



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" mind 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 confound us, with startling accuracy, dream pictures of past, present and future events, and since then her fame as a prophetess 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 dwelt 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 soothe 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 Plamborough 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 securing the music of the celebration 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 Nile, 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 29, 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? Have I always been taking full 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? Oh, 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? My soul 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 goal 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 awoke 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 claims 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 explore the unlimited 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.

My soul seems to glide into 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 meet my own, are ever near to me for time and distance are as naught to him whose soul is free.

What matters it when soul meets soul across the tide, though breadth of earth may lie between? What matter, if we see no more the loved ones' face on earth, we know we shall meet in heaven.

O, blessed thoughts! Ye wreath my soul in flowers of golden glory; ye lift my heart in rapture till the music of the whole created universe seems thrilling through me. My heartstrings quiver 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 father 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 mythological past that have come down to the present day, the same idea of creation 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, and then return to 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 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 a brief space, 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.

The form at once begins to disintegrate, and we have to hide from our sight, the body of the departed, by being shut from our sight—horrid 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 at the moment of death, it is a natural query 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 its most intimate contact with other individual mentalities. Still in their finite conditions, and the result of this contact of infinite 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, by being in its mechanical material form. Finite mind 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 ant, who 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 by war and blended by intermarriage into new nations, have 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 curtain was pulled back 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 outlined the cabinet, 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 hand I held A. Campbell's hand. His other hand Mr. Campbell rested on the other corner of the frame. The cabinet 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 warden began.

"From time to time I could see clouds roll before the canvas, and each time the picture developed. Gradually the outline became visible. 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 transaction is, Mr. Astrom says, that in the name of the "Law of the 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 analyzed Spiritually, 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 brave— Gushed 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 staggering 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; 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 lie upon the dust, When they who helped thee flee 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 trumpets' 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. Swartz, 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 audience, 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 cards over your head. 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—the 8, 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 snatched with a bowie knife as he went out of the gambling-house door; the quarrel originating over what is termed a straight or card 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 looking her glove; she then told her to remove her glove; and when 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 see it. She held it above her head and all could see the initials of her hands that 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 to himself.—Home.

The worst of a man, as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

Heaven is never deaf, 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, 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. Dredick communicated the information of the death to the dream-self of her sister, Mrs. Wier, being a believer in the phenomena, and 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 notable 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 wholly a matter of preference; let the galleries choose. All science, Mr. Bach, is benefited by the presence of the man with the "shoo-fly" 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 "shoo" 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 such communications came under test conditions from a brother 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, neither could you prove 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 or woman can 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 do 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—four 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 more 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 GREED 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 opinion 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 where we carried this belief 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 stars lantern-hugs; and last night I saw the earth flat, but round, and the astronomers believe the stars suns, and not lantern-hugs." 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 to "conviction-assault," to let the world know what he believes, 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 conclusion. 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 theft; we do not believe in lying."

The fact that we are Spiritualists carries with it 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 stone 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 streams of mind, Lie the problems of the future— Lie the hopes of human kind.

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

We behold the radiant rose-bloom— Whence or how none can declare, For the atoms that have clothed it Cannot be its spirit fair.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street. J. R. FRANCOIS, Editor and Publisher.

TERMS OF SUBSCRIPTION. The Progressive Thinker will be furnished until further notice, at the following terms, invariably in advance.

CLUBS! IMPORTANT SUGGESTION! As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker...

A Bountiful Harvest for 25 Cents. Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment...

TAKE NOTICE! At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.

SATURDAY, MAY 7, 1898.

HERESY! HERESY! It matters not how learned, or how wise a person may be, or how voracious his character...

Prof. Giffert is a Presbyterian, and fills a chair in the Union Theological Seminary at Princeton, N. J., where preachers are made.

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...

RIFFS 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...

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.

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?"

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?"

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.

Belvidere Seminary. Belvidere Seminary is a pleasant, healthy, home-like place for children during the summer months. Kind and impartial treatment guaranteed to all.

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?

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.

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 mediums is the opinion only of a confessed fraud.

