongue or feeling of pulse.

If not trespassing too much, I will mention a few of the tests as given through them at last Sunday's meeting. After opening with singing, reading of poem, etc., they pass among the audience envelopes with blank cards inside, requesting the audience to write upon the cards any question they are inclined to and then seal the same up, which are then gathered up and placed upon a table in full view of the audience. Mrs. Brockway takes up a question and holds it above her head, at the same time asking if the spirit called for will please reply and answer the question; which is immediately done through her son Charles. This is continued through the entire evening, excepting when other tests are given. The whole evening is devoted to test work. Charles says to a gentleman sitting in the audience: "I see a lot of playing cards over your head—5, 6, 7, 8 and 9 of hearts; do you know what that means?" His reply: "I do not, sir." "Now I see men sitting around a card-table gambling." The gentleman seemed to be quite flustered.

Charles says to the audience: "Do not think this man a gambler, for he never played a game of chance in his life." The gentleman said that was true. "Did I ever see or talk with you before?"

"Not to my knowledge," he replied. "Now I feel like going out the door"—and the gentleman said: "Now I think I know what you mean."

"Yes, it is your brother, Ernest Smith, who is giving me this, and he was stabbed with a bowie knife as he went out of the gambling-house door; the quarrel originating over what is termed a straight or crooked playing, and your name is Jasper Smith."

At this the man was dumfounded, and acknowledged it to be every word true. There were many equally as good tests given.

Mrs. Brockway, who is a most wonderful independent slate-writer, went down into the audience, and gave a test to a lady while holding her gloved hand; she then told her to remove her glove and see if there was not a message written on the inside; which was found to be true, a fine and neatly written message was on the inside of the glove, from her sister, full name signed. She went to a gentleman and said: "You have a memorandum book in your inside pocket of vest, describing the same; she asked him to let her have it. She held it above her head so all could see the palms of her hands fast against the outside of the book, held it this way for a few moments, giving messages to others from their loved ones. She told the owner of the book to look on the sixth page from the back and he would find a message from his friends. There was a page written full, and names being mentioned in the body of the message, and signed in full from his mother. These he quickly recognized. There were about twenty-five tests given during the evening, not one but what was recognized, and full names given in every case. How the skeptic can resist such knock-down proofs is a mystery to me, but "those who do not want to see will remain blind." "You can lead a horse to water, but you cannot make him drink."

Never was there such an interest manifested in Portland as there is at the present time. The anniversary was celebrated in very good manner by the First Spiritual Society.

I think I could do without one meal a week much better than I could without reading your popular Spiritual paper, The Progressive Thinker. The Brockways have adopted a very good plan of distributing back numbers of Spiritual papers; they ask all who have papers on hand to send them in, and at the meeting they invite all to come and get a copy, and it is surprising how eager the world is for this truth, which is manifested by the rush for the platform after the meeting to get a paper. So let the good work go on.

MRS. WALTER SIMMONS,
Portland, Ore.

Shakespeare says we are creatures that look before and after; the more surprising that we do not look round a little, and see what is passing under our very eyes.—Carlyle.

The man of pleasure should more properly be termed the man of pain.—Colton.

No man ever old a designed injury to another, but at the same time he did a greater injury to himself.—Home.

The worse of man, as in those of nature, it is the intention which is chiefly wrong studying.—Goethe.

Heaven is never dead, but when a man's heart is dumb.—Quarles.

"OBJECTOR" REPLIES.

Dream-Self, Waking-Self, or a Spirit?

Mr. Bach says this "something" claimed to be Mrs. Bowers, and that he believed it. Martin Luther had an interview with a certain mythical gentleman commonly called the Devil; he saw "something" which said it was the Devil, and in the conversation which followed, Luther became somewhat excited and threw an ink-bottle at it. Shall we accept this as proof that there is a devil and that Luther saw him? We do not need to accept the "soul," because "ma says so," or Mr. Bach, either, for we know, if we know anything, that we have a self, or an existence, call it soul or spirit. We also know that this self appears to have two phases of manifestation which I may simplify by calling the dream-self, and the waking-self. I meant to ask Mr. Bach if it were not possible that the dream-self of Mrs. Dedrick communicated the information of the death to the dream-self of her sister, Mrs. Wier, being a believer in the phenomenon of spirit produced, dramatized this information producing the results which followed. I am certain that good psychologists will admit the possibility of this, even though they might hold that Mr. Bach was more correct in his conclusion that it was really the self of Mrs. Bowers which was present. When I say psychologist I do not mean a hypnotist, for not all hypnotists are psychologists. It does not impress me when Mr. Bach says he has spent several thousand dollars in obtaining phenomena—that was for the galleries, for I have seen a little phenomena myself, and besides I read The Progressive Thinker every week getting reports of phenomena which I do not deny; why should I spend a few thousand dollars to see something which I already believe to be genuine? I hold that there is a simpler explanation than that given by Mr. Bach. His statement that "nearly every hypnotist acknowledges the Spiritualistic hypothesis," I flatly deny, and can furnish the names of many hypnotists who deny that hypothesis. Prof. Carpenter, of Boston, is a good example of the author of "The Law of Psychic Phenomena"; another, the editor of the "Hypnotic Magazine," and his numerous readers will furnish an extended list of hypnotists who deny this hypothesis, and do not have spirit interruptions because they do not believe in them. As for the "best hypnotists" believing it, and the "greatest minds that ever were known," that is really a matter of preference; let the galleries choose. All science, Mr. Bach, is benefited by the presence of the man with the "shooty" air, if he means business, and to tell you the whole truth I have an a priori theory that spiritism cannot be true, and it was to test this very theory that I entered the ring. What this hypothesis of mine is I shall not state now, but I am looking for information for or against it, and scolding will not "shoot" me off. If my manner was offensive to Mr. Bach, I apologize for the manner, and at the same time repeat my question which he did not answer. He gave me my name, for he threw down the gauntlet with this challenge: "Objectors, what are you going to do with it," this "remarkable test." I told him "what I would do with it, and asked for something hard; did I get it?"

"W. C., with commendable candor answers also, and gives me what I asked for. I admit the genuineness of your phenomena, and have seen it myself, but as it has been proven by the author of 'The Law of Psychic Phenomena,' Mr. Hudson, that communications came, under the same conditions, from another who never existed, it seems to prove that the power came from the deceived medium alone. The information could come from your own dream-self. I cannot say of course that it did not; so it rests with the preponderance of evidence whether we accept it as the self of the 'dead,' or the self of the living. The medium need know nothing of the questions or answers in either case; yet I believe it probable that if the medium were hypnotized afterward he, or she, could give both questions and answers correctly. It seems to me that we may assume it reasonable to suppose that the self of the embodied man has as much, not more, power than the self of the disembodied man. If, therefore, the self of the disembodied man could write between two slates without physical contact may we not assume that the embodied self can do this, will we not need to prove, to our own satisfaction, at least, that an embodied self did not do the writing, before we dare assume that a disembodied self did it?"

This leads us to a more difficult problem, that of the credibility of evidence as manifested by the nature of the communication. In this matter you would naturally be much influenced in favor of the spirit hypothesis, by your love for your wife, and your great desire to communicate with her. I venture to assume that you did not get any definite facts in your answers which were not already known, or believed by your inner consciousness—your dream-self. Perhaps we would not agree on this, but I make the assumption on the strength of the evidence presented by the many "spirit communications" which I have read.

Very respectfully yours,
OBJECTOR.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—E. H. Chapin.

It is an inevitable something that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

Man is the merriest, the most joyous of all the species of creation. Above and below him all are serious.—Addison.

THE CREED BUSINESS.

Spiritualists Do Not Need a Series of Articles of Faith.

Brother Dean Clark takes me severely to task for saying that there were only three fundamental ideas on which Spiritualists agree, and hence a statement of principles is not practicable. While I do not care to enter into a discussion on this subject, believing that the direct presentation of opinions is the better method, I take occasion to enlarge on the views presented in my brief article.

If it is desirable to make a "declaration of principles" every one should make his own, for as he would not like to have others make one for him, he should not thrust his own declaration on them.

It is all well for a church to have a declaration of what it believes, a creed, for if each church did not, the distinction is so small the members would not know with whom they stood. When a thing cannot be proved, it must be stated with the greatest positiveness.

Spiritualism is not a faith. Its claim on the attention is that it is knowledge. If it is not, then it is no better than the old blind belief. Hence for Spiritualists to pile up statements of belief is as absurd as for an association of scientists to pass a series of resolutions on what they accept or discard: Resolved, that we as scientific men believe in gravitation;

We believe the earth is round, and revolves around the sun;

We believe that light is undulations, and so on and on ad infinitum.

If an association should set forth such a declaration, it would be the laughing stock of the world.

On the contrary the members meet and it is understood that each and all take truth wherever and whenever found, and all their efforts are put forth to demonstrate each successive step.

Now that is what the Spiritualist should do. "Oh," you say, "the world will misunderstand. The world ought to know what we believe, and don't want to be misrepresented." The sooner that bugaboo of "the world" is put aside the better, and with it the fear of being misunderstood. No one ever received a blessing by attempting to cater for the good will of the world. "The world" in this sense is made up of the drift on the surface of the great current of thought.

The astronomer does not say, "I must make a statement, or the world will say I believe the earth is flat, and the stars lantern-bugs; and last night I saw before the first meeting, 'the earth is not flat, but round, and we astronomers believe the stars suns, and not lantern-bugs.' He goes right on his way, and if the world said its say, it would only expose its crass ignorance.

In like manner it is not necessary for a Spiritualist to fly to a "statement" made in "convention assemblies," to let the world know what he believes, or such a declaration is begun, of what we believe and what we do not, it would take many volumes "large as Bibles" to tell the story, and then it would not be complete, and no one in the confusion could define his position therefrom.

I personally am acquainted with many who believe in spirit communion who are zealous church members. Simply they have not carried this belief to its logical conclusions. If a spirit can communicate, and is in a state similar to this, neither hell nor heaven, and finds no God or Christ to atone, this whole scheme of Christian salvation is swept away. These believers have not thought along this line. They may or may not. They enjoy their simple belief, and talking with their departed friends.

From these, to those who are even antagonistically inclined are all shades of belief and knowledge.

Make a declaration of principles, you draw the line, and shut out this rapidly growing class coming up out of the theological wilderness. You will frighten them, and thereby lose the good opinion of "the world" you strive to gain.

I do not speak for others; no one has a right so to do. For myself only can I make a declaration of principles. As a Spiritualist I do not think it is necessary to declare that "we do not believe in murder; we do not believe in lying; we do not believe in lying."

The fact that we as Spiritualists carry with us the belief in existence after death and communion between the living and the dead.

On this foundation a spiritual temple may be erected of which every one is taken from the quarries of knowledge. It will not be required to put a sign over this temple's gateway. "This is temple of Spiritualism," or write on every block its component parts.

