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

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WHO IS OUR SAVIOR?

An Interesting Narrative of Spiritual Experience.

After nearly half a century's ex-perience of earth life, and also as an earnest seeker of truth, I have given all my spare time to study on this question. Not alone have I perused the writings and works of man, but have appealed to a higher source—the study of natural laws. Our theological brothers tell us Jesus is our only savior, to save us from our transgressions against God. Now let us reason together upon this subject, for God made everything and saw it was good. We all have reasoning faculties, let us use them as best we can, for the high and holy purpose of discerning more of will through natural law. Is Jesus a full-fledged savior? Does he save us from all penalty for breaking God's laws, or only in part? Does he annul the penalty if we meet with a physical injury? No, nor does God. And I am glad of this.

What a chaotic condition we would be in if the law of retribution were re-pealed. I claim this world has had many saviors in times past and at the present also-men who were born teachers and leaders of reform and who were inspired by higher intelligences; but because of this, God has repealed none of his laws. They remain in force as far as I have seen, both in the physical and spiritual world. It must be ever thus, or we would (many of us) sin if the law of compensation were not in force. This, I claim, is one of Spiritualism's grandest truths. We have no license to sin or do wrong. Every one who breaks God's eternal laws has to pay the penalty, both in a physical and moral sense, and our experience has

proved this many times. I think it an injustice for the world of mankind to sin and permit a Jesus to bear it all and let the guilty escape.

If Jesus did live once on earth, as is stated in so-called holy writ, and lived a good life, and healed the sick, and preached according to his highest light, ie was our savior, so far as his life and example have tended to unlift hu manity, and no more. If the human family had followed the example of Jesus from his death, the physical world would have been depopulated in a very few years, and if God had wished the farce to continue, he would, I suppose, have resorted to another Garden of Eden episode. But to me evolution and progression eternal are grand truths; and my guides (thanks to them) have been the means of assisting me to a height of perceiving this. Per-haps a little of my past life in print may help some spirits yet in the body physical to put themselves in a condition of progression in spiritual truth. If only one is benefited, this will not be

My father was a Methodist minister, and my mother a very devout woman, both living near to the commands of their faith and their highest light. The Bible, of course, was to them God's infallible word and their only guide. My parents were so strict they would not illow coffee to be parched or ground on Sunday. At the age of five years I be gan to see clairvoyantly and had often beautiful little spirit girl as a playmate, and being clairaudient I talked with her, but I found this never happened unless I was apart from my brothers and sisters. This led me to wish to be away from them, and as I grew older I was censured for this and called odd, but I told my parents and others I had rather play with the little girl that came to me, and for this I was whipped and was told I was bewitched and bedeviled. I also described a man who often came and talked to me, and who, I have since learned is my chief control, Dr. Homes, who was once a physician on earth, and lived in the city of Philadelphia.

At one time my mother was in agony from the gathering of a felon on her forefinger. The man came to me while playing and told me to go to my mother and hold her finger between the middle of my hands and it would get well. I ran to her and told her what I had heard, and as she had been praying for relief, needless to say, it was in a few minutes better, and a few treatments completely cured her.

Again, at the age of eight years, my mother had a severe pain in her ear, and it gradually grew worse. My doctor again appeared to me, telling me it was a cancer coming, and go to her and hold the forefinger of each hand in each ear for five minutes every day, and she would soon be well. I did so as directed, and his prediction was fulfilled. My mother believed this was Jesus, and I supposed it true for a long time, as he came to me in a cloud of light, with a bright halo about his I seemed to live more in the spirit than in the physical, and was never so happy as when in their power. As I grew older conditions of course constantly changing, and for a time the voices and spirit sight were rarely opened. When I had reached the age of twenty-three years, and had taken a companion for life, and had settled again, my father sickened and passed to where physical pain is no I being the youngest girl and my father's pet, my sorrew for a time knew no bounds. Just a few hours before my father's spirit took its flight, he called my mother to his bedside and I heard him say: "Mother—he always to higher realms, where you will meet called her mother—"when you see I am your loving friends passing to and from going, sing for me, 'O sing to me of heaven, when I am called to die.'" This was a very trying moment to me. saw he was going, and I asked him, "Father, what are you looking at? smile came over his face, and my mother said he saw "Jesus." He took me by the hand and said, "No, but I see my angel mother." Then another smile came and he was gone. Then my thoughts were drawn to him, where was he gone to? and praying he might make himself known to me, as Jesus did in my childhood days. About two weeks after this, one evening at dusk, my prayer was answered. As I passed town the grape arbor at the rear of the house in which he had lived, I saw, at

first indistinctly, a man approaching me. I stopped in surprise and he approached very close and outstretched his arms, and I recognized my father, and I fell in a faint. How long I lay thus I do not know, as I was the only one at the house at this time. At last recovered, though my father was in-

This occurrence was on my mind often, and when in deep study I would often feel someone touch my arm or pull my dress. But all the encouragement from my earthly friends was to be called a fool or crazy and possessed of the devil. Thus it has always been with the church, which taught it was dangerous to reason or look for truth in any way not laid down in their creeds and dogmas. I challenge the world to show one reform that has ever been made, but what has been in opposition to the church. But God's law of progression has not nor can it be

As time came on I had to give to the spirit world a dear little girl. I mourned her loss; I grieved for her; my eyes were never dry with tears; I longed for her back with us. One evening at twilight, near my flowers, I had the pleasure of seeing my darling one. "Oh, mamma! do not grieve so for me. You make me so unhappy. Let me be happy. Dry your tears, and cease your moaning." Then she disappeared. I moaning," Then she disappeared. I said: "I will not keep you from being happy, nor from the land of sunshine, nor from the great spirit who gave

From this time on my fear left me, and very often my father and my little girl would come and speak in my ear, and tell me of the beautiful spirit realm; and at night often I would be transported to that condition of life, and could see for myself. But here I must stop, for I am not capable of describing those beautiful scenes. I saw my father in one of those scenes. I said: "Father, you used to tell us of hell. Where is it? Does it exist?"

"Yes, my child, but not a hell as preached on earth, but a condition of remorse for a misspent life, and wrongs done to others."

Then I was taken to a dark and dismal sphere, whose inhabitants seemed to notice our presence. "These people," said my guide, "will remain here an indefinite period, until they awaken to the fact of progression, and are willing to work their way to brighter spheres by good deeds to others. Then they will receive assistance from above.".

I made all my friends very anxious about me, and our family physician judged me insane. At last I was thrown on a bed of sickness and my physical eyesight failed entirely. The physician said I must be taken to the hospital and have an operation performed to regain my eyesight, but before the time arrived for me to go, I saw my father and my main control, and they told me I was put in this condition to enable them to subject my will power to theirs, or to make me willing to give up my life for the good of humanity, to become their instrument, as I was a good medium, only

Oh, I cried, I will do all you wish as long as it is good, only give back to me my eyesight-restore my health to me Oh, tell me what must I do?

undeveloped.

They gave me a few instructions and fell in a trance, or what our modern M. D.'s term a -ypnotic sleep. While in this hypnotic sleep, my spirit daughter conveyed me through a country-I saw flowers, rivers, hills, cottages, and three of my brothers that I did not know had passed out of the body, and when I awoke some hours later, my eyesight had returned and my sickness gone, and I was only a little weak. So the family doctor was baffled

again. And from that time on I have worked for this grand truth, with what success, I leave my friends to judge. My savior so far has been the knowledge of the spirit world and its grand philosophy, and the guidance of good and noble souls.

Now I have one more added to my spirit band, my good mother, who had stayed on the earth plane so long. She departed the physical life at the ripe age of ninety-three years. She passed out in the year '90, and several years previous to her spirit's voyage over the dark waters, she used to converse with and see my father. Now she is an hourly visitor, and helps to sustain me in all my hours of trial, and both of my parents tell me that they have not vet seen Jesus or God, only through the beautiful laws of nature; and my parents were trutuful. I'll believe them before I'll throw away my reason and exist on faith in creeds and dogmas.