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.

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.

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.

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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.

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AN EYE TO THE PEQUISITES.

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.

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.

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

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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.

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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 our anger 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 our United States that, without cohesion, without history, try to burn into only infamous traditions and ungrateful spectacles in her chambers, in which appear insolence, defamations, cowardice and cynicism."

"Her squadding, manned by foreigners, possessing neither instruction nor discipline, is preparing to come to this archipelago with ruffianly 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 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 unbeliever 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 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.

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 certainly, while at variance with the wishes of the vast number of people in 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 taken about. Senator Wilson, a personal friend of our correspondent 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.

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., concerning 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.

"It would be well for some of us to repeat, repeat, repeat, the poem and live up to it, his 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, or best the first part of the secretary's letter is innocuous.

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. In view of the convention reports of 1896-7, there is no doubt that the N. S. A. has been itself responsible for 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 certain presiding officer, it certainly can have no foundation. Further, 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-eminence 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, 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 grandiose but also very unchristian. Further, 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 done, or we cannot succeed." This certainly is a very unchristian position. However, I must argue with him, and I believe the majority of your readers will not only accept this view but regret that this also was not foreseen and acted upon before by the honorable secretary of the N. S. A.

In speaking of his extensive travels, up and down and back and forth through the country, he mentions some of the unkind criticisms that he meets in his journeying. It is very unchristian to say: "Visit the average American city and you will hear, 'We would like to have you visit us, but if you do you must visit the meeting held at such a place,' 'you cannot speak upon our platform if you speak at such and such a meeting,'" and so on. While reading this part of his letter, I was wondering whether this was the reason he failed to visit our city. It is very unchristian to say: "Visit the average American city and you will hear, 'We would like to have you visit us, but if you do you must visit the meeting held at such a place,' 'you cannot speak upon our platform if you speak at such and such a meeting,'" and so on. While reading this part of his letter, I was wondering whether this was the reason he failed to visit our city. 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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.

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. Never 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.

Mary Magdalene be 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."

She impressed her faith upon others of the disciples. They, too, were infected to similar hallucinations—vague and illusory, perhaps, at the moment, but gathering color and outline as tradition as they passed from mouth to mouth, until finally they crystallized into the somewhat conflicting stories told by the authors of the gospels.

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 at 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 plea.

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 estimates 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 adopted 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, even 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, so apparent 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.

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, Wenona, N. J.; 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. Burrows, Fayville, Mass., has paid \$1.25, and the following \$1 each: Mrs. Loe P. Prior, Chattanooga, Tenn.; Mrs. Adria P. Story, Pigeon Cove, Mass.; J. 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 Fickey, Jr., Baltimore, Md.; Dr. Mary J. Wright, New Haven, Conn.; Mrs. C. F. Merrill, Dr. W. A. Woolley, Hartford, Conn.; Mrs. Susie L. Johnson, Lancaster, Mass.; C. Rave, Ashland, Wis.; J. Marion Gale, Bangor, Wash.; Thos. Middleton, Gotsville, Cal.; J. F. Handon, 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.; Mrs. Jennie Chamberlain, Lynn, Mass. Mrs. Alice E. 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. Wells, Geo. P. Taylor, Messrs. J. J. Weller, S. J. Sackett, M. Clit, L. Olmstead, S. Starr, S. A. McCutchen, Jenule 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. Peals, Charlestown, Mass., Mrs. C. B. Chaplin, Chelsea, Mass., M. Louise Wing, Amesbury, Mass., \$5 each; Mrs. Addie F. Harris, Onset, Mass., Mrs. Lillie A. Prentis, Lynn, Mass., \$2 each; the following \$1 each: Mr. Peals, Charlestown, Mass., Fred DeJols, 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; Mrs. George Woolser, Boston, Mass., \$25; Mrs. M. L. Childs, C. A. Smith, Brandon, Vt., \$50 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, but it is impossible to give the names, as they were not presented to the collectors.