They who believe in Jehovah, or Christ, or Allah, or Buddha or in "Force" as the primal cause, may sit down in the porch of that temple; they may not enter its interior chambers until their knowledge has increased.

HUDSON TUTTLE.

PSYCHIC SCIENCE.
In the fields of psychic science,
In the realms of mind,
Lie the problems of the future—
Lie the hopes of human kind.

In the outward realm of Nature,
No the realm of man,
But effects produced by action
In mysterious forms unfold.

Written by Dr. Wm. Penn Haworth, for the College of Science, Los Angeles, California.

Many of the mineral, vegetable, and even animal formations are so far down in the scale that they seem to be a law within themselves. As we advance through the higher orders of creation, we see a greater measure of intelligence, and in advancing to the higher order of animal life we find evidence of mental capacity that gives to each the power to care for itself; and when we come to man, we find him a being who cannot only care for himself, but also for the things below him in the order of creation. The mind of man can see the causes and effects of certain actions, and can calculate the results of change. He has discovered that by grafting a scion with a different kind of tree, a new fruit can be produced, and he can well call

But as man may also be said to represent the "tree of the knowledge of good and evil," being "crowned with glory and honor," he must use the crowning power watching the tree and the river, and the garden, dressed and caring for it as God directs, not neglecting for a moment the least of the little branches or tiny streams, leaves, or flowers; for if any of them are neglected, the whole will become diseased and the whole garden will feel the effects sooner or later. The whole body must suffer if a single member is suffering, and disease spreads so rapidly that death will soon follow. The growth and development of plants depend largely on the manner of cultivation, and it is logical for us to reason from this that the thoughts, which emanate from the brain, are governed, to a degree by the manner in which the brain is cultivated.

As the divine law grows stronger at each upward step, it not only has the power to prevent disease, by right living, but it also has the power to dispel the disease by superiority of force through the mind. There is sufficient power in each mind, if properly trained, to drive disease out from the body; but many have never trained their minds to this task and therefore are unable to accomplish the cure without assistance. This help must come from someone stronger and better trained mentally, as was the case when Jesus was healing the people. Jesus was a man of powerful mind, wonderful magnetism, very positive character, and spirituality far in advance of the age in which he lived, and when he found one who was weaker than himself, who was a negative, or as he expressed

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 "Origin and Antiquity of Man." By Hudson
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The chapters reveal a new method in psychospiritual research. They show vivid glimpses of stupendous moral cosmos that will supersede confusion; that only verifiable tenets can survive the childhood period of faith and fancy will be

THE BIBLE AND SPIRITUALISM.

A Trenchant Answer to an Orthodox Opposer.

Glenwood Springs, Colo., April 4, 1898.

Rev. C. E. Webb:—

Dear Sir:—In your sermon of Sunday, March 13, you took occasion to say some very uncomplimentary things about Spiritualism, and seemed to consider it your Christian duty to denounce it as a delusion and a snare, and, if I mistake not, inferred that its devotees were aides-de-camp to his Satanic Majesty, inasmuch as they were dominated by the Devil and his legions of imps.

I attended church that evening with the faint hope that you had investigated the subject and had prepared a discourse based upon personal experiences, although I had reason to believe, from your former utterances, that I would be disappointed. I came away with the firm conviction that you were incompetent to speak upon that subject from the self-evident fact that you were not only prejudiced against it—a reason that would deprive any jury in a court of justice—but that you had not made yourself conversant with even the first rudiments of its phenomena and philosophy.

Pardon me if, in my effort to be candid, I seem severe, for I bear you no malice, and will be only too glad to learn that the above conclusion (which is shared by every intelligent Spiritualist who listened to your sermon) is erroneous. Antagonizing people is a disagreeable occupation for me, and ever was, but when my religion is attacked in such a vindictive manner by one who, while declining to rely on the reason that God has given him, goes back to the anonymous writings of over 4,000 years ago and from these presumes to sit in judgment upon us, I am compelled to "rise to a point of order," especially when the truths of that religion have been demonstrated to me by years of earnest, unbiased investigation. I shall therefore endeavor to offset my lack of oratory against your deficiency of Spiritualistic lore, and try to disabuse the minds of some of your congregation (who doubtless imagine Spiritualism has been buried too deep for resurrection) of some of the false impressions you have given them.

You start the ball rolling by complacently informing us, through II. Thess., 2d chapter, that God has sent us this strong delusion that we may believe a lie and be damned. In other words, God gives us intelligence, orders us to "try the spirits," and then, because we use that intelligence in an honest endeavor to arrive at the truth by trying the spirits as directed, He sends us delusions that will cause us to be damned. How very consistent. Infinite love, indeed. I am only sorry that you did not announce the hymn, "God loved the world of sinners lost," as a cap-stone to the paradox. If I were to credit this, I would be forced to believe that God was worse than the orthodox Devil; consequently I reply, "Let God be true and all men be liars," even though said liars include the writer of II. Thess., himself, whose inspired oracles are constantly violating, by permitting women to speak in your church.

I have no objection to your proving "spirit" to be "wind," in some instances. Many people are filled with this sort of spirit, and mistake it for the Holy Ghost. The term Holy Ghost, however, is derived from the words "pneumatikos hagion," and one of the definitions which Greenfield gives "pneumatikos" is "human soul." As "hagion" signifies "good," we find that the power which rested upon the disciples at Pentecost, and caused them to speak in so many different tongues, consisted of "good human souls." So much for that.

You attempted to show that since hearing, seeing, feeling, etc., depend upon the brain, a person is incapable of exercising his five senses after death; but afterward, in speaking of the rich man in hell, you say there are two meanings to the word "hell," and that the translators neglected to distinguish between them, and that this hell did not mean "gehenna," the place of everlasting torment, but "hades," the waiting-place prior to the judgment. "Well," you will say, "what of that?" Nothing, only you have apparently overlooked the fact that a spirit, whom you have just proven so conclusively to be deprived of his five senses, seems to be able to taste, see, hear and feel to an astonishing degree, for he begs for a taste of water (which pious Abraham refuses to have administered); he sees Abraham afar off; he hears Abraham's reply; and he feels the flames, and is in torment. In addition to this poor victim of infinite love (?) he begs that Lazarus be sent to his father's house to warn his brethren. He believed in spirit communion with mortals and so did Abraham, but the latter objected by saying they would not repent if one did go back from the dead, and yet you emphatically state, as a result of the above-named brain theory, that it is utterly impossible for a spirit to communicate with a mortal. You clinch this statement, if I mistake not, by reading Eccl. 9:5, which reads, "The dead know not anything, neither have they any more a reward," but if you believe part of this you must accept all of it, and admit that there is no future reward for the faithful. You must also believe Isaiah 26:14, which says the dead "shall not rise." Job just as emphatically denies a resurrection, by declaring that "he that goeth down to the grave shall come up no more" (Job 7:9). Do you accept that doctrine? If not, you doubt Scripture.

Why, if you had read from the 3rd chapter of Eccl. instead of the 9th, you would have found that annihilation is the portion of all mankind, unless you admit that animals have immortal souls, for it says they all have one breath, all go to the same place, and distinctly says that "a man hath no pre-eminence above a beast."

But if you still wish us to bear in mind the fact that no one has ever returned, allow me to call your attention to the Bible account of Moses and Elias (two men who were very much dead) appearing to Christ and his disciples and talking with them. If you still think it a "bourne from whence no traveler returns" allow me to call your attention to the 27th chapter of I. Samuel. You either have to admit that Samuel came back and talked with Saul, as the Bible states, or that the inspired writer lied, that the Bible is false, and that your proper position Sunday night was to have remained seated with the so-called infidels at the time you put yourself on record as accepting the whole Bible, for it explicitly and repeatedly says: "Samuel said to Saul." The writers, translators, and people all believed it and accepted it without a word of comment. Josephus frankly admits it. So does Ecclesiasticus—one of the fourteen books relegated by Protestants to "apocryphal writings" but still retained by the Catholics—for in chapter 46, verse 20, we read: "After his (Samuel's) death he prophesied and showed the king his end, and lifted up his voice from the earth in prophecy to blot out the wickedness of the people."

Do you wish for further Biblical evidence? Here it is: In Deut. 19:12 is a law forbidding the Jews to consult wizards, necromancers, etc. I think you quoted this to show that it was forbidden. I admit it, and will refer to that fact further on. For the present allow me to call your attention to the word "necromancer." It comes from two Greek words, "nekros," which means "dead," and "manteia," meaning "divination." Webster says that divination is foretelling future events, etc. Reduced to plain English, the word means "getting information from the dead." But you say this is impossible. If so, why did God make laws forbidding it? Does God usually legislate against an ignis fatuus? Now what do you think?

As to forbidding it, there were possibly local reasons at that time which would justify keeping the rabble in ignorance and confining all spirit intercourse to people set apart for that purpose—the priesthood. The masses were doubtless not far enough advanced spiritually to be fed on such food in large quantities. Their highest conception of serving God seemed to be slaughtering inno-

cent women and children. Even the most intelligent of them imagined that whenever a medium opened his mouth it was God speaking. It is not always the best plan in the world to turn a child loose in a pantry of sweet-meats, with an unlimited permit to gorge himself; nor to allow him to study geometry until he has some idea of arithmetic. But whatever the cause may have been, we find accounts of mediumship all through the Bible, and Christ himself did not hesitate to break this law when he held that little tete-a-tete with Moses and Elias. If you contend that Christ did not break this law, and claim that said law is still in force, I ask you, why are not all the other Mosaic laws also binding, and what right have you to ignore some and adhere to others? Why do you not observe the seventh day (Saturday) for the Sabbath, as the Old Testament commands? Why do you eat pork and catfish contrary to God's explicit orders? Why do you put a razor to your face, when the Bible forbids you marring even the corners of your beard? Why do you wear garments of mixed fabrics, when the Bible prohibits it? If one of your neighbors should be gored to death by an ox, would you obey the Bible command and kill the owner of the ox? You admit, I believe, that a Bible witch and a modern medium are synonymous terms. Why, then, do you not obey the Bible command which says, "Thou shalt not suffer a witch to live?" If the unchangeable God made that law, then it is your duty to kill every medium you can find. If you believe the Bible, why do you violate all the above commands? Does not the Bible say that "he who offends in one point is guilty of all?"

I am told you cannot believe your loved ones on the other side can communicate with you because their messages come through some disinterested person and not to you direct. "If my mother in heaven had anything to say to me, she wouldn't go to some low down medium to say it," is a common objection, and at first thought, it appears reasonable, but a little reflection will show you the fallacy of such logic. You would not expect to sit down to a telegraph instrument and take down messages without first thoroughly posting yourself on the Morse code of signals, nor would you refuse a telegram from a friend because it came through the mediumship of trained operators, nor doubt its genuineness because they translated it for you. The two cases are parallel. Many of us have had our spiritual faculties so blunted by pre-natal influences and false doctrines of some narrow orthodox church that we have become as blind as the fish in Mammoth Cave, for, having eyes, we see not, and having ears, we hear not, and have to acquire by practice what we have lost by neglect. David did not hesitate to consult the medium Gad whenever he wished for information, nor did the other kings and celebrities, for every age produced its "seers," "prophets," and "men of God," all of whom were mediums pure and simple.