I feel I have yet a mighty work to do on the earth, and if I have dropped any thoughts here that will help to make others inves igate and think and search truth for truth's sake, I will feel repaid. If good, honest people will gather together and form a circle for manifestations, and wish to learn of the immortality of the soul, about which our churches have told us so much, but have never proved, their efforts will not

be in vain. Fifty years ago very few mortals knew of this grand spiritual philosophy. but now we register millions, and every hour brings converts to our ranks. Now, who ever heard of a good Spiritualist ever going back to the church or a chicken getting back into the egg! In conclusion I will say, do not fear to investigate, for knowledge and truth are eternal and are the grand avenue laden with messages of love and sym-

pathy for those below. MRS. M. E. WILLIS. Binghamton, N. Y.

"WHEN I CONSIDER LIFE."

When I consider life, 'tis all a cheat, Yet, fool'd with hope, men favor the de-

Trust on and think to-morrow will repay. To-morrow falser than the former day, Lies worse, and while it says we shall

With some new joys, cuts off what we -John Dryden.

REORGANIZATION.

The Rehabilitation of Shaker Homes.

I am strongly impressed, and have been for a long time, that some important change, and of a radical kind, awaits the Shaker institution—and that higher powers than belong to earth are endeavoring to bring about the same I have not the least doubt—and that they will in good time accomplish their purpose I firmly believe.

I also believe that the ones more immediately engaged in behalf of the order are Mother Ann Lee and those who were her co-workers while in the earth

stand is the same as at the time of their first organizing, over a hundred years I believe their present call is to re-

organize, and in a way to bring about better results in the new century (soon to dawn) than they have ever yet re-Fifty to sixty years ago they stood at their highest, as to membership, since which they have been steadily on the

decline, and at present are only a small

remnant of what they were in the early

It seems to me that reorganization, and on a more natural basis, is the work they are now called to, and that if they do not enter into it, their hopes as to an upbuilding will never be real-Why not commence and build anew, more in harmony with nature's divine plan, giving opportunity for both old and young to lead freer, truer and happier lives—enjoying in a perfectly proper way all the good which Mother Nature has to offer?

The strict observance of all her estab lished laws, in every department of human existence, seems to me now (although not in accordance with my early training and belief) ,just the right course to pursue in order to a full rounding out of earth life, and proper

preparation for the future one. Suppression of the love nature and desire for mateship in the young (through arbitrary rule of any society) seems to me wrong, and even cruel, and has the tendency to much of Ill health, impurity, and unhappiness gen

erally.

The school of experience, be it eithe sad or glad, seems to me the only one which properly educates and fits the mind for higher stages of wisdom and

true knowledge;
I spent forty-two years in the Shaker Society, and at different times, where over seventy people composed the home circle, many of them being of the youthful class of both sexes, mostly brought up in the Order, and have in mind at this moment many sad experiences in connection with them, and all on account of the rigid rules in regard to sexual affection, and relationship, but which I cannot at this writing rehearse.

I have known many to leave their homes voluntarily because they would not sacrifice their natural loves, and yet others who were excommunicated. and most bitterly against their wishes, because of violation of this self-same rigid rule, when otherwise they were worthy members and universally be-

Is enforced celibacy right, or is it wrong? In the name of all that is sa cred, we ask the question, and from the depths of our own inner life, comes back the response, wrong! just as much so as enforced matrimony is wrong. All are not modeled after the same method and what is good for one is decidedly bad for another.

There are many, too, from certain reasons of their own, who prefer the single rather than married life—but as a rule, young people are inclined to the latter, and it is perfectly in accord with over. This we all know

I heard some with whom I lived in the Shaker home say that if they could only be allowed the natural companionwould gladly remain for they loved their home, their friends, pleasant surroundings, and especially the co-operative system of Shaker life, but they are now out in the broad, and the parents of beautiful offspring, both an honor to themselves and the author of their ex-

If the society would in some way make provisions right at home for the lawful love and marriage of those who are of suitable age and conditions (and so inclined)—blessing the community with progeny of its own, without being under the necessity of drawing on the outside world for additions, as has heretofore been the case, their ranks would soon be filled to overflowing with true and worthy membership (according to former predictions), and their homes again flourish as in the long ago.

I believe it to be the privilege, also the duty of every one, both young and old, to enter upon reformatory principles, changing their lives in whatsoever aspect they find themselves violating the laws of their own individual being, and that such a cours should be conscientiously and earnestly entered upon (regardless of any outside criticism) in the spirit of true progress for the purpose of more elevated con ditions here, and better preparation for

the great and glorious hereafter. Co-operation seems to be the work of the age in which we now live, and many there are ripe and ready for such a sys tem, if they could only know how where and with whom to cast in their lot The Shaker homes are already well established in this line, and with a partial change in their religious prac tices (so-called) would be a most favorable and acceptable starting point to great numbers of these ripe and waiting ones in the outside world.

Many of these homes are in moun tainous sections, with a constant supply of the clearest and coldest of waters are large, clean and airy, wholesome and healthy, with many modern conveniences inside, and without of doors all the happy arrangements necessary

to a sumptuous and easy-going farm life—splendid stock of all ordinary kind, ample orchards, gardens and nurseries, with plenty of fresh fruits and vegetables on hand (good conveniences too for canning and evaporating the same, and tables always supplied with the very best of food—fine dairies, too, with all the improved plans; also good schools, with

proved plans; also good schools, with efficient teachers of all the ordinary branches of learning attached-musical, moral, and physical culture included.

And for the benefit of all who desire literary food a good supply of books and papers of varied kind are always

Shakers are not very well known-especially in the far West are the people almost entirely ignorant of such an organized body.

Many with whom I have become ac-

quainted and conversed on the subject (out here in this far-away region), are very favorably impressed, and say, "if they were only out here in California, we would certainly join them, however, the plan of oral confession in order to do so, and their rules in regard to celibacy we cannot comprehend.

And right here I will say what has long been on my own mind in relation to the former custom-and, what many now in their own midst would say were they freely and truthfully to express

In youth I was strictly and con cientiously true to the requirement, for I then had "faith" in all the established rules of the Order, no matter how much misery they might be attended with. The institution (religiously speaking), with its divine appointments in leadership, and multifarious ministrations in every way, and at all times, seemed to

me then most sacred, but not now. As to confession, I think it should be a matter of individual choice, and the listener should be one of the person's own selection, in order to the relief of an overburdened soul, and the spiritual instruction which will really benefit— that it should be entirely voluntary, and conscientiously engaged in, when-ever the person feels the need of it (of course they are free to "open their minds" as often as desirable, but only in the "line or order divine or appointment," wherever placed), and not a general, binding requirement of periodical practice, which seems only an old,

worn-out ritualistic ceremony. There is a radically inclined member and leader now living at Mt. Lebanon, who said several years ago, that "if he was the main manager (or sole authority), he would demolish the whole Shaker platform and build anew, according to the demands of the age in which we now live."

And why would it not be a move most rational—an advancing step in the grand upward march of progress? Still tenaciously clinging to the same old religious ideas and customs of many

generations in the past, while thousands, yes, millions of learned, liberal, and spiritually progressed minds are working both for the betterment of their own lives, and upliftment of humanity at large, seems like a narrow stagnated stream trying to preserve its standing at the foot of the broad, mighty and ever rushing waters of the great Niagara!

But as to reorganization or reconstruction, how is it to be brought about? I do not know. Wiser heads than mine must plan-yet I merely suggest main-"inner" and an the former to accommodate court." those choosing the celibate life, and the latter those of the reverse. Let the present central dwellings be for the first-named class, and appropriate some of the already vacant apartments (or build new ones, surrounding the central) for such as wish to maintain married relationship-yet all of both classes be firmly cemented together as one by life-preserving laws of true love and liberty. JULIA H. JOHNSON.