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, but five years after the death of Jesus, Protestantism is born. Its glorious founder is St. Paul. "We may suppose," adds Renan, "that Jesus never laid 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 attachable 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 playing a hateful game, the more effectually to ruin those he hated. Even the Christian who accepted him held that he was at a great disadvantage in not having known Jesus or being of his direct appointment. Now, he was not the man to accept a secondary rank. He shunned the society of the Apostles from a jealous anxiety to assert his independence, as he himself earnestly explained in Galatians. At the end of fifteen days he left to enter on that course of religious wandering and preaching which has made him the type of the traveling missionary.

IF I FALL. It is sweet to talk of spirit When there's peace throughout the land, And I even like to hear it With a musket in my hand, For the spirits of my brothers Who once answered country's call, Will be nearer than all others To my spirit if I fall. If I fall in battle fighting 'Gainst the tyrants of old Spain, I shall know it was in fighting The foul wrecking of the Maine; I shall know I did my duty As my conscience gave it me, And shall find a home of beauty When my spirit is once free. If I fall by Spanish rifle, It will be my greatest pride— Though 'twere seeming but a trifle— To be conscious that I died For the freedom of another, For the cause of liberty, For the love I owed my brother; For oppressed humanity. DR. T. WILKINS.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1. "The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lorraine Vennum of Watske, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c. "After the Sex Struck." By George N. Miller. Price 25 cents.

ART MAGIC SPIRITISM

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 Spiritualist 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 exposure of fraud and charlatanism; by all the individual idiosyncrasies and, intricate 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 Art Magic, 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 respectable 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 barnacles of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget the whole of progress will not turn the machinery is not cleaned up once in a while and oiled; if man falls in his duty, the machinery of which he is a very important part will lag, 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 rest 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 BEST FAVORS. We have no finer but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifested in 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, we have over 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.

READ THESE TERMS. REMEMBER that all orders must be accompanied by their requisite amounts, viz: ART MAGIC and The Progressive Thinker One Year, \$1.20. ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.50. GHOST LAND and The Progressive Thinker One Year \$1.12. The last two offers not good after the first of June. "Poems of Progress." By Liszle 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-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

THE ANTICIPATED CHRIST

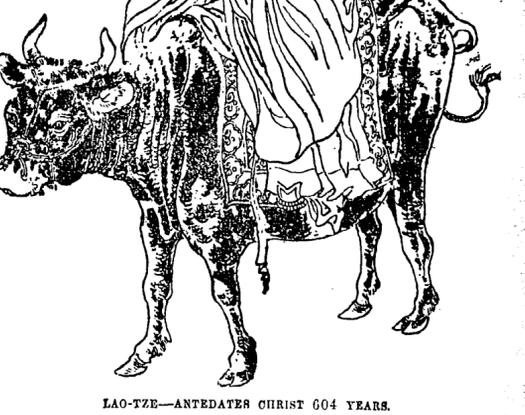
Lao-Tze, a Chinese Philosopher, whose Teachings Resemble Christianity.

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 as 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 curiously 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, Is he 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. Is he 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 less 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-DATER 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, being and becoming quiet remind us of Isaiah's words, "In returning and rest shall ye be saved" (xxx, 15). The Taoist term "hsii hsii"—"emptiness of heart"—reminds us of "the poor in spirit."

INSISTS ON FAITH. Lao-Tze insists on faith as much as St. Paul, saying, "He 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, "Whoever shall exalt himself shall be abased" and "He that shall humble himself shall be exalted," so Lao-Tze 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." Tolstoy, 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 knows sufficiency is rich. One who pushes with vigor has 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 man finds his time 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 affection 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 helped them so much more than all the other camps. It may be because none of our officers was 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 afford to make up his mind to go to other camps without our before seeing our offer. 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.

QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read.

HUDSON TUTTLE.

G., Titusville, Pa.: Q. (1) Is it possible for an automatic writer while under partial or complete control to copy verbatim the speech or lecture of another and believe it to be their own production?

(2) Is it a fact that nowhere in all of Shakespeare's works there is any declaration that gives hope of a future life?