You would find it greatly to your advantage to discard the notion that visiting a medium is an "unpardonable sin," for an honest investigation would convince you they were not the headquarters of those "lying signs and wonders" that you would have people believe, but the very gates of heaven. The fact is the churches have for centuries been unable to furnish those evidences which Christ said should follow them that believed—such as casting out devils, healing, speaking with new tongues, and working miracles—and, observing that Spiritualists possess these powers, they turn green with envy and at once begin to say: "He hath a devil," just as they did about Christ over 1800 years ago; but as the latter truly said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" If you and your brethren would only be consistent and work in concert instead of eternally contradicting each other and working at cross purposes, it would give disinterested parties less cause for ridicule; for while some of you are crying "hypnotism," others "electricity," and others still, "insanity," and while the Anti-Spiritualists, with headquarters at Anderson, Ind., are howling themselves hoarse trying to stem the rising tide by claiming it is all "sleight-of-hand," you are off on still another tack and making ineffectual attempts to show that it is "after the working of Satan" and "the spirits of devils working miracles," and that God so loves his children that he has formed this compact with Satan that we might be eternally damned.

If you but realized the fact, you are insulting many of the noblest men and women, not only of America, but of and Dunraven, Sir W. Trevelyan, Countess Cathness, Lady Cowper, Sir W. Wilshire, Sir Chas. Napier, Sir Lady Cooper, Sir E. B. Wilshire, Sir Chas. Napier, Sir Chas. Isham, Col. E. B. Wilbraham, and even Queen Victoria herself, are all Spiritualists and, according to your verdict, are all given over to the devil. For years the Queen is said to have had her own private medium, and was wild with grief when the latter died. She never doubts that the spirit of the Prince Consort occupies the vacant chair at her table, which she always has placed there for him. I could name scores of scientists, statesmen, philanthropists, literary and artistic celebrities, nobles, crowned heads, yes, and ministers, too, who, after testing it in every way that ingenuity could suggest, have become converts to its teachings and its truth. If you desire I will furnish their names, but space will not admit at this time of doing so.

Against this vast and ever-growing army of the world's best and brainiest men and women, your puny opposition will be like the old woman endeavoring to sweep back the waves of the sea, while your denunciations, like a boom-erang, will surely recoil upon your own head sooner or later. Your assertion that Christians alone have the guardianship of good angels, while we are led by devils, if subjected to the Bible test: "Ye shall know them by their fruits," is not borne out by the latest statistics on crimes and misdemeanors.

I am sorry I have not the space to outline some of the teachings and benefits of Spiritualism. I will be pleased to do so later on, but at present I will only say its aim and tendency is to uplift and Christianize humanity in the truest sense of the word. By substituting reason for absurdity and knowledge for blind faith, it destroys the fear of the hereafter, stimulates to right action, and comforts in the hour of trial as no other "ism" possibly can, for, as Longfellow says in his "Footsteps of Angels":

Then the forms of the departed
Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more."

To sum it all up, there is more comfort in one hour of such experience than in a life-time of Methodism.

I would respectfully call your attention, in closing, to two passages of Scripture. One is: "Judge not, that ye be not judged;" the other is: "And now I say unto you, refrain from these men, and let them alone; for, if their counsel or work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply, ye be found even to fight against God."

Yours for further truths,
CHAS. E. HUBBARD.

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IS HE AN INFIDEL?

Some Very Pointed Suppositions by One Who Is Termed Such.

There should come into every human life a time to hesitate and ask whether or not the proper course is being pursued to build up treasures in heaven both for others and ourselves. I myself am generally given credit for being an infidel, but at the age of 36 years have deemed it wise to halt and investigate. I do this earnestly, candidly and thoughtfully, and not in a scoffing way, as many will suppose.

If anyone have evidence to offer me, it will be thankfully received.

The following are a few of the things I have supposed: That eternal progress is God's law and that the old conceptions of our Universal Father have been not only wrong, but blasphemous.

That the Bible is not inspired and is not God's word, as generally understood, but that it simply reflects the opinions of men in the different ages that it was written.

That God's world is, and can only be nature and its laws, which are and have always been unchangeable and that it is man's ignorance only which imagines that any of these laws could ever have been altered or suspended.

That God only speaks to man through nature and its laws, and universally to all mankind.

That God is impartial and never had a favored or chosen people, but is the common Father of all.

That the more we know of nature's laws the more we know of God and the more humane and charitable we become.

That the Bible story of creation was only a fable and arose from man's knowledge at that time, which was wonderfully limited; no doubt the wisest of them did the best to explain how they came upon earth.

That there was some wisdom in our early history, and no doubt some things were true, but this is not a good reason for believing all.

That God did not rest on the seventh day, or command us to do so, and as a matter of fact, for the general welfare of mankind we should rest every sixth day.

That the serpent did not tempt Eve, and that she was not responsible for the "downfall" of mankind, therefore the odium should be withdrawn and woman occupy her rightful sphere.

That there was neither a first man nor first woman, any more than a first star or a first grain of sand; therefore God did not create Adam out of the dust and breathe into him the breath of life, nor did he create Eve out of a rib.

That God did not write the ten commandments on a tablet of stone, but that some common sense was known even in that age, (whatever age it was).

That Moses represented that they were given by God, in order that the people might readily obey them.

That God did not destroy Sodom and Gomorrah by fire from heaven, but that these cities were destroyed by earthquakes the same as cities of later times, and it was attributed to God because of their ignorance.

That God did not warn anyone to flee from these places, but that some who may have known a little more or possessed some degree of intuition may have done so, and this, too, was attributed to God.

That Lot's wife was not turned into a pillar of salt, either for disobedience, curiosity or display of affection, and is equally baseless with a recent story to the effect that a man in Western Pennsylvania was petrified because he cursed God on account of its having rained and prevented him from doing some work which he was in a great hurry to perform. Nothing will breed nonsense like nonsense itself.

That God did not tell Joshua how to take the city of Ai in any other sense than God told Grant how to storm the city of Vicksburg.

That God did not appoint the high priests and instruct them how to divide the virgins captured in war, among themselves, but that after the fendish thing was done they played upon the credulity of the people in order to justify themselves in their eyes.

That God did not instruct the Israelites to destroy men, women and children, but that they did these things as other nations have done since, and in exactly the same sense, and that it is time to do better and more elevating things than to believe that God ever prompted such atrocities.

That two she bears did not kill forty-two children for mocking Elisha, who, if he lived in our time would most probably be looked upon as the prince of cranks.

That the story of the flood was a myth, and even if true, it would show that God was very unwise and foolish, because the people became very wicked before Noah died, besides so many innocent lives were uselessly sacrificed (besides the history of rapine and murder after the flood).

That God did not repent having created man, or for any other reason.

That God did not make a covenant with Noah, but that the rainbow is the result of natural causes and has always been the effect of a preceding cause.

That David was not a man after God's own heart.

That God did not tell Saul to destroy the witches, because there never were any.

That God did not change the name of Abram to Abraham, or Sarai to Sarah, and that such a belief belittles the dignity of God.

That God did not punish Pharaoh by a plague for the reason that Abraham deceived him by saying that Sarai was his sister, thus encouraging Pharaoh to take her (Abraham's wife) to wife.

That Abraham, according to justice, should have been punished for deception, instead of Pharaoh, because he was deceived.

That Solomon was not the wisest man and that he did not know more or have more wisdom than all that had been before him in Jerusalem.

That the story of Jonah and the whale was simply an astronomical allegory, and the whale every year faithfully performs his work, and that Jonah is still willing to be swallowed.

That man was not created in the image of God, either mentally or physically, only to a very minute degree, and that only man's bigotry and egotism could suggest such an idea.

That miracles never did or can take place or occur. That Christ was only a man and an elder brother, who did a grand and noble work in the cause of human liberty, and that as he wrote nothing he may have been greatly misunderstood and misrepresented.

That because of our ignorance of God's laws, we should not accuse Christ of doing irrational things.

That the shedding of blood cannot save the souls of men, nor appease the wrath of God, that something grander, higher, nobler and purer is required to make us happier, both here and hereafter.

That God is not a personal being and does not sit upon a great white throne, no one knows where, but that God is a Universal Intelligence or Eternal Energy permeating everything, and that we are a part of God, subject to the laws of nature and encumbered by environment, heredity, etc., etc.

That the more favorable the conditions, the higher state of civilization man can attain.

That we are upon earth for a distinct object, and that object for the cultivation and development of our physical and mental faculties, in order that the soul may be trained for future usefulness beyond the borders of this life's experience.

That the more practical knowledge we obtain upon earth, the more we add to the happiness of our fellow beings, the more we will be permitted to enjoy the great beyond.

That Heaven is not as described by John in Revela-

tions, but it contains no precious stones, is not surrounded by walls, has no gates nor gate-keepers and may be as boundless as eternity itself.

That the plan of developing the soul at the expense of the physical and mental faculties is a great wrong upon mankind and should be discontinued, because the better our health and the brighter our minds the more we can do to uplift and educate our fellow-man to grander and nobler purposes.

Finally: Our active exertions are due not only to society but in humble gratitude to God who made us a member of it, with powers to serve others as well as ourselves.

With a heart filled with love and affection for all mankind, especially the poor and oppressed, I still remain an infidel—if this is infidelity.

J. C. BELL.

Glenville, O.

HULL-COVERT DEBATE.

The Forceful Argument of Our Moses Makes a Convert.

I am reading with a great deal of interest the Hull-Covert Debate on Spiritualism. Brought up as I was under the teachings of the orthodox churches, and for many years not only a believer in, but a teacher and preacher of their faith, and, as I believed, was earnestly "contending for the faith once delivered unto the saints," I naturally followed the arguments on both sides with not only an increasing interest, but with a longing desire to know more of the truth in regard to the subject under consideration.

When two educated gentlemen of giant intellect, keen perception, sound judgment, well-balanced minds, with long experience and a large amount of scientific, historical and biblical material at their command, come upon the platform in open debate on any subject, the world may well wait and watch the result, for a preponderance of evidence on either side will no doubt do much to settle the question in the minds of the candid and unprejudiced seekers after truth. I say evidence based on the testimony of others will go far in settling a case, but will not be as conclusive as personal knowledge of the facts in the case. I am free to say, as far as I have read the debate, I have found nothing in any of Mr. Covert's speeches to convince me that he has made out a case or sustained his resolution, "That Modern Spiritualism as a so-called religion or science, is a fraud, a delusion and a lie, and its honest believers are deluded." I do not say he has failed to show that there are many frauds connected with so-called Spiritualism. I believe there may have crept in among Spiritualists, as in all other denominations, some unworthy persons "who lie in wait to deceive," and who practice trickery for the sake of the money they can get out of the unsuspecting.