WHY DON'T HE LEND A HAND?

You say there is a God Above the boundless sky, A wise and wondrous deity Whose strength none can defy. You say that he is seated Upon a throne most grand. Millions of angels at his beck-Why don't he lead a hand?

See how the earth is groaning. What countless tears are shed, See how the plague stalks forward And brave and sweet lie dead. Homes burn and hearts are broken Grim murder stains the land; You say he is omnipotent— Why don't he lend a hand?

Behold, injustice conquers; Pain curses every hour; The good and true and beautiful Are trampled like the flower. You say he is our father. That what he wills doth stand: If he is thus almight, Why don't he lend a hand?

What is the monarchidoing Upon his golden throne, To right the wrong stupendous, Give joy instead of moan? With his resistless majesty, Each force at his command, Each law his own creation-Why don't he lend a hand?

Alasi I fear he's sleeping, Or is himself a dream, A bubble on thought's ocean, Our fancy's fading gleam. We look in vain to find him Upon his throne so grand, Then turn your vision earthward-'Tis we must lend a hand.

'Tis we must grasp the lightning, And plow the rugged soil; 'Tis we must beat back suffering, And plague and murder foil; 'Tis we must build the paradise And bravely right the wrong; The god above us faileth, The god within is strong

cannot be erased or hidden.

-Samuel P. Putnam Every thought or act here leaves its record imprinted upon the soul, to be read by every one there-a record that

FOREIGN PRESS. Some Cullings Therefrom by

Ernest S. Green. PHYSIOGNOMY THE MIRROR OF

THE SOUL No one can hide his true character,

rom the shape of his face. Draw two lines across the face, one under the eyes and one under the nose, dividing the face into three parts.
We will first consider the upper sec tion of the face-forehead and eyes, . e., Intelligence and Knowledge. If the lower part of the forehead

prominent, so as to shade the eyes, lenotes keen observation and practical business ability.

If the top of the forehead is high, or prominent in the middle, it denotes abil-

ity to compare or classify things or ideas; to criticise and render judgment upon things that are past. A broad forehead shows wide ideal sm; a narrow forehead, the reverse. A high forehead shows keen observ

tion and intuition; a low forehead, the A large forehead and deep-seated eyes denote a childish and coarse personal

ty. Stiff eyebrows denote regular habits and good methods. Bent and raised eyebrows show a taste for colors and the arrangement of

colore, as light and shade; whereas separated brows show judgment in weights. If the brows close in together over the nose, it shows a character who will not forgive nor forget—he will long remem-

er to "get even." If the eyebrows are straight, it denotes honesty and square dealing, but if crooked, starting upward from the nose, shows a sly, foxy or thieving nature. Full, convex eyes indicate good

speech. Large eyes show sympathy, fantasti taste and love of the opposite sex.

Eyes far separated indicate good

The color of the eyes shows the tem er; but this is not positive. There is no better indicator of char

A large nose indicates nothing, but aised upper portion shows a good char

eter than the nose.

A Roman nose indicates a love of power. A Grecian straight nose denotes art and love of peace.
A turned-up nose shows liveliness;

pent nose, smartness, reflection, melancholy A pointed nose shows a desire to win.

A full red upper lip denotes sociabil-ity. A full lower lip shows a love of home and home life. Thick lips show a love for the pleasures of life. Thin lips show the re-

A good center line on both lips indicates human feeling, love and sympathy for others. A turned-up lip shows wit and good

nature; turned down, the reverse. A large space between nose and upper lip shows-if the latter is stiff and immovable-self-confidence and reliance on the individual's own ideas, as well as pride. If the space is short and concave, looking from a side view, so that it shows the imprint of the teeth, it indicates a desire to learn and to be

taught by others. The chin, if projecting down and forward, denotes an unyielding character. A short, set-back chin shows a sulky, careless character.

A broad, double chin is an indication of duty, sense and honor. -Dr. Geo. von Langsdorff, in Zeitschrift für Spiritismus, Leipsig, Germany.

SAD FATE OF AN ASTROLOGER. An astrologer stepped in front of Count von Maitland, Johann Galeazzo, and said: "Your excellency, leave all worldly duty, as your days upon the earth are numbered—your time

"From whence do you receive this knowledge?" asked the Count. "I have with my knowledge of astronomy read it in the stars," replied the

"And how long do you expect to live?" again inquired the count. 'Oh, my planet passes a great many

and I will live for many years.' 'Well, you will see," said the Count "that you do not depend too much upor your planets!" And forthwith he turned the unfortunate astrologer over to his guard for execution.-Zeitschrift fur Spiritismus.

SHE HAD A SPIRIT "DOUBLE." Count Aksakow has acknowledged the double of Amelie Sagee, which for months was seen by forty-two persons, including Baroness Julie von Gulden stubbe. It occurred in the seminary of Neuwelke, at Walmar, near Piga Livland. Amelie Sagee is 32 years old and a native of France.

A few weeks after her arrival things seemed strange, as she was seen at the same time in different places. One day, in the presence of thirteen, she showed by an illustration on the

blackboard, that she had a double-one person by the side of the other-one holding the chalk writing, the other im Itating. At another time she was helning

Fraulein von Wrangel to dress, when

looking in the mirror, she saw Emilie' double, also helping to dress. At dinner time the double was then often, keeping up her motions. Waiters and all at the table could see it. Some times when she left the table the double

continued to sit there. At another time she was sick in bed with catarrh, when Fraulein Wrange was reading to her, and suddenly her double walked across the floor.

One day all forty-two persons were busy with hand-work in a hail with four large windows, from which they could look in the garden. The ladie saw Emilie plucking flowers in the gar den. Emilie left her seat at the table but it was not long vacant. The double took it. Two ladies touched the phan- spirits.

CLUBS

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber-a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10

tom and said they felt some resistance, INDIAN SPIRITUALISM. like muslin or crepe. One of the ladies even walked through part of the phantom, but it remained sitting there. Af ter awhile it would disappear and be in the garden again. All forty two ladies were witnesses to this phenomena. They asked her about it and she said

will stop their work and likely do mis chief. And all this occurred over and over

when she was out she thought, "I wish

I had remained in the seat, for the girls

Count Aksakow says: "Of all my records of this double existence, I have never met a case more convincing and the double reflected in the mirror.— Die Uebersinnliche Welt (Supersensitive World,) Berlin, Germany.

SNATCHED FROM DEATH BY A HEALER.

Last May, my mother, Catharina Drak, at 35 Franz street, took sick. The doctor said it was a bad case of brain fever and lung trouble. She lay in fever delirium and spasms for several days. The fever grew worse, and the last sacrament was offered her, as they all thought the end was near. Bu I got Mr. Kramer, the magnetic healer, of 160 Theresien street. He laid his hands on my mother's head, and in a few minutes there was a change for the better. Fever, convulsions and all pain eased, consciousness returned, and a few days she could leave her bed,

without being magnetized. Mr. Kramer has cured hundreds, rich and poor, but never effected a cure like that of my mother, for which I and all my relatives are forever thankful to him, as he took a victim from death at the last moment and again placed her among the living.

The above is from the Kolner Tageblatt, and is dated Koln, Lindenthal, June 6, 1898, and signed by Mrs. Plat ter, Mrs. H. Bilstein, Cornelius Bil stein and Caspar Drak, all members of the family who were witnesses to the case.-Psychische Studien, Leipsig, Ger-

TWO CASES OF TELEPATHY. Mons. W. Chlopiki, of Warsaw, saye that he and his wife, on the day and hour of his friend Valderovitch's death -between 8 and 9 o'clock-heard loud knocking on the bedroom door; also the

servant girl heard it. Some time after, his wife went to a lecture. He was in bed when she returned and said to him: "There is rapping on your desk," to which he replied One of our circle has passed away.'