(3) If there ever has been a prophecy fulfilled, would it not be proof of the dogma of foreordination? and if not, why not?

A. (1) It is possible, and there have been many remarkable instances in confirmation. A spirit may come to a medium and write automatically or impress sentences, or a poem familiar to the spirit, and at the same time the medium not knowing its source, may refer the authorship to the spirit, or if unscrupulous the spirit may claim the authorship.

(2) Not to refer to other passages, the "Ghost Scene" in Hamlet is sufficient reply. The all-wise Shakespeare makes the ghost, a spirit of Hamlet's father, conform in his coming and going to the superstition of his time, otherwise a Spiritualist could not better present the most modern view of the life hereafter.

(3) If there ever has been a prophecy fulfilled, would it not be proof of the dogma of foreordination? and if not, why not? Great inventions seem in the air when the time comes for their introduction, and to hedge against infringing claims and show absolute priority is often impossible.

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MUSICAL PRODIGY LITTLE KNOWN.

Little Uda Waldrop, of Visalia, Excels Great Artists, Though He Uses No Notes.

Very quietly, and with no desire, evidently, to tread the courts of fame there lives in the town of Visalia, a musical prodigy, a small boy by the name of Uda Waldrop.

Uda was born at Berryville, near Little Rock, Arkansas, thirteen years ago. He never saw a musical instrument until he was 3 years of age, when he chanced to be in a room containing a piano. The wee baby toddled up to the instrument, put his dimpled hands on the keys and actually played a little, although he was not tall enough to see the keys.

He began improvising little tunes of his own when he was about 5 years old. Even at that tender age he produced harmony that was excelled by few adults. He amazed all who heard him. He could follow all the modulations of every air he heard played, and his harmony was almost faultless.

When the boy was between 5 and 6 years old his parents moved from Arkansas to Oregon, and while in his sixth year he acted as principal performer in a music booth in Portland for a large firm of that city. It was there that Liberatti, the noted Italian band leader, first heard Uda sing and play. He thought at first that the big pipe organ before which the tiny boy was seated was being operated by machinery. He could hardly believe the child had created the wonderful strains of music to which he had listened. But when he did become convinced he offered Uda's father a tempting price for the boy's services on a continental tour as a soloist. The father refused to part with his boy, although Liberatti promised to give him a thorough education in music.

Soon after this the family spent about two years touring the Northwestern States, giving concerts in all the larger cities. Several times during this tour Uda gave piano recitals in the presence of men and women eminent in the profession of music, and they all declared that he was a wonder. They admitted they could not produce such harmony even with the notes before them, yet this child, in his sixth year, played without any written music whatever.

Perhaps the strangest feature of this boy's talent is that it is not inherited. Neither his father nor his mother was musically inclined, either vocally or instrumentally. He has always had a wonderful power of reproducing any musical selection he once hears. He plays without the least apparent trouble in such keys as A flat, D flat and G flat, transposing even in the midst of a strain without the least perceptible confusion.

He delights in playing "Cavalleria Rusticana," "The Holy City," and various selections from Wagner, Mendelssohn, Verdi, Mozart, Beethoven and others of the great masters, producing harmony according to his own ideas in each selection, and competent critics have pronounced his harmony inferior to none. His counter melodies are another important feature of his playing.

Uda has never accustomed himself to play in any special key. He can make music on almost any kind of instrument, but the piano is his favorite. And he can play as well blindfolded as with his eyes wide open.

Yet this boy does not know one note of written music from another, and has never taken a lesson in music in his life.

When Uda was about 10 years old his family moved from Oregon to Healdsburg, in this State, where his father is still a prominent Baptist preacher. His mother died not long ago, and he is now living with his sister, Mrs. Louis Beyer, in Visalia. He is very modest and unassuming, and does not seem to realize that his musical talent is out of the ordinary.—San Francisco Call.

DOES IT PROVE REINCARNATION?

The Theosophists will hold this case up as a positive proof of reincarnation. This I deny. It only proves that the spirit of some musician has developed this boy from birth to be used as an instrument for him to manifest his powers to mortals.