But Mr. Hull and all good Spiritualists admit this, and are doing all in their power to expose and expel them. But this does not prove that the system, science or phenomena of Spiritualism as a whole is a delusion or a lie, any more than the facts of Judas Iscariot having betrayed his friend Jesus for thirty pieces of silver proves that all the other apostles were villains and all the teachings of Jesus were lies, or all his so-called miracles delusions.

I was once assisting a Baptist minister in his revival meetings, and happened to know a young man who was very loud in his professions of religion, and took a prominent part in the services. This young man was sent into the country one day by his employer to collect money. Before he started, however, under some false pretense he borrowed a gold watch and twenty dollars cash from a young lady to whom he was engaged, then he went and collected all he could besides, and with the whole plunder skipped the country. Now I never thought of accusing that church of being a fraud and all its members thieves and liars, just because one of their number turned out to be dishonest.

I am at a loss to know why the Christian churches should oppose Spiritualism. In so doing they are tearing the very foundation from under their own structure. The whole fabric of Christianity rests on the story of the birth of John the Baptist and his cousin Jesus, and I doubt if ever the stories would have been believed or received if they had not first begun to be told by messengers from the spirit-world to Zachariah and Joseph. Indeed, if we were to take the fact of the appearance of spirits, and the tests they gave, out of the Bible, there would be very little left for our guidance save a few fish stories; nothing to answer that great question so eagerly asked by men and women of all ages: "If a man die, shall he live again?"

It is said in II. Kings, 2:11-12, that "Elijah went up into heaven in a whirlwind, and Elisha saw it," but the world might never have believed it—we might have thought he was taken up in a cyclone and killed, and that was the last of him, but for the fact that Elias returned again to the earth in a spiritual body, accompanied by that grand old slate-writing medium, Moses, and was seen by Peter, James and John talking with Jesus. Mark ix:1. Thomas, the disciple of Jesus, no doubt had heard these stories, but he would never have believed in spirit-return if he had not seen Jesus face to face in his spiritual body, after he knew he was dead. If the testimony of these men, and the testimony of thousands of other reliable men and women of the present day, is not true, and they have not seen the spirits of their departed friends, and received "tests" to prove their identity, then there is, to me at least, no proof of immortality.

I am more willing now to receive the testimony of Spiritualists than ever before, because I have been investigating the matter for myself, and their testimony corroborates my own experience. The Fox girls may have produced raps with their toe joints, for all I know (but I doubt it), but one thing I am certain of, that no human being with toe or finger ever produced the rappings I heard on my own table, at which I sat with only my wife and daughter in the quiet of our own home, with closed doors and not another person present.

Many and many a time have our dear departed ones come to us and rapped intelligent, heart-refreshing messages in answer to our questions, and brought their spirit lights, when there was no possibility of fraud or deception; and many times have we caught sight of spirit forms and felt the gentle touch of spirit hands as they sought to comfort our hearts and strengthen our faith in immortality, and prove to us that they not only still live like Moses and Elias and Jesus, but that, like them, they can also return to strengthen and bless us in every good word and work. We were so delighted with the result of our private sittings, we thought it too good to keep, so we called in a few of our neighbors—devout members of churches—and they saw and heard the same things, and some of them received communications from their arisen friends, and can bear witness to the truth of these things. I have never had the pleasure of meeting my namesake, Mr. Hull, but I rejoice that this glorious truth finds in him an able, fearless, scholarly and conscientious advocate.

May the good work go on until error, superstition and the fear of death shall be driven away, and envy and strife cease from among men, and our universal song shall be "On earth peace and good will to men."

St. Cloud, Minn.

J. S. HULL.

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As there are thousands who wish at first to venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to write with them, and thus be able to send from \$1 to \$10, or even more than the latter sum. A large number of these amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to add in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker. For not one of them can afford to receive the value of the information imparted therein each week, and at the price of only about two cents per week.

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Whenever you wish to change the address of your paper, change, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, MAY 7, 1898.

HERESY! HERESY!

It matters not how learned, or how wise a person may be, or how voracious his character, the moment he calls in question the genuineness of the Jesus God, or asserts he is less than the Almighty Father, he is a subject for slander and abuse.

Prof. Giffert is a Presbyterian, and fills a chair in the Union Theological Seminary at Princeton, N. J., where preachers are made. He has written a book entitled "A History of Christianity in the Apostolic Age." From the reviews of the work by churchmen we judge it is worth reading. Prof. Estes, of Hamilton Theological Seminary, in the Baptist Watchman, says:

"Mr. Giffert, by silence or assertion, seems to cut away faith in the unique Sonship and in the Lordship of Jesus, in the conception by the Holy Ghost, and birth of the Virgin Mary, in descent into hell, and resurrection from the dead, in any real ascension into heaven or sitting at the right hand of God, and in any return to judgment of any kind."

Another college professor declares Prof. Giffert's book "the most revolutionary that has appeared on this side of the Atlantic."

In the opinion of The Progressive Thinker it is only a matter of time, with more profound scholarship, when the whole Christian myth, its anthropomorphic Gods, its devils and its hells will be relegated to the barbaric ages in which they were invented, and a religion based on the teachings of science will occupy their place. Prof. Giffert, like Prof. Edwin Johnson, of London, is only one of the advance guard, pioneering the way to Truth, but each will be maligned by the ignorant rabble.

RIFTS IN THE CLOUDS.

Every line, by whoever written, the tendency of which is to break down the barriers in the form of creeds, which bigots have created between man and man, meets the hearty approval of The Progressive Thinker. It is as natural for men to see things differently, as it is to occupy different standpoints. No two witnesses detailing the same events ever use the same language. No two persons will interpret events exactly alike, though equally honest and observant.

The Jewish Messenger, of New York, gives a very hopeful view of the religious future, which we take pleasure in copying, in part:

"It is a joyous sign of the times that the sectarian sky is breaking. There are rifts in the clouds, and the spiritual fog, which too many mistake for profound inspiration, is fast clearing away. Many preachers and workers in every denomination find the basis for common action broadening. People are beginning to recognize that the kinship of humanity is a real phrase, whatever the canons and councils may say. It is because men and women are meeting face to face that the heart must distrust teachings which would formulate caste and bigotry and any 'holier-than-thou' doctrine in our latter age."

"May this borderland [of the creeds] widen year by year until the religious shrine becomes less and less an exponent of its own necessarily narrow and imperfect conceptions, and more and more a representative of that broader, uncanonized religion which is the Hebrew prophets' constant refrain."

TREACHEROUS BY INHERITANCE.

In Darwin's Descent of Man, p. 141, Appleton's edition, we read:

"Who can positively say why the Spanish nation so dominant at one time, has been distanced in the race? The awakening of the nations of Europe from the Dark Ages is a still more perplexing problem. At that early period, as Mr. Galton has remarked, almost all the men of a gentle nature, those given to meditation or culture of the mind, had a refuge except in the bosom of a church which demanded celibacy; and this could hardly fail to have a deteriorating influence on each successive generation. During this same period the Holy Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned, and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year. The evil which the Catholic church has thus effected is incalculable."

Thus the treachery and duplicity of the Spaniards are accounted for by a scholar on a philosophic basis. But it should be remembered Spain was colonized from Carthage, so hereditary, doubtless, played its part; for those people were famed for their vindictive, untrustworthy and faithless character.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

QUERIES—A VILLAIN.

Suppose a manufacturer of base coin details all the machinery he employs in his work, does that demonstrate we have no genuine coin?

Suppose a principal, or an accomplice in crime, engaged for many years in deceiving and defrauding the people, extracting money from them by false pretenses, publishes a confession in a public journal, telling how vile he has been, how much trust should be placed in his revelations? Admitting he was was eight years a fraud, how do we know he has ceased to be one?

The "reformed gamblers" of a generation ago, made wonderful statements, exposing the tricks they practiced to rob their dupes, but those exposures proved another edition of frauds to catch a new class of gulls. Is Henry B. Foulke's recent revelations, published in the Chicago Tribune of April 10, of a like character, and for the same purpose?

Suppose one, a dozen or a hundred professed mediums prove frauds, like Henry B. Foulke says he was, does that prove there are no genuine mediums? His assertion that there are no genuine ones is the opinion only of a confessed fraud.

It is as difficult to tell when an adroit deceiver changes from a vile cheat into an honest man, as it is to tell when a pig becomes a hog. The porcine qualities of the former is sure to follow him through life, regardless of his pretended reformations.

Quicker believe a perjurer, who has done service to the state for his crime, than he who trifles with human affections for the dead, and imposes on the credulity of the living, by substituting fraudulent devices in place of genuine spirit manifestations.

Every deceiver of the people, whether posing as a spirit medium, or acting the part of a vile trickster, should be prosecuted for obtaining money under false pretenses.

If any person at Onset Bay has been imposed upon by one Henry B. Foulke, as he has voluntarily confessed in the paper referred to, let him go before the Grand Jury of his county, and have an indictment preferred against him; then see if he is arrested, convicted, and given a term of years. There is no other successful way of suppressing a scoundrel and exposing him through the press and he "bobs up serenely" in a new place under a new name.

READJUSTMENT OF RELIGIOUS VIEWS.

Wonders never cease. Now the subject of the final salvation of all men is agitating the State Association of Congregational Churches of Illinois, which is in session at Union Park Church, this city, as we write, and will probably be disposed of before we go to press.

We believe the Congregationalists are the most liberal of the so-called orthodox sects. Many of their clergy have been as free to preach Universalism, as are the members of that heretical sect. Each church being an independent organization of itself, no way controlled in belief by synods, conferences, or ecclesiastical associations, and their clergy very generally well educated, they have grown more liberal with the years. The Unitarian societies were many of them, primarily Congregationalists. The whole denomination now repudiates the endless damnation theory as earnestly as do the Universalists. Spiritualists, too, so far as we are informed, believe the time will come when suffering for wrongs committed in earth life will end. Augmented by the Congregationalists, an event sure to transpire in the not distant future—there is no good reason why these now discordant faiths may not unite, and outnumber any other denomination.

In private conversation with Methodists and they are found antagonistic to the material and endless hell of their old-time leaders.

There is reason for hope in a readjustment of religious views, along common sense lines, and another generation shall come and go.

ROW AT A CHURCH FAIR.

The church and its members are pointed at as models for the people to copy after, particularly if they covet a resting place in Abraham's bosom when they shuffle off this mortal coil. Down there at Dover, Delaware, while a fair was being held by Friendship Church, for the purpose of raising funds to pay the preacher, by communion wine—some other purpose the telegraph report failed to state, during its progress George Clark appeared in the doorway with a revolver in each hand and began firing into the crowd, which fled in every direction. Walter Kingston was shot in the neck and is dying. Walter Vance shot at Clark, striking him in the arm, and Walter Brown shot him in the leg in the same manner. Henry Gardner and Mrs. Johnson were also badly wounded. Several others were severely injured. Clark was finally overpowered and taken to Dover jail.