The next day he met a friend, who, with his wife, had taken part in their sittings. The friend said his wife gone to Vienna, as her brother had died there. By inquiring very closely, his death occurred at the time of the ping on the desk.-Revue Spirite, Paris

A POSITIVE PROOF OF SPIRIT COMMUNION.

On June 21, in our circle (consisting of three persons) there reported the long departed grandmother of one of the members, who had never before communicated. There was rapping, and by indicating in this manner the letters of the alphabet, a message was given—"Child in heaven." As the message was interrupted here, we were at loss to make out its import. But the next day. June 22, we received a letter stating that the same member's one year-old niece died June 21.

Our circle is only four months old and this is a fine test, when there is no speaking medium among the members. H. F., in Spiritualistische Blatter, Berlin, Germany.

GOETHE, THE POET, ON DOUBLE-CONSCIOUSNESS.

"Two souls dwell in my breast," said Goethe. "These two souls." savs Aksakow, "are the outer and inner consciousness."

The phenomena leave no doubt of this-that the outer consciousness is no only necessary to hold the soul and body together, but it is also in the way, as it has to be first (either through natural or artificial sleep) set aside before outer forces can present themselves to the inner consciousness.—Uebersinnliche Welt.

The great, widespread idea of an immorial life in the past without knowledge was but the shadow of the present event in its coming.

Man is a spirit, and from the time of his birth is of the spirit world, but not until he has laid asjde this "muddy vesture of decay" is he of the world of

Why the Ottawa Indians Mio grated.

There is a tradition among the Ottawa branch of the great Algonquin family, believed to this day, that, centuries ago, their first parents migrated westward from the sea coast, near the mouth of the St. Lawrence river, and settled in the valley of the Ottawa river in Canada, where they lived for untold centuries, and that their main village was at a place they named Ke-tchi-nebis-sing, which name it still bears. There a daughter of the chief of the village went down to the lake to bathe one morning; leaving her infant boy tied to a flat piece of wood, as was the custom. On returning to the spot where she had left the child, he could nowhere be found. Distracted she ran back to the village, frantically screaming that her child had been stolen. The villagers turned out and searched long and well; but not a trace of the child

could be found. A few days after this two young lovers sat on a mound near the spot where the child had been lost, and while they, were kissing and making love, they, were startled by hearing, deep in the ground beneath them, an infant crying and sobbing as if its heart would break. and reported what they had heard. All the inhabitants believed that it was the lost child which had been heard crying underground. The old chief called together all the magicians-as is the custom to this day, where the Indiana are not under the influence of Christianity-to hold a seance for communion with the unseen spirits, to divine what had become of the child. I will here briefly describe the manner in which Indians proceed to receive communications from the spirit world, as I have myself witnessed.

Poles ten to twelve feet high are set in the ground, in the form of a circle, from six to eight feet in diameter. The top of the lodge is left open. The sides are tightly covered with birch bark or the skins of animals. A fire is built close to the lodge for the purpose of enabling the spectators to light their pipes, as they generally smoke during the strange performance. All being ready, a low, tinkling sound is heard, like several small bells at a distance. With a rush, on comes the leading performer, carrying a magician's little, flat rattlebox, somewhatlike a tamborine. He sits down by the fire and begins by telling his audience how he can call up spirits of the dead, as well as of those yet living in the world, and that any, present can ask them questions and receive true answers thereto. He next sings a peculiar song, which can scarce ly be understood. He then either goes into the lodge by crawling under, or sits outside with the audience, throwing his blanket or some other clothing over the top of it. Immediately the lodge begins to shake, like a creature of life with an ague chill. Then is heard in the lodge a sound like that of a distant, strong wind sweeping through leafless trees, and intermingled with strange voices. When questions are asked by any one present, they are always answered in an unknown tongue; but, luckily, among the spirits there is always a special interpreter to explain what the spirits say.

According to the tradition above referred to, when the performance closed a party was sent to the lake to dig near where the lost child was left by its mother. They did so; and, as deep down in the ground as they were talk, they found the remains of the child in a cavern, from which fled, through an underground channel into the lake, a spirit monster. The magicians then declared that the country was ruled by Mau-tchi- Manito, the evil one, who was an enemy seeking to do them all the harm possible; that all the misfortunes which had befallen them came from that source alone; and that their only means of safety was to seek a new. land toward the setting sun. Thus it was that those tribes of the great valley of the Ottawa moved westward along the northern limits of Lake Huron and Lake Michigan and all about Ot-chipwe-ki-tchi-gaml (Lake Superior), where many of them remain to this day .-

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REEDOM IN HARMONY, AND HARMONY IN FREEDOM.

What Would Be the Effect of a Creed or a "Declaration of Principles?

The Creed Question seems to be agitating the minds of Spiritualist writers and thinkers, to an unusual degree, at the present time.

The ground has been well covered by Hudson Tuttle, Dr. T. Wilkins, Dr. M. E. Conger, J. S. Loveland and others.

The evils of creeds, as presented in church history, are too plainly observable to be overlooked or ignored. Creeds have never been a factor in the broad growth of mind, or the evolution of the things that make for the enlargement of humanity. They have always been a hindrance, a cramping fetter, an obstacle in the way of a full and free search for and reception of truth, and a turse to the race. Such is the lesson of history, of the past and to-day. Therefore, speaking for myself alone, I want none nor will I allow one to be fastened upon me, by whomsoever dictated.

No man, no set of men, not even a majority of all Spiritualists combined in council, synod or convention assembled, under any semblance or color of authority whatsoever, has any right to dictate what I or any other Spiritualist shall or must believe.

To undertake even to make an "authoritative declaration" or statement of what Spiritualists "do believe," is virtually but a different way of declaring what they "must" believe in order to be Spiritualists; for, if one does not accept every point in the statement, or will not be bound by it, he cannot be a Spiritualist, as defined by the statement or "declaration."

Spiritualism has won its way hitherto without the yoke of a creed to make Spiritualists pull together; it has plowed up the barren wastes of materialism, it has pulverized and subsoiled the demesnes of the churches, in spite of their creeds; it has won its way in the world of science; it is going right ahead winning victory against all opposition; and it is doing all this mighty and wonderful work without a credal yoke to make its individual units work together.

Would it accomplish more with a creed? I think not. A creed would beget strife, be a source of trouble, a weakening force, in the body of Spiritualism.

I would not deny the right of any individual to make a creed—for himself; or of any number of persons to unite and formulate a creed—just for themselves, if they so desire. I do deny their right to set up such creed as the authoritative standard to which any one is to bow assent-save themselves alone.

By all means, if any "pastor" has a coterie of adulatory worshipers, to whom said pastor's peculiar expositions are as the holy truth of God, and they desire to formulate a credal statement of such views, let them make a creed and have it all to themselves, just as long as they want it-but never attempt to fasten it upon the necks of

To the claim that a creed, or its milder-mannered equivalent, a "Declaration of Principles" that shall be in any manner authoritative or binding on Spiritualists, (and of what use would it be without being so?) is needful to insure the success of Spiritualism, I reply by pointing to the phenomenal success of Spiritualism during the past fifty years, without any creed or declaration.

To the apparent attempt of a few to compel the adoption of a creed or declaration, by force of browbeating and overriding all opposition, by aggressive, dictatorial insolence and popish assumption of superiority of judgment to which all must bow, I shall only say, as did Ingersoll to the assumptions of orthodox apologists, "It won't do! It won't do!"

Probably no opposer of a creed will deny the right of any one or more to form a creed or declaration, who may feel that they want one. But while freely conceding this right, so long as no attempt is made to force it upon others, we claim for ourselves the legal and moral right to our adverse opinions, and the ethical right to not be one but myself, nor does it "bind" me in any degree or adverse opinions, and the epithets, "fools" and "de-namer. I am free to change or modify my views, in manner. I am free to change or modify my views, in my own, and I know how I discovered it to be a truth; anyone else.