If a hypnotist can control the mind of another to do and say what they will then to do and say, without that person knowing but that it is their own thoughts and actions, why cannot a disembodied spirit hypnotist do the same with a mortal? ERNEST S. GREEN.

THEY KNOW IT ALL.

I never thought I knew it all,

But then, I've been in certain places

Where men of learning had a call

To teach us how to wear long faces,

While they unwound the knowledge ball

And tried to make us swallow all.

They would tell us how that we were made,

Were born a sinner by transmission;

How earth's foundations, too, were laid,

And also of the Devil's mission;

How he caused Adam's fatal fall,

And talked as though they knew it all.

They seemed to have found out a plan

How they might cheat the very Devil,

And save just now and then a man

From God's own curse and promised evil,

Then picture torments to appall

As though they really knew it all.

And thus they would the Devil rob;

Say our salvation lays in blood

Spilled by an angry, wicked mob,

Who bled to death the Son of God.

They gave him vinegar and gall,

And now the clergy knows it all.

Four thousand years had passed away

Without a savior for our race,

And all that died since Adam's day

Went to that awful dwelling-place;

There was no redemption from the fall—

So say the men who know it all.

Their ball of knowledge they unwind,

And coax you just to chew the string,

But as you swallow it, you find

Yourself attached unto the thing,

And when you've swallowed down the ball,

You feel as though you knew it all.

But men who love the truth undressed,

Feel quite uneasy in their mind;

They find the ball will not digest,

And hanker for some other kind.

For light and truth they loudly call,

And don't pretend to know it all.

Then wisdom springs like floods of light

In darkened chambers of the soul,

And superstition takes its flight,

With ignorance in filth to roll

Where men still play their game of ball,

Well satisfied they know it all.

Come all who dare to do and think,

Rejoice for now the light is dawning;

Priests cannot hold you on the brink

Of fiery pit for you a-yawning;

The truth is good for great and small,

But we can never know it all.

G. E. NEWCOMB, M. D.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

THOSE ANIMS.

S. C. M., Corland, N. Y., sends us six pages of vituperation towards the Anims, but out of respect for the memory of that dead organization we will only give place to the intimation that such a communication is received, read, filed and preserved. We appreciate the feeling manifest, but there is no use wasting ammunition on a dead foe; better save it for the Spaniards, or some more formidable foe of the future, for such the truth will always have, and will always master.

This correspondent began to elp and file "crimes of preachers," from the secular press, but soon got the receipt too full for more and gave up in disgust. Is something of a clairvoyant as well as a doctor. Saw and described to five persons, the Maine disaster—some days ahead, and described the mine that was to do its deadly work; prophesied other occurrences that have been fulfilled and noted by all the parties to whom the prophecies were given.

THE HIRED GIRL.

M. A. I., of Waterson, N. Y., has taken the view of upping the girl who work for a living, more especially in the kitchen. She would have the mistress come more in touch with her servant because she is so often ignorant, motherless and alone in the world and kindness can do much to elevate their inclinations and make them more useful to themselves and to the world, give them new life, new hope and new aspirations. Every village and small city should have night schools and reading-rooms especially for the laboring class of both sexes, free, and social gatherings of an educative nature for these people who have no time for such things during the day. As a rule they are made to feel that they are mere slaves to be driven about at the will of an owner.

This may be the experience and observation of the writer, but in a few instances on record the servant girl of the city home just about has her own way if she so wills it. There is no doubt, however, in the majority of instances there is too little interest in common between mistress and servant, and the work of this correspondent is indeed a spiritual mission.

CRITICISES THE PROGRESSIVE THINKER.