At risk of losing heaven for not acting as Christians do we hope Spiritualists will fail to copy the doings of Friendship Church.

TRAINING THE PARROT.

"Johnnie" said a mother to her 6-year-old son, "Is it possible that I overheard you teaching the parrot to swear?"

"No, mamma," replied Johnnie, "I was just telling him what he mustn't say."

Many a mother with the view of saving her son from moral contamination, has aroused his curiosity, and invited him to commit wrongs she wished him to avoid. And is not the same true of the daughters? The priest at the confessional induces vice instead of preventing it. To a lively stable keeper: "Did I ever grease the teeth of a horse placed in your care to prevent his consumption of hay?" "Oh, no, I never knew such a thing could be done." But the next time he had occasion to visit the father confessor, this was the principal sin for which he asked absolution.

SECTARIANISM IN GARB.

The Superintendent of Public Instruction for the state of New York, has just ruled that the wearing of a distinctive garb by teachers in the public schools, during school hours, constitutes a sectarian influence which is not tolerated by the constitution. There is no end to the resources of bigotry to gain an advantage over the people. For two hundred years the Parliament of Great Britain legislated against the enactments of priestcraft, and yet her statute books are still black with laws in the interest of the church, that punishing blasphemy being perhaps the most marked.

AN EYE TO THE PERQUISITES.

There seems to be a concerted movement on the part of the clergy to prevent Sunday funerals. They complain the holy Sabbath is desecrated by such action, and insist week days only be employed for burying the dead.

Two points are suggested: First, that God should be importuned to hasten or delay deaths, so as to prevent the necessity of burials on the day Constantine set aside for sun worship; else, second, that the preachers be allowed to charge their parishioners \$10 for each funeral sermon, the same on Sundays as is their custom for week-day services. It may not be generally known that in many localities the perquisites for funeral addresses constitute a very large income for a popular preacher, one who always gives the dead a good character. A generous fee is the sumnum bonum of clerical ambition.

A SAGE QUESTION.

Is Princeton, the head-center of Presbyterianism in America, in its decline or in its glory? That "trouble" growing out of the censure of Prof. Shields, for signing a petition for a tavern license, is now bearing fruit. The Professor has joined the Episcopalians, retaining his chair in the University. That institution is entitled to representation in the Presbyterian General Assembly, but President Patton and Professors Cameron and Dunfield, who were appointed delegates refused the trust. The issue is now well defined, and there is a strong probability that that great school of learning will withdraw its connection from the devotees of John Calvin.

It is stated that Prof. Briggs, he of heresy memory, has also connected himself with the Episcopalians.

MAKING CHRISTIANS.

The interesting intelligence comes all the way from Kueching, China, that "twelve babies were lately baptized at that place and were taken into the church." This was a splendid acquisition, and shows that the Celestial empire, with its four hundred millions of inhabitants, is being Christianized. Chinese travelers say, these babies which are now being brought up at so much a head by missionaries, are reared and educated for native preachers; that they come from the most degraded class of society; but that don't matter; for they become the nucleus of a church which in a few thousand years—provided the missionary fund don't give out—nor the Western churches fail, a great Christian center, where renamed Roman Paganism will be the prevailing religion.

CONTRASTED.

Clara Barton, who was not afraid of the Turks when she went on her mission of mercy to Armenia, thinks it is advisable to take no chances on the Spaniards. Christianity must modify its intolerant position regarding Mohammedanism as long as there is such a country on the globe as Spain—Kansas City Star.

A pious New York farmer saved his house from destruction by praying that the wind would change and blow the flames from his burning barn in another direction. In this case faith received its reward, but at a fire the Lord is usually on the side of the fellows who throw the water.—Kansas City Star.

INGERSOLL IN THE RING.

Col. Robert G. Ingersoll will give a lecture in this city on Sunday evening, May 1, entitled "Liberty." It is said he will discuss Spain's treatment of Cuba, and the blowing up of the warship Maine. If the Colonel is faithful to his subject he will doubtless show that Spain was colonized from Carthage, and that the Castilians of to-day are the successors of their treacherous and Punic faith, against whom Cato the Elder, whenever he gained the rostrum of the Roman Senate, never sat down until he had given his opinion that "Carthage must be destroyed."

CONFLICTING PRAYERS.

The daily papers announce that Rev. T. DeWitt Talmage has determined to serve as chaplain in the United States army. He and Moody should go to the front early if they have any influence with the heavenly powers, for it is apparent the Pope and all his subordinates will pray for the success of Spain. The two wings of the church militant praying at cross purposes, it is very probable Divinity will allow the contention between the contestants to be settled by the largest battalions and the heaviest artillery, as has been his wont on former occasions.

WASHINGTON, D. C.

At a meeting of the First Association of Spiritualists, of Washington, D. C., April 28, Mrs. Cora L. V. Richmond was unanimously requested to serve the society another year, and two-thirds of her monthly salary was pledged in twenty minutes thereafter, in monthly subscriptions. No admission will be charged and free meetings are to be sustained at the capital of the nation under her administration. April 1, 1898, this society had on hand \$200, and all bills paid.

A NEW PAPER.

The Spiritual Messenger is the title of a new paper, Vol. I, No. 1, published at Toronto, Canada, now on our table. The editor, Frederick J. York, was formerly connected with a spiritual paper at Minneapolis. We wish the enterprise success; but may we not suggest in all kindness, that adverse criticism on rival papers laboring to advance interest in a common faith, ought to be omitted, if harmony is to be preserved among journalists?

MACHINE PRAYING.

The prayer-cylinders of the Buddhists are about two feet high, and revolve on their axes. The prayer is usually written on paper, and is attached to the wheel so each time it turns the all-seeing eye of God takes cognizance of the petitioner's wish. These wheels are made to revolve by the winds, or waterfalls, sometimes by passing monks. Their use saves a vast amount of time, and the prayers are probably as acceptable to Divinity as are those intoned by priest or more humble worshiper.

Belvidere Seminary.

Belvidere Seminary is a pleasant, healthy, home-like place for children during the summer months. Kind and impartial treatment guaranteed to all. Terms moderate. Address BELLE BUSH, Belvidere, N. J. 443

THE JUBILEE.

THE COMING EVENT IN SPIRITUALISM.

To Be Held in Rochester, N. Y., May 25 to June 4, Inclusive.

The International Celebration of the Semi-Centennial of Modern Spiritualism will be held in the City of Rochester, N. Y., U. S. A., May 25 to June 4, 1898, inclusive, under the auspices of the National Spiritualists' Association of the United States.

This enterprise should receive the support of every Spiritualist, in the way of liberal donations, suggestions regarding the program and other features, a determination to attend and a willingness to assist the management in every possible way.

The greatest array of talent ever assembled in the cause of Spiritualism— noted speakers, mediums and other workers will come from this and foreign lands.

There will be several departments, each in charge of a competent person, as designated below:

The Children's Progressive Lyceum Department is under the direction of Mr. J. B. Hatch, Jr., of 74 Sydney street, Boston, Mass.; he is one of the most prominent Lyceum conductors and desires to get in communication with all of the workers in that field; it is hoped that at the Jubilee a grand revival and renewed interest in the Lyceum will be aroused.

The Young People's Department is under the supervision of Mr. L. C. Evans, of 1352 1/2 W. 8th St., Washington, D. C., who wishes to hear from every Spiritualist Young People's Society and all Spiritualists from the age of sixteen to forty. It is intended to organize as an auxiliary to the N. S. A., its State and Local Societies. A charter membership fee of twenty-five cents is called for. Young men and women are invited to send their names, your thought and action to create an institution that shall be of lasting benefit to the cause.

Prof. E. Adolf Whitehead, 497 Franklin avenue, Brooklyn, late of San Francisco, President of the Brooklyn College of Music, is the Musical Director. A grand musical program will be arranged, first-class musicians, music of a high order and great variety will make it one of the most important departments of this great convocation. Persons desiring to offer their services, or to assist in the vocal or instrumental music should write as above.

The Spirit Art Department is in charge of Mr. W. H. Bach, Lily Dale, N. Y., who desires the loan of articles that have been produced by spirit power under conditions that can be verified. Photographs, or other portraits of our prominent workers of the first fifty years, and other objects of interest to Spiritualists are wanted. Help Mr. Bach make this a large collection. All articles will be well cared for and protected.

THE JUBILEE TO THE FRONT.

Having been appointed by the National Spiritualist Association as agent in Chicago and Illinois to work in the interest of the coming International Jubilee at Rochester, I wish to call the attention of all western Spiritualists and those interested, to the untiring efforts the management is making to make the Jubilee a magnificent success, and to urge upon all the necessity for hearty co-operation to that end.

Let every one who possibly can be present at Rochester the last week in May. There will be reduced railroad rates—probably one fare for the round trip. The matter of rates will be settled and announced next week. Let all who cannot attend in person (or even if they can) contribute something toward helping to make this celebration the grandest event of the nineteenth century, and an honor and glory to Spiritualism.

Allow me to say in this connection that one of the first persons I called on for a subscription to the Jubilee fund, was J. R. Francois, of The Progressive Thinker who responded liberally with a handsome donation, showing that The Progressive Thinker is always ready to help substantially the spread of truth, and push forward the cause of Spiritualism. Long live The Progressive Thinker!

C. M. WELLINGTON.

A GENEROUS-HEARTED SOUL.

To the Editor:—Knowing no way in which I can obtain so much of the bread of life for the coming year as the subscribing for The Progressive Thinker, while the addition of Ghost Land and Art Magic seems like a feast of fat things without money or price. I enclose draft for two dollars, knowing you will forward more than its value, as I think you have done through all the years I have been a subscriber. Wishing you health and long life to spread the truth as proclaimed throughout the universe by the great first cause of all.

Benton Harbor, Mich.

JOHN THOMAS.

It is encouraging to receive such a generous letter, paying 50 cents more than we ask for Ghost Land and Art Magic, and the paper one year. For the library the books will prove of great value for future reference, and no one will regret obtaining them. Every Spiritualist should commence now to form a Spiritualist and occult library, or be left in the rear of the advancing column.



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office.

IS THE CLAIM TRUE?

Catholics claim there are thirty thousand conversions annually in the United States from Protestantism to their faith. This seems like a gross exaggeration, and yet we know the mother church is making a terrible inroad

Dr. Fred L. H. Willis, 243 Alexander street, Rochester, N. Y., one of our most eminent and scholarly lecturers, has charge of the foreign correspondence, and will try and induce many prominent workers in other countries to assist in the exercises.

The loan or donation of copies of every book, pamphlet and bound or other files of all newspapers or periodicals relating to Spiritualism are wanted to make a complete exhibit of our literature. Donations of books to sell to aid the Jubilee will be accepted.

At the N. S. A. Convention of 1897 it was decided to try and enumerate the Spiritualists of the United States, and by unanimous vote the matter was left in the hands of the undersigned who had already done much that way in connection with the Jubilee. To make this effort a success will need the aid of persons in every community. We want the name and address of every Spiritualist before next June, not for publication but for their benefit and that of the cause. Reader, have you done your duty in this? If not, send in the names and addresses of all our people you know.