Allow me to mildly suggest that no man nor set of men has a patent-right title or warranty deed to all the wisdom, reason, or knowledge or sense there is in the world: and abusive epithets are the very poorest kind of logic to convince an opponent that he is mistaken in his

Without denying, or desiring to abridge, the liberty of others to formulate a creed-for themselves alone-for my part I cannot in any manner or degree limit my mind's full freedom to search for truth, to accept what appears to me to be the truth-and to change my belief every day and every hour if new light modifies my former perceptions of truth.

.With a creed established as a criterion of truth to be accepted, minds are molded to fit the grooves and knotholes and protuberances of the creed, while the creed it self remains a fixity, an obstruction to all development or growth beyond its confines and proportions. It remains until it is ground away by the force of attrition from without—the force of progressive minds that cannot nor will not be bound nor circumscribed by it.

There must be no credal formulation which shall in any degree operate as a stake and tether to limit mental freedom or prevent Spiritualists from grazing in any and all the rich pastures of boundless knowledge and progression in the universe. Any field smaller than this is too small for Spiritualism. There must be no limit to expansion in knowledge of and freedom to receive all truth, or whatever may, at any time, now or in the hereafter, appear to be the truth.

Creeds limit ideals, and hence limit and hinder the progress of mental enlightenment and spiritual development. The natural tendency of anything in the nature of a creed, by whatever title, is to induce mental petrifaction, a hardening and crystallizing of thought, into a state of non-living, non-progressive inertia or deadness. Instance, the recent Presbyterian General Assembly at Winona Lake, Ind., congratulating itself and the people it represents, on the fact that they—the sect and the creed-stand just where they stood 250 years ago, not having advanced, as a denomination, beyond the dogmatic stakes driven by the Westminster Assembly in its "Confession of Faith," a creed which embraces some of the most damnable, horrible, God-and-man dishonoring doctrines ever presented for the belief of poor, misled humanity. Presbyterianism is tethered to its stake. It is a petrified mummy-and its followers actually glory in the fact that it is such.

Shall we undertake to mummify and petrify Spirit-

ualism? In the yard at my home are a number of oak trees around which, a few years ago, were fastened the ends of a wire clothes-line. Last summer I observed that the wire was imbedded deeply, the trees having, in the natural process of growth, bulged out beyond the confines of the wire. Removing the wire, there remained a deep indentation encircling the trees, between two ridges of abnormal growth. The trees will retain the deformity of structure, as long they endure. Their freedom of natural growth was obstructed, and they will never fully re-

cover their normal symmetry and strength. The wire is an apt emblem of a creed, an "Authoritative Declaration of Principles," a set of "Articles of Faith," or whatever title one may be pleased to apply to the thing that stands—as all such things ever have stood and ever will stand—as a crystallized formulation of Helpful and instructive to those interested in Spiritual things that are to be believed and accepted as a settled and Mental Healing. Price 50 cents For sale at this statement of belief. Spiritualists want no wires binding

their full and free expansion and growth. A creed, instead of tending to unity, would inevitably ham, M. D. Price, \$1. For sale at this office.

tend to display and emphasize the divergencies, cause the differences in individual views to be more prominently and positively set forth, and the disagreements would become more pronounced, and of course, there would be a tendency to ostracise and excommunicate those who could not or would not subscribe to it, as not entitled to be called Spiritualists.

Witness the attempts already made to formulate a series of articles of faith, and not even Hudson Tuttle's very brief statement seems quite satisfactory to all because it is thought to be not as comprehensive as it should be-does not take in points that others regard very important in a Spiritualist creed. And each longer creed presented finds more objectors or critics, in propor-

tion to the number of items included in it. The history of science and philosophy shows that many hings once thought to be known and settled truths, have been invalidated and discarded as a result of further research and knowledge. What we think we know to be truth to-day, we may, with additional knowledge, see to knowledge that "These are private grounds." be error to-morrow.

Must our creed to-day, be changed, modified or disto-morrow, must we undergo trial and excommunication were we to word our individual declarations of principles, for heresy, a la orthodoxy—if we proclaim the newly discovered truth?

If not, what is the use of a creed? If people may believe it, or not believe it—or may teach it or teach contrary to it, what is the creed good for? Nothing but a care to submit to their declarations unless they accord bone of contention and a hindrance to honest freedom of

One honored public speaker and writer declares it is an undeniable fact that the progress of Spiritualism has been rapid beyond comparison with anything to be found in the whole history of civilization, etc. He cites facts proving that Spiritualism is spreading throughout the are in danger of being absorbed by the churches!

To me it looks as though Spiritualism were absorbing the churches, "casting out devils" in the shape of those false "angels of light," the "creeds" and concurrent teachings, and leavening the whole mass with our Spirit-

Verily, "What a change from fifty years ago! The Theological dogmas are dying, priestcraft is nearly powerless, the Devil is annihilated, and the old-time orthodox hell is transfigured into Gehenna gardens and vineyars just outside Jerusalem's walls"—And all this accomplished by an ism and a people without a "creed" or a 'declaration," and against the combined influence and power of all the creeds!

And yet—it is necessary to our success that we have a 'declaration!"

Spiritualism is going right ahead-not backward Without anything bearing the remotest semblance to a tion from lower to higher, it is revolutionizing the thought of the world.

What more could it accomplish by taking on a sem-blance of the worn-out garments now being cast off by the churches, and which have proved a hindrance to full | back with us when we return to tell the tale of our and free development of thought and reason?

Concerning the necessity for leadership, the real leadare working with the questionable finesse of the low-class politicians' methods for self-advancement, and exhibit themselves in the self-seeking role of insatiable clamber-The leaders in Spiritualism will be those selected and you cannot have it pain." elected by the spirit-world—and their leadership will be in the realm of advancing thought, which will overflow, istence, at least so far as influencing the spirit is consurround and engulf the puny efforts of would-be, self- cerned, or affecting it in any way. selected leaders to install themselves as rulers over the hosts of Spiritualism.

mented" because our opinions differ from the opinions of harmony with advancing light, at any moment of my ex- farther than this I cannot accept their declaration of istence, in time and in eternity

> What a sense of freedom it gives! My advice is, for each one to "stand fast in the liberty wherewith 'Mother Nature' has made him or her free," and freely let all others do the same. Thus there will be harmony in freedom, and freedom in harmony—and this will be in perfect harmony with the free spirit of Spirit-JAS. C. UNDERHILL. ualism.

Hammond, Ind.

No Creed for Him.

In regard to the creed question, I wish to say that Spiritualists should be bound by no creed. It seems to me as though in forming a spiritual society that all that is necessary is a simple platform containing the principal teachings of Spiritualism. A platform of this kind would be one upon which all true Spiritualists, and in fact all progressive people, could stand because it would rest upon reason, right and justice, and would therefore be safe. Spiritualism as a belief or religion is far ahead of all other so-called religions, because it has facts to sustain it. For this reason it does not need superstition, theories or supposition attached to it.

Its teachings can be proven by those who desire to do so. Its teachings are practical because they tell us we must live pure, honest and upright lives while here in order to make a good standing for ourselves in spirit-life.

It teaches also that if a man or woman commits a crime, there is no way for him or her to get rid of the effects of that crime except by self-atonement. Therefore its teachings, if considered from a proper standpoint, are reasonable. Almost all other beliefs or religions are weighted down to a great extent by theories, suppositions and superstitions. We know members of a good many religious denominations have no way of proving their belicfs except by the Bible. I believe the majority of Spiritualists will admit that the Bible is poor evidence by which to prove anything in regard to what God's word is. because it contradicts itself so much that not even a Philadelphia lawyer is able to determine which is true and which is false. R. E. WHITE Chicago, Ill:

My Creed.

·1.I recognize the immutability of law. 2. That the principles of Nature are self-existent and eternal, and are automatic in their action.

3. That man is a spirit, and as such survives the change called death, and under favorable conditions can hold intercourse with those who are still in the physical

4. That individual salvation is the result of individual effort, and eternal progression the destiny of every human soul.