O. C. Hampton, of Union Village, O., writes: "Your paper is excellent in most respects, but in some like the seven churches of Asia. St. John had a good many things to say in their favor, but it was not to be considered one of them perfect. He pointed out a 'fly in the ointment' with every one of them. I suppose that is the way with many of the readers of The Progressive Thinker. And that is what I am going to do now. The sequel number of The Progressive Thinker brings out an awful showing of the character and proceedings of quite a large number of great and eminent (not to mention) brethren of the popular denominations of the day. It is a pity they are so bad, and seriously to be deprecated. But they are not all so by any means. Some of the (pretended) Spiritualists are also as bad as they can be, but while the late discussion was going on at Anderson, it was pointed out and reiterated that it would never do to advertise Spiritualists greatly to its future as well as present advantage. No doubt this was true. But how about the 'Sequel'? Will not that also help the denominational cause? It will start hundreds of inquiries into sectarian theories, and no doubt enlist a great many in their defense that otherwise would never have paid any attention to the subject. It will show at least to the Spiritualists that they are not the only ones who are great charity among the churchmen for each other, and forbearance toward the weaker brethren from the pious and merciful consideration, that we are all weak brethren. The Shakers have been vastly more persecuted than the Spiritualists, but when vilified, they pay no attention to it but let it flee away on the wings of universal assent, and do all the mischief it has a mind to. For instance a report appeared in the Cincinnati Enquirer about three months ago. There were enough lies in that report to honey-comb an (Anti) Christian hell for about fifty miles. Some thought we ought to have written a contradiction to the report. But we would not so much as show that we had been hit. Right on the back of it we had a letter from a person wanting to join our church, saying they had just read the Enquirer's article. It seems to me we ought to patronize and fraternize with every sincere belief (as every such belief is a step in evolution and progress toward better and higher things and conditions, from the lowest Paganism to that which recognizes the eternal essence. I suppose every man's persuasions are the result of his enlightenment at the time, and perhaps can be any different, only as he receives greater illumination from time to time. I can't see any use or benefit in vindictive aspersions against any one, nor any church, nor any institution—believing that every reform is effected by charity, mildness and kindness sooner than in any other way. I am a subscriber to The Progressive Thinker, and long may it live."

We publish the above in full that others who may entertain the same feeling may note our position once for all, on this subject.

In the first place we are always expectant of criticism from the conservative when we make any radical assertion, but we always have good and sufficient reason for the radical modes of warfare, and in regard to the publication of that which our position was plainly stated in that issue and we have no reasons to regret the act. The Progressive Thinker contains from week to week communications on the subject of the Higher Spiritualism, more than any other publication in the world, but while holding up our flag to be shot at we must give the principles for which that flag is unfurled. If we are so bad, as the church would have the world believe us to be, it is right that the same world should know the character of our accusers. True, there are good preachers and The Progressive Thinker assails no one to prove the wisdom of another, only to prove that the influence of the church is not as potent for good as Spiritualism, nor is its teachings, especially that of death-bed repentance, its leading tenet, one-half so elevating as is the doctrine of self-reliance, self-responsibility and reciprocity taught by Spiritualism. Our object is to place our own workers on a par, and give them an equal and just representation with those of other denominations and there is no way of doing this but to weigh them in the same scales from whose deciding and criticizing dial they judge us. Is this not a part of the "Higher Spiritualism," a part of the divine law of self-protection then, at least as much as is the act of turning the other cheek as the "Shakers" do? Yet the Shakers and the

Quakers were the strongest abolitionists during the war of the rebellion, and many of them were at the front all the time to fight for freedom. That is the mission of The Progressive Thinker, to fight for spiritual freedom, for the overthrow of mental slavery. This is always the issue.

ANNA L. ROBINSON.

C. T. S. C., "one of the hood-carriers" in Spiritualism, of Scotts, Mich., sends a "maiden effort" in the profession of a correspondent, highly commendatory of the work of Mrs. Anna L. Robinson, in that city. He says in part:

A growing interest is manifest. It would seem the time is ripe for anything in the line of change towards progression, and to help the people out of the old rut. It is gratifying to the old workers to notice how eager people are to-day. They ask us when we are to have another meeting, saying they enjoyed the last one very much. One Methodist friend said he could listen to Mrs. Robinson all night."