Wanted, the name and address of every Spiritualist society, its secretary, and all public speakers and mediums. Special entertainments of an interesting character are to be arranged that will add much to the pleasure of the occasion.

Some people wonder why there is need of much money to prepare for the Jubilee. If one letter only were sent to each postoffice in the United States, it would cost over \$1,400, as there are over seventy thousand postoffices, to say nothing of Canada and other countries. There are many other needs for money in order to properly prepare for the occasion.

Spiritualists! Arouse yourselves to the importance of this great event! Assist in its development! Give of your means to support it! Attend it! Show one-half the interest that is manifested by others in their celebrations, and Rochester will have one of the most noted meetings in the history of the country.

Please do not lay this aside to be forgotten. Do not wait until next June to do something for this crowning event of half a century in the history of Spiritualism, but do it now!

Finally, remember that this is the only Jubilee that you will probably have an opportunity to aid or attend, as there will not be another in fifty years. Address all matter relating to special departments to those having them in charge, and for all other information address FRANK WALKER, Hamburg, N. Y. Gen. Manager.

C. M. WELLINGTON.

CALLS IT RELIGIOUS.

A Governor-General Appeals to Religious Prejudices.

In the proclamation of the governor general of the Philippine Islands, to the Spaniards, calling them to arms he uses the religious whip to call them into action. He says in part:

"The North American people, constituted of all social excrescences, have exhausted our patience and provoked war by their perfidious machinations, their acts of treachery, their outrages against the laws of nations and international conventions."

"The struggle will be short and decisive. The gods of victories will give us one as brilliant and complete as the righteousness and justice of our cause demand."

"Spain, which counts upon the sympathies of all nations, will emerge triumphant from this new test, humiliating and blasting the adventurers from the United States that, without conclusion, without history, offer humanity only infamous traditions and ungrateful spectacles in her chambers, in which appear insolence, defamation, cowardice and cynicism."

"Her squadron, manned by foreigners, possessing neither instruction nor discipline, is preparing to come to this archipelago with ruinously intention, robbing us of all that means life, honor and liberty, and pretending to be inspired by a courage of which they are incapable."

"American seamen undertake as an enterprise capable of realization the substitution of Protestantism for the Catholic religion, to treat you as tribes refractory to civilization, to take possession of your riches as if they were unacquainted with the rights of property, to kidnap those persons they consider useful to man their ships or to be exploited in agricultural and industrial labor."

"Vain designs, ridiculous boasts! Your indomitable bravery will suffice to frustrate the realization of their designs. You will not allow the faith you profess to be a mockery, or impious truths to be placed on the temple of the true God, or the images you adore to be thrown down by the unbelief or the aggressors which shall not pollute the tombs of your fathers."

"They shall not gratify lustful passions at the cost of your wives and daughters' honor, or appropriate property accumulated in provision for your old age."

How does this statement tally with the fact that the chaplain of the ill-fated Maine was a Catholic priest and the fact that many of those brave sailors who went down or up and out in the same vessel were members of that church; with the fact that at least one-half of the army and navy chaplains are Catholic priests; and how does it correspond with the item found in another part of the same paper, the Times-Herald, of this city, from which was clipped the proclamation? They may succeed in making a religious war of it in the hope of misleading the powers of other Catholic countries from the real issue, that of liberty to those whom they have enslaved, murdered and starved for ages in the most barbarous manner known to history. It is but the whine of a coward for sympathy from the master hand of justice that has at last a firm hold upon the culprit. But in refutation of the above statement, read the following bit of news from the Times-Herald:

PRIEST WHO WOULD FIGHT.

Father M. J. Dorney, of St. Gabriel's Church, left Chicago yesterday for Washington to take the first steps necessary to enter the American navy not only as a priest, but fighter. This action, while at variance with the wishes of the vast number of his parish, is taken with the consent of Archbishop Peckham and the understanding on the part of this remarkable member of the Chicago Catholic clergy that he is going to deadly conflict.

Application will be made by Father Dorney on Friday for a commission as chaplain on one of the men-of-war before Morro Castle. He would like to be on the Iowa with Evans. Some of the personal friends of Father Dorney are also friends of "Fighting Bob," and this may be brought about. Senator Tamm, a personal friend, will exert himself in Father Dorney's behalf.

This soldier-priest, who leaves one of the strongest parishes in Chicago, the comforts of a life with books, works of art, congenial priestly duties and the companionship of a host of friends, possesses a personality which cannot be repressed. Since he donned the garb of a servant of the Roman Catholic church he has not only mastered the law, but been admitted to the bar, studied medicine and qualified as a physician, traveled widely and fathomed the best of life in other lands, and has been a counselor to high officials and adviser to humble folk. He is as fond of a good horse and a good story as of an old manuscript or a thesis on Persian literature.

One of the men-of-war there are many German, Irish and other foreign sailors whose faith is that of the Roman Catholic church. Father Dorney feels that these defenders of the nation are entitled to a spiritual counselor in war as well as peace, and that he can be of practical service in preserving the morals of any crew with which he may be located. He does not intend, though, to be a peace-seeking priest. His heart's desire is to be on board the first American vessel that fires at Morro Castle, and he is of that caliber that, when that shot is fired, if he is present, he will drop his prayer-book and fight as valiantly as any of the men about him.

The priest is of heroic physique, magnificent health and undoubted courage. As an orator he has few equals and no superiors in the pulpits of Chicago priests.

TAKE NOTICE!

For the hundredth time we wish to state that all orders for Ghost Land or Art Magic must be accompanied by a year's subscription to The Progressive Thinker. The two must come at the same time. That is, you cannot subscribe for the paper, and then one day, one week, one month or six months thereafter send for the premium books. If you wish to avail yourself of this magnificent offer, and obtain these books, the order for them must be accompanied with a year's subscription. No attention hereafter will be paid to letters of inquiry desiring the premiums on any other terms than set forth above.

There are thousands of subscribers on our list who did not know they were entitled for the paper that Art Magic or Ghost Land would be offered as premiums. In order to obtain them, they must renew their subscriptions to The Progressive Thinker for one year, and also send the requisite amount for the books.

KINDLY CRITICISM.

From a Leading Spiritualist of Philadelphia.

To the Editor:—I read with much interest the timely and characteristic letter of the secretary of the N. S. A., containing the coming Jubilee and other matters in your issue of April 30. The little poem he quotes is good, but I cannot quite see its application, unless the secretary sees that something has gone wrong, and he being entirely conversant with the affairs of the association, ought to know. Your readers will observe that he says: "It would be well for some of us to repeat, repeat, repeat, the poem and live up to it. It is a co-operation would truly begin." He does not tell the reader who should repeat and practice the poetic lines, but says it would be well for some of us to do so, therefore the reader is left to conjecture whether the secretary and his coadjutors want to be forgiven, or forgotten. As best the first part of the secretary's letter is ambiguous.

In the second paragraph, he says that the coming Jubilee is the spirit and the people's Jubilee. I understand that this has been disputed and instead it is said to be the manager's Jubilee, and that he is the responsible party instead of the N. S. A. It is also stated that the manager is to preside at the Jubilee, instead of the president of the N. S. A., although in view of the convention reports of 1896-7, there is no doubt that the N. S. A. has a right to itself responsible pursuant to the action of the delegates in convention assembled, who instructed the incoming board to appoint some one to gather funds to meet the expenses of the Jubilee, though they did not instruct said board to appoint a presiding officer. As to the rumor concerning the presiding officer, it certainly can have no foundation in fact, as no one would question the propriety of the president of the N. S. A. occupying that position. It would really cause much unfavorable criticism if the president of the N. S. A. did not preside on that occasion, as all must acknowledge his pre-eminent ability, to say nothing of the propriety of his so doing, especially as the reports of the N. S. A. convention distinctly state that the International Jubilee is to be conducted under the auspices of the National Association. These questions ought to be settled at once, as such matters must seem strange to the readers of the spiritual papers who have no definite information.

In view of what is said by President Barrett concerning the Jubilee in his last annual report, it seems to the writer that the N. S. A. is the responsible party.

In the third paragraph, the secretary tells us that there is plenty of time and opportunity to co-operate, but much of the time the monkey and the parrot is said to have had, though what connection there is between spiritual co-operation and a monkey and parrot time, he does not make clear. The reader is again left to conjecture. Further on he tells us that co-operation is to act together, not to compel others to act as we want them, but "to be so spiritually tuned up to the music of the spheres that we shall not always know it all, but be willing to give away to others a jot or tittle sometimes." The readers of The Progressive Thinker will doubtless agree that this is not only grand logic, but that it is very unfortunate that it had not been brought forward and acted upon earlier by the secretary of the N. S. A. The reader will notice another remarkable statement in the secretary's significant letter, as follows: "There is coming a parting of the ways. There will be less talking, less writing co-operation and more practical work, or we cannot succeed." This certainly puts the matter in a very unfortunate situation

RENAN'S GREAT BOOK.

"The Apostles," a Continuation of the Narrative Begun in His "Life of Jesus."

A translation of Renan's "Apostles" by Joseph Henry Allan, D. D., has just been issued by Roberts Brothers, says the New York Herald. This is virtually a continuation of the gospel narrative which had its brilliant commencement in the famous "Life of Jesus." The period which this book covers is that from the death of Jesus until the greater missions of Paul. The authorities are those portions of the gospels dealing with the Resurrection, the Acts of the Apostles and the Epistles of Paul.

Of course Renan everywhere rationalizes the gospel narrative. He lays it down as an absolute rule of criticism to give no place to the miraculous in historical record. All asserted miracles when brought to the test are resolved into illusion or imposture. If a single miracle were proved we could not reject in a mass all those of ancient historians, for granting that ever so many of them are false, we might still admit that some of them may be true. But it is not so. All miracles that can be tested vanish.

MIRACLES AND THE RESURRECTION. "There is no miracle excepting where it is believed; the supernatural is the creation of faith. A miracle at Paris before a competent body of scientists would put an end to so many doubts. But, alas! this never happened. Now a miracle in the presence of the public meeting to be convinced—I mean the skeptics. The one essential condition is the credulity of the witness."

Of course, Renan rejects the great miracle of the Resurrection, which he himself acknowledges to have been, through its acceptance in the early ages, the corner-stone of Christianity. Without this acceptance, indeed, Christianity would never have been.

St. Mary Magdalene he accords the glory of the Resurrection story. He believes that she saw a vision at the open tomb—a hallucination brought upon her excited nerves by purely natural means.

"Next after Jesus, hers was the most essential part in the founding of Christianity. The image created by her vivid susceptibility still hovers before the world. She, as chief and princess among visionaries, has, better than any other, made the vision of her impassioned soul a real thing to the world's conviction."