WILL C. HODGE.

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THE CREED PROBLEM SOLVED.

Some Practical Suggestions from a Practical Mind.

Having carefully studied from a strictly unbiased point all that has appeared in The Progressive Thinker regarding a creed, or declaration of principles (only a difference in the wording), I have hit upon a mode which seems practical for the solution of the vexing problem.

Webster defines "Creed" as "A definite summary of what is believed; a brief exposition of important points, as in religion, science, politics, etc.," and then states "especially a summary of Christian belief." The word has simply been monopolized by the church for ages and the "keep off the grass" signs are still standing guard over their barren wastes, to warn all scarchers after

There are many with whom I join hands upon this question, viz.: Hudson Tuttle, Dr. Conger, A. C. Smith, carded to-morrow? or, if we are true to the new truth of J. C. Green, et al. That is we agree in the main, but they would no doubt differ about as much as have the environments differed in our production, or as do our faces and forms, therefore I have no desire to formulate with my own view. This is fair from the position of personal liberty and justice, as I understand the terms.

My very highly esteemed brother, Prof. J. S. Loveland, took exceptions to what I said in a previous article, and he had a right to; that is just what will ensue when a declaration of principles comes from the pen of my good brother (it did occur in his own State), who believes that churches, transforming the sermons more and more into in presenting to the world some kind of a statement of the likeness of the beautiful truths and sweet thoughts of our principles, as Spiritualists, we take a step in the right Spiritualism. Nevertheless, the fear is expressed that direction. We appreciate his desire; indeed we do, in the unless we are saved by a "declaration of principles," we ualism. Nothing could be more in place at the present time than a move to present our scientific deductions, our philosophical conclusions, our religious rationalism, rightly to the world, but I must still contend that just about the time we get beyond the declaration that we ualistic ideas—and that, too, in despite of those strong know that man is spirit in mortal form, that life is fortresses of defense, the creeds, articles, declarations, etc. eternal, and that when man, the spirit, passes from the mortal form and from mortal vision, he can return and seventeenth century creeds are shelved and worm-eaten. make known his presence to mortals, under favorable conditions, we take the first step toward sectarianism.

> How would it do to have branches or sects advocating Materialistic Spiritualism, or Materialism, Christian Spiritualism, Theosophism, Astralism, Re-embodimentism, Mental-Scienceism, Altruism, Spiritism, Psychism Spiritualism, etc., etc., as has Orthodox Christianity, each claiming the only rational religion? Would there not be more reason for contention and jealousies in the ranks than under the present system, or lack of system, as he will no doubt claim?

Again, he asks, "What are we working for?" First of creed, and without any leadership save the angel world, it all, Professor, we are striving to impress upon humanity is transforming and reforming the churches, abolishing that conscious spirit survives after the change called credalism, and through the forceful processes of evolu- death, that there is abundance of proof of it, and that the doorway to investigation is ever open; beyond this each has a certain rational or irrational idea of life here and hereafter, and these ideas differ as our mentalities differ, and these differences are taken across with us and come diverse experiences and observations. What may seem a truth to me is my own deductions from what I have ers of Spiritualism will never be found among those who seen, felt, smelled, tasted, heard, or even sensed, and might be an untruth to another.

For instance, I say: "I know I have a pain in my arm." I felt that pain. "But." says the Christian Scientist, or ers after the highest seats in the spiritual synagogue. Mental Scientist, "that is not true; you are a spirit and

These people do not recognize the physical as in ex-

No doubt the brother will pooh at any reference to this sect, but they, as a body of enthusiasts, claim to have dis-

Brother Loveland's views do not in the main differ from my own sufficiently to enter into an argument thereon, but here comes Silas Boardman with twelve articles of belief and knowledge; J. H. Blodgett, through C. P. Mitchell, of Moline, Ill., gives us thirteen; Dean Clarke bobs up with fifteen, and there are others, numerous and diverse. What are we going to do with them?

My solution to this problem is this: When the secretary of the National Spiritualists' Association can find time, sometime in the future, not this year, to look after the matter, let him advertise, as it were, for such "Declarations of Principles" to be sent to him as may be adopted by the various Spiritualist societies throughout the United States, there is no hurry about the matter, accompanied by one dollar each, to pay for filing, and as a good-will fund for the N. S. A., not excluding private "Declarations, if accompanied by the dollar, these to be presented to a committee to be appointed at the next annual meeting of the N. S. A., composed of twelve members of said Association, chosen with especial regard to the divergencies of opinions. Call this committee by whatever name they may decide upon-"Committee on Declaration of Principles" would do. The duty and purpose of said committee to be to read and compare the 'Declaration of Principles" filed by the secretary and select therefrom such articles or clauses as may occur the same throughout the entire compilation. Let this be presented to the convention in due form for adoption or rejection. This then to go back to the societies represented in the compilation, to be acted upon and reported back to the secretary.

I put this suggestion out, not to overtax the energies and constitution of the secretary of the N. S. A. with a useless kind of work, for I do not believe it useless, but in view of the fact that there seems to be a desire for some kind of a notice to the public that we are and why we are a body of declarers, philosophers, religionists, or something that needs further defining than it is now getting.

etting.
I am confident this mode of boiling down a creed, or the subject of a fi Declaration of Principles," will extract about the sized formula that Brother Tuttle and others are willing to take for their own spiritual bases, but

which they would have no desire to prescribe for others. I find other mental, physical and spiritual organisms unlike mine, except as regards the universal resemblance of human beings, and the food required to make me expand might dwarf another; or, the coat that will fit my brother might bind me beyond endurance.

The world has had about enough of sawing men's legs off to make them fit the beds prepared by kings and priests.

Thinking, reasoning, kindly disposed Spiritualists never resort to such bushwhacking tactics as have come from the pen of one of our good old workers, in an argument of so much value to the cause as the one upon the question under discussion. There is no argument in an attempt to browbeat people into submission on any subject: that is too orthodox for Spiritualism; that is just the spirit we must purge from our ranks; it is too selfish and bigoted for even liberal Christianity and is an indelicate, unwholesome, nauseating morsel for those who are at all sensitive.

Because someone must lead is no sign the leaders must appoint or elect themselves to that important position, and with an air of "Here's your medicine, swallow it." force their declarations upon us. This kind of stuff will not down with men and women who know their own minds, and who are firm in the conviction that they know

owns Spiritualism or holds as much as a mortgage on it. No one's guides have yet been chosen to direct the entire Spiritualistic movement. When any one is obliged to have a guardian appointed to transact their affairs of life, THE STORY OF A SUMMER. they have a right to choose that guardian, unless they are insane or a minor, and no one with a spiritual organization spiritually advanced should wish to consider everyone insane who fails to agree with him.

With charity for all and malice toward none; with an earnest desire for the greatest good to the cause of Spiritualism as the outcome of this discussion, I herewith present my ideas:

> Some folks say that we want a creed, But now indeed,

What is the need, When we boast of sowing Nature's progressive kind of

seed? When we boast of our advancement, great wisdom and al

They would hold our rising spirits in old Orthodoxy's

They would but hold our noses still Within the mill Of creedal will

While they shout for higher freedom from housetop and from hill.

would plant the flag of science, philosophy and love, And wear the same religious, old tight-fitting worn-out

DR. T. WILKINS.

CREED OR NO CREED.

We Should Declare Only What We Know

A call has been issued from many sources as to whether we, as Spiritualists, should have a creed, or a "declaration of principles"—which amounts to the same thing. There are many good reasons why we should not, and so very few, if any, why we should. If we will declare only what we know, I would say yes; but to have the word believe in it at all, I emphatically say no. What we believe to be truth to-day may prove an error to-morrow.