Our friend is very enthusiastic and advises the faint-hearted to get a move on themselves, employ a good speaker and get out posters to advertise the meeting; local talent can always be found to furnish the music. Instead of the fee at the door he circulates a subscription and makes the meetings pay all running expenses.

Another good suggestion is that often where there are a few Spiritualists in a town who are inactive, they never will know their strength, but to put some life into their principles and get first-class talent to awaken the slumbering souls who are dissatisfied with the old and know no new religion, the same few will be surprised at the result. It is surely worth trying. Inactivity means paralysis and death.

WOULD HAVE A CODE OF ETHICS.

H. P. O., of Philadelphia, Pa., would have the National Spiritualists' Association request each State Association to formulate and present to them a "code of ethics," to aid said N. S. A. in "constructing a basis or foundation for the structure of Spiritualism." If the N. S. A. "structure" needs a creedal foundation, this is surely a good suggestion, but according to all such spiritual foundations have been built upon sand and wood and are now crumbling. As to Spiritualism it is as a giant oak, deep-rooted in the universe of spirit and will stand forever. The divine law of brotherly love, immortality, eternal progress, continuity of consciousness and intercommunion between spheres have always been the teachings, the basic principles of Spiritualism. If basis it has, but somehow our best writers are pretty well agreed that Spiritualism is a basis within and of itself to all else that is high, and noble, and grand, to all the depth of the great deep of Nature; to the unexplored immensity of space, and the vastness of coelestic matter. It is the foundation upon which all great religions and all sciences, and all foundations of such a "structure" would be almost beyond the architectural propensity of finite man, something like placing a foundation beneath the foundation of all foundations.

WANTS FRAUDS LET ALONE.

A. F. H., Boston, Mass., sends in the old cry of "Fraud Hunters" for those who are in favor of weeding out all such from the ranks of Spiritualism.

With due regard for all sincerity in the investigations made by this friend we want to take issue with some of the ideas expressed. Because mesmerism was pronounced a fraud by the very scientists who now believe in the same science by another name, does not illustrate the Spiritualistic impostor, or rather, the fraud that takes the name so dear to every true Spiritualist to attract patrons from among the unwary believers and investigators; the fraud that wears the mask of mediumship. It has been repeated over and over in these columns that these frauds are a greater menace to Spiritualism than anything else, and should not be let alone until they destroy all resemblance of the genuine manifestations that many of us know occur. They should not be let alone to blacken the sacred names of mediumship and Spiritualism, over which fact our enemies are now crowding, and whom they are assisting with the hope to annihilate our cause. One does not have to be a "fraud hunter" now to set fraud. This is not a fault of Spiritualism, but a mark of the honesty of a hungry, investigating people and the readiness of the knaves to accept an opportunity to make money in an organized confidence game. The fact is Spiritualists have let these fellows alone too long. The Progressive Thinker would prefer death beneath the banner of Truth than life and prosperity through the sacrifice of that truth. Spiritualism is a truth—our truth and the world's truth.

GIVES SOMETHING EASY.

Replying to "Objector" of a few weeks ago, "Truth Seeker" has this to say: "Objector asks Mr. Bach for something easy and I will volunteer something easy and I can explain it I will give him something hard."

At a seance in Santa Monica, Cal., for materialization, the form of a man came to a member of the circle, shook hands and conversed with him in a tongue unknown to the rest of the circle and the medium. The recipient of the communication said it was his uncle who passed on a forty years ago, and they were talking in the Norwegian language. "Now if 'Objector' will give the law and the application, and show that it was an adept or atmospheric spirit or astral shell, then he can have something hard."

Spiritualism teaches that such things may occur, but it is very proper to know that such message is not given to a confederate or through a confederate.

ABOUT PROF. FOULKE.

Mrs. T. E. N., of Middleboro, Mass., says she met the "spook" player, Prof. Foulke, several times in the East, and while some would make him out to be below the animal, he was "an innocent, clean-looking fellow," and also names others who have "played spook" until the genuine mediums are about crowded into oblivion. "These fakes are 'innocent, clean-looking fellows,' usually. They must be got out of business at once. But our time is limited."

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