ST. PAUL'S EPISTLES. Unlike many skeptics, Renan accepts as genuine all the Epistles credited to St. Paul. He looks upon them as invaluable autobiographical fragments which seriously impugn the credibility of the Acts wherever the latter goes over the facts that Paul himself had narrated. Renan places the date of the writing of the Acts at about A. D. 85, or a half century after the events it professes to chronicle, far from the regions in which they took place, and just the period when legends and traditions had been rounded out into harmony with the orthodox opinion of the day. The writer's effort is everywhere apparent to instill the views most in accord with his policy.

He does not allow himself, therefore, to dwell upon the dissensions between Paul and the other apostles, which are evident enough in the former's confessions. He fancies a complete accord between the founders of the church. He eliminates all asperities of character, so as to level all his actors to a dead uniformity. Paul no ways differs from Peter nor Peter from Paul. The discourses put into the mouth of one or another Christian orator, though skillfully adapted to the circumstances, are all in the same style, and belong more to the historian than the speaker. Renan even detects impossibilities among them, as when Gamaliel, about A. D. 36, speaks of Theudas, whose revolt is expressly said (v. 36-37) to have been earlier than that of Judas, the Gaulonite—being, in fact, as late as 44, while that of the Gaulonite was some time before.

He contrasts the colorless character of Paul as drawn in the Acts with the curious mixture of arrogance and humility, strength and weakness, shown in Paul's own self-revelations. From these revelations he constructs a picture which is at least consistent with itself and with what we know of human nature.

He summons before us an image of the man. Paul was of inferior presence, homely in feature, short in stature, sickly, overstrained, timid, without dignity of aspect, with nothing to strike the eye favorably—such, in fact, that it is a merit not to be mentioned short in one's judgment of him at this pitiful outside. Carnal passion, he tells us, with an openness which hardly pleases us, and which even suggests a touch of affectation, he never felt. But the coldness of his temperament was overruled by the matchless heat of his brain.

GOLDEN ROLL OF HONOR

List of Contributors for The Waverly Home.

As special financial agent of the Veteran Spiritualists' Union, I am keeping a record of all who pay money or make pledges to me, to aid me in raising the mortgage on the Waverly Home, the same to be published in the spiritual press and to constitute a Golden Roll of Honor. The contributors to date:

Theodore J. Mayer, Washington, D. C., and William P. Davis, Charlestown, Mass., have paid \$100 each.

The following have paid \$25 each: Mrs. T. S. Leigh, Wrentham, N. Y.; Mrs. E. F. Kurth, Brooklyn, N. Y.; Mrs. Mary M. Perkins, Hopkinton, Mass.

The following have paid \$5 each: Hon. A. B. Stanley, Leicester, Vt.; Ludlow Patton, Orange, N. J.; Mrs. J. W. Wheeler, Orange, Mass.; Miss S. C. Clark, Cambridge, Mass.; Mrs. Mary M. Perkins, Hopkinton, Mass.

Mrs. E. Barrows, Fayville, Mass., has paid \$12.50, and the following \$1 each: Mrs. Loe F. Prior, Chantanooga, Tenn.; Mrs. Abbie F. Story, Elgin, Ore.; Mrs. M. D. Hamilton, Mrs. H. L. Spencer, D. P. Barton, Washington, D. C.; Mrs. M. Summers, Chicago, Ill.; Geo. W. Kates, Rochester, N. Y.; Mrs. Rachel Walcott, Fred Fieley, Jr., Baltimore, Md.; Dr. Mary J. Wright, New Haven, Conn.; Mrs. C. F. Merriels, Dr. W. A. Woolley, Hartford, Conn.; Mrs. Susie L. Johnson, Lancaster, Mass.; Mrs. E. Ashland, Wis.; J. Marion Gale, Bangor, Wash.; Thos. Middleton, Gotsville, Cal.; J. F. Hamilton, New York; W. O. Purrie, Cincinnati; Joseph Kuhn, Biloxi, Miss.; W. H. H. Mallory, Cambridge, Mass.; Mrs. Olivia F. Shepard, Los Angeles, Cal.; Mrs. Jas. L. Clarke, Evans City, Pa.; W. G. Lanphier, Foxboro, Mass.; Jennie Chamberlain, Lynn, Mass.

Mrs. Alice B. Andrews-Kilbe, Stratford, N. Y., has paid \$2, and I have received from Brooklyn, N. Y., through the courtesy of Mrs. Marie Robinson, the following contributions of \$1 each: Messrs. E. O. Jarvis, C. E. Hodge, J. LaFurree, Samuel Stoddard, Ira Moore, Courlis, S. L. Palmer, A. Bishop, Westwood, W. Wellstood, Geo. F. Turner, Messrs. L. J. Welser, S. L. Sackett, M. Clitz, L. Olmstead, S. Starr, S. A. McCutcheon, Jennie Cross.

The following small, yet none the less welcome contributions have been received: 50 cents, Mrs. S. A. Whitney, Englewood, Ill.; 25 cents, F. H. Fuller, Newburyport, Mass.

The following pledges were made during my collection in Boston on Anniversary Day: Mrs. W. S. Butler, Boston, \$25; E. P. Averill, Lynn, Mass., \$10; Mrs. George C. Merchant, Cambridgeport, Mass., Andrew C. Berry, Somerville, Mass., Mrs. E. J. Pauls, Charlestown, Mass., Mrs. C. B. Chaplin, Chelsea, Mass., M. Louise Wing, Amesbury, Mass., \$5 each; Mrs. Addie F. Harris, Onset, Mass., Mrs. Lillie A. Prentiss, Lynn, Mass., \$2 each; the following \$1 each: Mr. Peals, Charlestown, Mass., Fred Delois, Boston, Mass., C. A. Smith, Ipswich, Mass., Mrs. M. L. Childs, Natick, Mass., Dr. A. E. Gilbert, Boston, Mass., Sarah LeMoine, Onset, Mass., Lucy P. Chase and Esther M. Thayer, Dorchester, Mass.

William L. Berry, Maplewood, Mass., pledged 50 cents; George Wooler, Boston, Mass., a marble clock; Dr. E. A. Smith, Brandon, Vt., \$50 lot of land; Frank Walker, Hamburg, N. Y., \$100, entertainment at Jubilee; Mrs. Cora L. V. Richmond and Mr. and Mrs. Francis B. Woodbury, \$25, entertainment at Washington. A large cash collection was taken, as it is impossible to give the names, as they were not presented to the collectors.

Mrs. J. W. Wheeler, Orange, Mass., pledges me that she will furnish a room for the Home when needed, and I have received notice of several legacies and bequests in which I am named in the will as executor.

Permit me to say that I shall be glad of any assistance in this, to me, sacred cause of the Waverly Home. Send all money to my home office, No. 14 Purchase street, Newburyport, Mass. C. W. HIDDEN.

YEI RENAN HOLDS THAT his haughty and indomitable spirit would have forbidden his making any advance or concessions to the Twelve. He was baptized in Damascus and did not return to Jerusalem for three years.

When cast down upon the highway, he was ready at once to submit himself, but to Jesus alone, who had come down from the right hand of the Father to convert and instruct him. This makes the basis of his faith; this will hereafter be the point of departure for his claims. He will maintain that of his own mind he avoided returning to Jerusalem directly after his conversion, that so he might be in direct relations with those who were Apostles before him; for he has received his own special revelation, and owes nothing to any man; he too, like the Twelve, is an Apostle by divine appointment and by a commission direct from Jesus.

In short, by five years after the death of Jesus, Protestantism is born. Its glorious founder is St. Paul. "We may suppose," adds Renan, "that Jesus never looked forward to disciples such as he, but it is they, perhaps, who have done the most to keep his work alive and to render it immortal."

Indeed, Renan holds that if Christianity had remained in the hands of the narrow, timid, irresolute saluts in Jerusalem, the little community of the "poor in spirit," it would almost certainly, like Essenism, have died and left no sign. The unchangeable Paul proved the creator of its destinies.

At first he was received with some distrust by his new brethren. The Christians of Damascus regarded him with more curiosity than sympathy. His boldness and independence alarmed them. He was alone, and took counsel with no man. He gathered no school. They felt that he was a brother, but one who filled a place of his own.

A HUMILIATING POSITION. When at last he went to Jerusalem he found himself in an exceedingly false and embarrassing position. Many feared that their old persecutor was about to detect impossibilities among them, as when Gamaliel, about A. D. 36, speaks of Theudas, whose revolt is expressly said (v. 36-37) to have been earlier than that of Judas, the Gaulonite—being, in fact, as late as 44, while that of the Gaulonite was some time before.

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AS I PERSECUTOR. Armed with a permit from the priests, he enters houses thought to harbor Christians, lays violent hands upon men and women, and drags them to prison or before the courts. His boast is that no man of his time is so zealous as he for the traditions. Often, indeed, he is astonished at the sweetness and resignation of his victims, and feels for them a pity bordering on remorse, fancying that he hears those pious women whom he has cast into prison for their hope of the divine kingdom saying to him softly by night, "Why dost thou persecute us?"

THE BLOOD OF STEPHEN. The first Christian martyr, which had nearly stained his own garments, would at times trouble his sight. Many things which he had heard of Jesus went to his heart. He was in a sort haunted by the phantom of that more than man dwelling in the heavenly life, from which he would ever and anon descend in vision to the faithful. But such thoughts Saul would put from him with horror, with frenzied effort confirming himself in the faith of his tradition, and scheming fresh cruelties against those who assailed that faith.

PAUL'S CONVERSION. Such is his frame of mind when, in the year 38, he undertook a journey from Jerusalem to Damascus, bent on

carrying persecution with him. Renan describes how every step he took toward the later city weakened burning perplexities within him. "Passion is not a rule of faith. Under the influence of passion a man will run from one belief to the opposite, carrying all the former virulence. Like all strong souls, he was on the verge of loving the object of his hate." The fatigue of the road—a week's heavy travel—an inflamed condition of the eyes, and the nervous tension under which he had been laboring may have caused, or at least aggravated a crisis in a system already predisposed to such ailment.

"Dangerous attacks of fever, accompanied by rashes of blood to the head, are common in this region with the suddenness of a stroke of lightning. When the crisis is past there remains an impression as of a dark night shot through with lightning flashes, and of images revealed against a black background. In the case of Paul, what happened was that a violent shock of some sort deprived him in an instant of all clear consciousness that yet remained in him and threw him upon the earth senseless."

In short, Renan holds that the real cause of Paul's conversion was his state of mind—his remorse on coming close to the city where his guilt was to be crowned by the final act. "We know that in kindred cases, as among the Mormons or in an American revival, the conversion is wrought during an extreme nervous tension, giving rise to hallucinations."

Similar hallucinations possessed Paul. He saw the form that during these many last days had followed him, of which so many tales were already current—Jesus himself, who spoke to him in Hebrew, "Saul, Saul, why persecutest thou me?"

He was keenly stricken, utterly overwhelmed. But really only the form of his fanaticism was changed. "His very sincerity, his need of absolute faith, forbade him middle ground. One thing was plain; he would hereafter display the same fiery zeal for Jesus that he had hitherto put forth against him."