Spiritualists should be too much on the wing for knowledge, to settle down to many fixed principles. To my mind there is very little that we can declare to the world as absolute facts which we are not liable to continue to the same time. Spiritualists should be too much on the wing for knowledge, to settle down to many fixed principles. To my mind there is very little that we can declare to the world as absolute facts which we are not liable to continue the twenty-four distinct lectures, recent delivered in Now York, Brooklyn, Boston, Philadel delivered in Now York, Brooklyn, Boston, Philadel delivered in Now York, Brooklyn, Boston, Philadel has and other promitent cities of the Uniter States, have countributed the basis of this volume, bate of the volume has been to a rouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimal set of the Uniter States, have countributed the basis of this volume, base of the Uniter States, have countributed the basis of this volume, base been to a rouse increased interest in the work able possibilities of a theory of human nature, thoroughly optimal stick and at the same time, profoundly ethical. As several elaboration, the writer confidently expects that many parents, teachers and others who have charged of the volume has been to a rouse increased interest in the work able possibilities of a theory of human nature, thoroughly optimal stick and at the same time, profoundly ethical. As several elaboration, the writer confidently expects that many parents, teachers and others who have charged of the Uniter States and others who have charged of the Uniter States and others who have charged of the Uniter States and others w

world as absolute facts, which we are not liable to outgrow. The corner-stone of Spiritualism is spirit communion—a scientifically demonstrated fact, as much as any fact in nature. This one fact covers all the phases of spirit phenomena, each one a stone in the great temple of wisdom which we shall not complete in eons of time, if ever.

Our philosophy has been taught us by spirits in all grades of unfoldment, each one teaching what he has learned since leaving the material world. This is wise, else many grades of mind here would be without or in the grades of the Science. Swedenloogy and Psychology as Preactical Education. A Study of the Human Will. Imagination; its Practical Value. Memory: Have we Two Memories? Instinct, Reason and Intuition. Psychology and Psycurgy. Mental and Moral Healing in the Light of Certain New Aspects of Psychology.

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grades of unfoldment, each one teaching what he has learned since leaving the material world. This is wise, else many grades of mind here would be without evidence. What seems a truth to one does not to another, owing to the different stages of mental unfoldment. By way of illustration, let us compare our spirit teachers with those in our public schools. There must be different grades of teachers to reach the different minds. First the primary to reach the unfolded mind. Then step by step as we unfold a higher mentality, we need a higher grade teacher. Now here I want to protest against our people decrying the physical phenomena.

Without the alphabet or multiplication table how and the properties of the company to the physical phenomena.

Without the alphabet or multiplication table how and the process.

Concentration of Thought and what to an Accomplish. Study of Hypnotism.

The New Psychology as Applied to Education and Telepathy and Transference of Thought, or Mental Telepathy and Transference of Thought, study of Hypnotism.

The New Psychology as Applied to Education and Moral Evolution Telepathy and Transference of Thought, or Mental Telepa against our people decrying the physical phenomena. Without the alphabet or multiplication table how could we learn the higher branches? We are wholly dependent upon these primary steps. There is no higher or lower Spiritualism. It is all one philosophy, with no break in the chain. Then, too, there is so much said in both public and private about spirits disagreeing in what they teach. Why shouldn't they? They can only teach what they have learned since leaving this sphere of action. As spirits from different planes see things differently, their teachings must of necessity differ, yet both be truthful. In this is seen the wisdom of allowing all classes to tell what they know of spirit life. "Milk for babes," but strong meat for those in higher stages of unfoldment. Each class taking what they can assimilate and condemning what they do not comprehend. This is not just, but will be so until they, too, reach that plane of consciousness from whence th Re-embodiment is a bug-bear to many of our own peo-

ple. Yet the higher spirits teach it. There is as much proof of that as much else the spirits teach, that we accept without the least opposition. Many mediums say, "My guides don't teach it." Why? There are two good reasons: Guides don't know it all; many guides who are constantly near their mediums, have had neither time nor opportunity to investigate the teaching and see if it be a fact. Others are not progressed to that spiritual state to enable them to enter the higher spheres where the knowledge can be obtained. There is plenty to teach beside this, and I see no reason for spirits or mortals wasting words on the subject. I am well acquainted with a grand speaker who taught re-embodiment years before the guide or medium believed it. I questioned the guide, Mr. C., to know how he could do so. He replied that he had sufficient confidence in those above him to be willing to voice their sentiments, and added further, that as soon as his medium had a vacation he was going to investigate for himself. Two years later I again entertained the same medium and found both Mr. C. and the medium full converts to the fact. He said he found it much easier to teach what he understood than to voice the ideas of others. He took the much-needed vacation, entered a higher plane for unfoldment, and proved re-embodiment to be a fact. All spirits are not fitted to enter the higher spheres where they can "prove all things."

To sum up, let us declare: First, that spirit communion is a fact scientifically demonstrated. Second, that to live a pure life pays here and now, and that is morally a demonstrated fact. These two we are not liable to outgrow or change. Never say we believe, but we teach so-and-so, leaving the world to accept as truth all they can comprehend and call their own. Let God entirely alone. Finite minds cannot grasp any God idea. We know nothing about God. These are my ideas respectfully submitted. HELEN C. BUSHYHEAD. San Diego, Cal.

Our Creed,

The following are a few of the beliefs held in common by the Spiritualists of to-day:

1. In a natural religion, suited to the wants and demands of human nature, and that progression is the law of the universe.

2. In doing good for the sake of the good that will accrue to ourselves and our neighbor, not from fear of punishment or hope of reward.

3. That the laws governing the universe are immutable, unchangeable, eternal, and self-existent; that they never had a beginning and will never end, but that throughout all eternity cause and effect will follow each other without variableness or shadow of turning. 4. That eternal justice will be meted out to all, and

that none can escape the penalty of their crimes. 5. That there is enough in the philosophy, phenomena and facts of Spiritualism to satisfy every intelligent in-

vestigator after truth. 6. If Spiritualism is true it solves the problem of life, and opens up a highway between the physical and spiritual world, where friends who have been separated by

death can meet again and communicate with each other. These are some of the underlying principles of Spiritualism and we cheerfully submit them to the intelligent thought of the world. B. A. CLEVELAND.

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THAT DECLARATION OF PRINCIPLES.

A Critical Analysis by a Classical Scholar, of California.

For fifty years the Spiritualists have managed to get along without a creed or chart of doctrines to guide their thought. But as the old Jews became dissatisfied with their unpretentious judges, and demanded a king, so as to be like the nations around, even so the Spiritualists of California have launched their creed under the pretentious title of a "Statement of Principles."

The mountain has labored, but whether a mouse or a nondescript has been born can only be determined by a careful examination. And in view of the persistent claims put forth that Spiritualism is a distinctively new cult, which presents to human thought new doctrines, vastly superior to the old religions of the world, it behooves us to give these newly promulgated theories our

candid attention.

The California State Association of Spiritualists have put forth this statement and, therefore, we are entitled to infer that it is the best that the best talent in their ranks can produce. Following the method of political conventions they preface their creed with a preamble. To this the attention of the reader is first directed. It declares "we present to the world * * * a simple statement of principles, which are susceptible of differentiation and growth.'

Most certainly, here is something new-a principle "susceptible to differentiation and growth!" From what is it to be differentiated? And when a principle grows what is the material which it absorbs in the process? Things which grow are composed of various substances. Pray, what are those substances which constitute a principle? But, in this remarkable statement, growth and differentiation seem to proceed upon parallel lines. Now, as this word is one used by Herbert Spencer to denote that process of evolution whereby an individual entity is born from the homogeneous wholeness, the only conclusion to be reached is that this statement is a homogeneous mass from which, in the future, something may be reached which will "satisfy the minds of all reasonable thinkers." As will be seen by further analysis neither "reasonable," nor any other class of thinkers can be satisfied with the thing as it now is.

The preamble goes on to still further affirm that, "this statement is a consensus of opinion and an expression of the collective mind of the Spiritualists of America." this be true, which is very much doubted, what need of

'growth, revision or change?" But leaving the preamble, let us come to the articles.