PAUL AND THE APOSTLES. Yet Renan holds that his haughty and indomitable spirit would have forbidden his making any advance or concessions to the Twelve. He was baptized in Damascus and did not return to Jerusalem for three years.

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ART MAGIC

REGARDING ART MAGIC. A Companion to Ghost Land That is Its Equal In Every Way.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

REASON AND TRUTH. Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypocritically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED. Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and charlatanism; by all the individual dogmatisms and intrigues and almost unsolvable problems along the line and

UNPARALLELED OFFER. Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualist public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Send in your orders now and they will receive prompt attention.

Again do we call special attention to our terms: GHOST LAND special terms will end June 1st. ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in the bargain.

By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

within the outstretched arms of its many themes, theories and philosophies; by all the burdening larmacies of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the whole of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man fails in his duty, the machinery of life is a very important part will be slow, and the progress that is his will be slow.

OUR PROMISE FULFILLED. We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to read the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes.

THANKS FOR THE FAVORS. We have no-ling but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received and read premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth, and, moreover, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.

TERMS FOR ART MAGIC. Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filled without the accompanying \$1.20.

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

"Progression, or How a Spirit Advances in Spirit-land." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

THE ANTICIPATED CHRIST

Lao-Tze, a Chinese Philosopher, whose Teachings Resemble Christianity.

Few persons ever heard of Lao-Tze, yet he was one of the greatest thinkers the world has known, says the New York Herald. Dr. Paul Carus, the famous scientist and authority upon comparative religion, has just made and is about to publish the first complete translation into English of this Chinese thinker's far-famed work, "Tao-Teh-King" ("The Canon on Reason and Virtue"). It is accompanied by the Chinese text, a vocabulary and notes, so that a person might study the language in this volume.

Dr. Paul Carus holds that this ancient book "is worthy to be compared with the sacred scriptures of the Buddhists and the New Testament. It is on account of the similarities which, in spite of many differences, obtain between the teachings of Lao-Tze and those of Buddha and Christ that the "Tao-Teh-King" is an indispensable book, and no one who is interested in religion can afford to leave it unread."

Lao-Tze was born 604 B. C. His family name, Li, means plum tree. His proper name, Er, means ear, and was given him on account of his special endowment in this direction. But his popular appellation is Lao-Tze—"the old philosopher."

LIKE BIBLE TEXTS. The widespread religion of Taoism is sometimes attributed to Lao-Tze, the founder of the faith, but Taoism existed in some shape before his time; he but supplied it with a philosophic form.

The word "tao" means path, way, method, and then comes to mean word and reason, something like the word "logos" in Neo-Platonism.

"The old philosopher strove to lay down the rules of life according to reason and virtue. He demands the surrender of personal ambition and all selfish strivings. His aim is not to fashion, not to make, not to push or exaggerated plans. All this is of no use to you, sir."

And Confucius left in confusion. Dr. Carus has lovingly given English readers a little book that ought to make them think.

VIRTUE OF SIMPLICITY. His poem on "Simplicity" has a Christian ring:

Who his manhood shows
And his womanhood knows
Becomes the empire's river.
To be the empire's river,
He will from virtue never deviate,
And home he turneth to a child's estate.
Who his brightness shows,
And his blackness knows,
Becomes the empire's model,
To be the empire's model,
Of virtue never he'll be destitute,
And home he turneth to the absolute.
Who knows his fame,
And guards his shame,
Becomes the empire's valley.
To be the empire's valley,
For e'er his virtue will sufficient be,
And home he turneth to simplicity.

Frequently he sounds the depths of philosophy in a few lines:

He who desires is found
The spiritual of the world will sound,
But he who by desire is bound
Sees the mere shell of things around.

In the same key are the lines:

The five colors of the human eye will blind;
The five notes of the human ear will rend;
The five tastes of the human mouth will feed;
Racing and hunting—the human heart turn mad;
Objects of prize make human conduct bad.

His adjuration to return to simplicity concludes:



LAO-TZE—ANTE-DATED CHRIST 604 YEARS.

force things, but to let them develop according to their own natures. The virtue of the Taoist is tranquillity, quietude, rest, corresponding to the idea expressed in the Bible, "Rest in the Lord" (Psalm xxxvii, 7), and, "In quietude and in confidence shall be your strength" (Isaiah xxx, 15), or, as the Apostle has it, "We beseech you, brethren, that ye study to be quiet." This tranquillity, if acquired by all, would become peace on earth to the men of good will. Lao-Tze's ethics of return, and becoming quiet remind us of Isaiah's words, "In returning and rest shall ye be saved" (xxx, 15). The Taoist term "hsii hsia"—"emptiness of heart"—reminds us of "the poor in spirit."

INSISTS ON FAITH. Lao-Tze insists on faith as much as St. Paul, saying, "If whose faith is insufficient shall receive no faith." Further he says, "The softest overcomes the world's hardest, the weak conquer the strong, the tender conquer the rigid." St. Paul uses the same expression—"God hath chosen the weak things of the world to confound the things which are mighty" (I Corinthians, i, 27); "When I am weak then I am strong" (II Corinthians, xii, 10); "My (God's) strength is made perfect in weakness."

The lofty plane of the philosopher is expressed in the sentiment, "The good I meet with goodness; the not good I also meet with goodness." As Jesus says, "Whosoever shall exalt himself shall be abased" and "He that shall humble himself shall be exalted," so Lao-Tze compares the Tao of Heaven to a bow. He says, "It brings down the high and exalts the lowly." Tolstol, the famous Russian apostle of non-resistance, has been greatly influenced by the "Tao-Teh-King," and he has told Dr. Carus that he contemplates making a Russian translation of it.

Lao-Tze also had the idea of the trinity in unity—"Reason begets unity, unity begets duality, duality begets trinity, and trinity begets the ten thousand things." His doctrine on discrimination savors strongly of Biblical thought: "One who knows others is clever, but one who knows himself is enlightened. One who conquers others is powerful, but one who conquers himself is mighty." One who pushed with vigor his will, one who loses not his place endures. One who may die, but will not perish, has life everlasting."

CONFUCIUS CONFOUNDED. From a Chinese introduction, translated by Dr. Carus, it appears that Confucius paid a visit to Lao-Tze and asked him about propriety. The old philosopher replied:

"If a noble man finds his time he rises, but if he does not find his time he drifts like a ruying plant and wanders about. Let go, sir, your proud airs, your many wishes, your affectation and

Haslett Park Camp-Meeting. With the permission of the Editor, I would like to answer the following questions which have been asked of me since my return: "Why was the Haslett Park Camp-meeting not mentioned at the Mid-winter Convention of the Michigan State Spiritual Association, held at Jackson, Mich., when every other camp in Michigan was announced from the rostrum and recommended in highest terms? Are you going to have a camp-meeting this year?"

The first question I cannot answer. I do not know why the officers of the Michigan State Spiritual Association should blankly forget us, or what reason they could have to totally ignore us, when we have been invited to participate in more than all the other camps. It may be because none of our officers were present at the meeting, for some are in California spending the winter, another in Florida, I myself, was in Southern Kansas that month, and in the Indian Territory at the time of the convention. The secretary, I believe, was the only officer in the State.

To the second inquiry I can say that we will have a camp-meeting and from every arrangement has been made, only a few minor points are as yet incomplete. Hon. O. P. Kellogg, the matchless orator, whose wit and humor are never old, has been re-engaged as chairman. New attractions are added to make the camp interesting. Our announcement sheet will be a surprise, and no one can help but make up his mind to go to other camps without or before seeing our camp.

Hoping that this will answer the purpose of the individual answering of these two questions, I am very respectfully,
G. F. OTTMAR,
Manager Haslett Park Camp.

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DR. O. E. WATKINS,
AYER, MASS.
SPIRITUAL EXPERIENCE
(Continued from page 1.)
I will say now in conclusion that during the years that have passed since the light was first given me I have had some trials, the same as all mortals have, I suppose, but one trial of all the others I know I never could have gone through had it not been for the blessed light from above.
Angel friends, ever comforting, strengthening, cheering and guiding. How I bless them for the help they have given me.
My greatest happiness now comes to me from above, and it seems to me that I really live more in the spirit than in the material life. Yet one really learns how to get more true happiness out of life. I think who is able to see in spirit also. But I hope some day to see all mortals lifted entirely above the animal plane, and living a pure and lovely spiritual life.
Toward this end the hosts of heaven are working. Let us all join hands with them, and labor on in harmony and love, doing all we can to lift a little on the burden of the world.
MRS. F. E. INGHAM.
Long Beach, Cal.

PASSED TO SPIRIT-LIFE.
[Obituaries to the extent of ten lines only will be inserted free.]
Mrs. Mary Tinker entered the higher life, at her home, Ashabula, O., April 22, in the 74th year of her age. In 1842 she married Mr. Charles Tinker, and for more than fifty-six years they enjoyed an exceptionally happy and prosperous life. Five children came to them, four of whom are living and occupy stations of trust and honor in society.
She was a loving, true woman, respected and loved by all who knew her. Her purity of spirit was expressed in her passionate love of flowers, and flowers by loving hands made her grave itself a bower. She has been a consistent believer in Spiritualism, and a living example that it is a belief most excellent to live by.
An exceedingly large gathering crowded the spacious rooms at her funeral on the 24th, and were addressed by Hudson Tuttle, who by request, especially dwelt on the beautiful philosophy of spirit existence and the future life.
Passed to spirit-life, April 15, Mr. John Newell, ex-mayor of Port Huron, Mich. Mr. Newell was a life-long Spiritualist, and a man of sterling worth, respected by all. He will be greatly missed by a large circle of friends. A wife, two daughters and a son remain to mourn the loss of a tender husband and father. There was a large attendance at the funeral services at residence, conducted by Mrs. Anna L. Robinson, the Masons taking charge at the cemetery. A platoon of police, the common council, board of education and delegation of seven ex-mayors acted as guard of honor, many hearing for the first time a Spiritualist sermon. Mr. Newell had chosen his own text, "Only COR."

Passed to spirit-life, April 15, from Long Beach, Cal., April 6, Wm. L. Briggs, aged 71 years, 7 months and 21 days. Mr. Briggs was a staunch Spiritualist, outspoken and unflinching in defense of his convictions, and yet kindly charitable towards those who differed from him. He was an obliging neighbor, a devoted husband and a good citizen, and through long months of intense suffering looked forward to the time of his release with cheerful expectancy, fully realizing that the dissolution of the physical life meant the birth into the spiritual.
SUSIE M. JOHNSON.
Long Beach, Cal.

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4. What shall I do to live to a good, ripe, old age?
5. What doctors can the most correctly diagnose my case?
6. What physicians, besides being regular doctors, from reputable medical colleges, have the best psychic gifts?
7. Having failed of a cure, with numerous other doctors, to whom shall I apply?
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April 24, 1898. ELVAHETTER DAVIS, Hartford, Mich.

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