Article I. is "Definition," and reads as follows: "Spiritualism is a scientific and philosophical religion, and embraces the science of life, the philosophy of existence and the religion of humanity." It may be said here, that the "consensus of opinion" among Spiritualists does not endorse this article. Many deny it and declare that Spiritualism is simply a fact—is neither religion nor philosophy; but leaving them to settle their own differences, let the reader carefully scan the sentences of this wonderful definition. It is first a "scientific and philosophical religion." Then it "embraces (very affectionately) the science of life." That is, science embraces itself. Again it embraces "the philosophy of existence." And lastly it embraces "the religion of humanity." Is "the religion of humanity" "scientific and philosophical." If so, how can it embrace itself? If it is unphilosophical and unscientific, how can its antagonist, "the scientific and philosophical religion" embrace or include it? Will our Spiritualist philosophers inform us? But, in Article III., it is declared that "the mission of Spiritualism in the world is-primarily-to establish a rational religion in the minds of men, founded upon the operation of Nature's laws." Here is another term introduced—"rational" as an explanation of religion. Are these three kinds of religion essentially in the minds of these makers of creeds? If so, why confuse the mind with this unnecessary verbiage. If not, what do they mean? A boy, ten years of age, who could not express himself more clearly than these creed makers ought to be reproved.

But the important question to be answered is this: What do these people mean by religion, anyway? The use of the adjectives rational, scientific and philosophical, shows that they do not mean by religion anything which the great religious world understands by that term. Indirectly, in Article III., the real meaning is disclosed, where it is declared that the mission of Spiritualism is to wage an educational warfare upon * * all forms of supernaturalism." Here, Spiritualism enters the field. aligns itself in battle array, and notifies the Christian and all other religions that its mission is to wage war against them, they being the embodiment of "ignorance and superstition." Sinai, Calvary and Bethany are symbols only of stolid ignorance and degrading superstition. 'Tis Spiritualism has here thrown down the gage of battle and cannot complain if the church opposes it with all its energies. The battle is joined and one of the con-

testants must go down.

Article II., I think, is a garbled extract from a minority report, which was read by a gentleman who seemed to be hanging onto the ragged edge of the convention. His report was not printed, and he simply read the report and submitted it to the convention which summarily suppressed it and adopted what I am here criticising. I submit but one clause of Article III .: "Organic life manifests itself as intellect, sensibilities and will." I should be very sorry to think that the lonesome man, who presented the minority report, concocted such a sentence as this. I must conclude that it is the product of the "collective mind" which evolved the "statement of prin-

In this extraordinary sentence of only nine words we have physiology and metaphysics blended as never before in human phraseology or human conception. - Let us begin with the physiological part, "Organic Life." Some of the functions of organic life are digestion, respiration, circulation of the blood, nutrition, excretion by the skin, kidneys and bowels. Go down a few steps lower, to the oyster and jelly-fish. Here you have "or ganic life." But you are not at the bottom yet. The tree, the plant, the lichen are all parts of organic life, and, according to the "collective mind of Spiritualism," "manifest as intellect, sensibilities and will!" Spirits of the noble dead, Locke, Kant, Hegel, Cousin and many more, come back to earth. The vast problems of metaphysical research which wearied you while here are solved at last. Your grand attempts to master the science of psychology—to ascend to the heights of "pure reason" to map out the possibilities and limits of human volition and create a world where love might rule, were failures. You should have studied physiology. The Spiritualists of California have gained the divine gnosis. The stomach, liver, lungs, heart, bowels and kidneys are what you should study. "Organic life," through them manifests as intellect, sensibilities and will. No matter about a mind, it is the stomach which manifests as intellect. The tadpole and the earthworm manifest intellect and love, not the soul of man. Probably Napoleon had some inkling of this philosophy when he intimated that the belly was the impelling force in human action.

The California State Association of Spiritualists in hereby most respectfully and urgently requested to inform the world what especial use there is for a brain. As our entire mental, affectional and volitional are relegated to the department of "organic life," it is impossible to see any special necessity for a brain. If it would not be thought too unkind I would suggest that some portions of this statement is an indication that brain power was not much in evidence in its construction.

The fourth and fifth articles next claim attention. I connect them together because the meaning of the

fourth is explained in the fifth.

IV. Deity-Alexander Pope, the poet, gave expression to the most comprehensive definition of deity and man's relation thereto, in these words:

"All are but parts of one stupendous whole, Whose body nature is, and God the soul."

Pope might have meant, by these lines, to sanction the old mythologic notion of the Anima Mundi, or he might have intended to express the more modern doctrine of the Divine Immanence in creation. Most likely it was the latter. But Pope's meaning is of little consequence to us. What do the getters-up of this statement mean by it, is what concerns us. What is it put into a statement of principles by Spiritualists for? Is it for the purpose, as one member of the convention stated, that they might get nearer to the churches and convert them to Spiritualism? I can assure them that they must bait their hook | Then the system would be needed no longer. with something beside Alexander Pope to catch church members. Article V. will explain the meaning of the author. It reads:

V. Creation.—There are two fundamental elements in nature which are immortal and indestructible. They are "matter" and "spirit." The various phenomena of the universe are differentiations of these primary elements. Change, adaptation, and evolution are the three great factors in the progressive economy of nature."

We have here the same lack of correct perception, and consequent surplusage of words, as in the entire document. Take the "great factors-change, adaptation and evolution." Change and adaptation are both included in evolution. There can be no evolution without them. Evolution includes the whole. Please note that "there are two fundamental elements in nature. * * * They are matter and spirit." And also that the phenomena of nature are merely differentiations of these primary elements. These phrases tell you what is meant by "God the soul" in the prior article. "God the soul" is the element spirit. It is no person, but an element which is differentiated in the phenomena of nature. But some will say this is deception. Well, I am sorry to say that it so appears to me, and I think it was intended to deceive. That the quotation from Pope was intended to make it appear that Spiritualists accepted the idea of Pope— 'Father of all, in every age, in every clime adored," then put in for the initiated the fifth article. If the their infidel doctrines, they will soon wake up to their sad

Space will not permit me to go through with all the mass of verbiage contained in this statement. But I notice one article, the tenth, which differs in style and expression from all the rest and I conjecture it had a different origin from most of the rest. It sets forth, so far as I understand, the real doctrines of Spiritualism. I except it from criticism.

But before dismissing this document attention is called to Article XII., which has this very pretentious heading: Ethics, or the Science of Right Living .- Man should live right and do right because it is right, without hope of reward or fear of punishment." "What a fall was there, my countrymen." A body of grave men and women met together to consider a statement of basic principles to go before the world as an exponent of their mental or moral status. An instrument that should bring eclat and honor to their cause or cover it with shame. It had come to the last article which had any special significance—the one dealing with the most important of all sciences, that of ethics. In the world's thought are two great schools with divergent doctrines upon this great question. One school finds the basis of ethics in the Divine Character, and their definition in the revelation of the Divine Will. The other school finds the basis in the relations of man to man, and the definition in and by his inherent necessities. This august body approach this question, which has challenged the best thought of the best men and women through all the ages and do, what? Why, they content themselves with repeating the common-place platitude "do right, because it is right."
Right! The world demands that you tell them what

constitutes right. Whether you belong to the old or the new school. Either one of them would say, do right because it is right, but they would also state what, in their school, constituted right. The only explanation of this peculiar lack must be the ignorance of the constructor, or fear of committal upon the question. All who have any respect for the standing of Spiritualism in the estimation of thinking persons will hope that they will soon relieve idea as that the most complete form of a creed could be ions are worthy of consideration, but they are only the themselves from the opprobrium of such an incubus.

A LOOKER ON. San Francisco, Cal.

For Spiritualists to Consider.

I have been reading the articles for and against our having a Declaration of Principles and a better system of organization, and most respectfully submit the following: Article I .- The world is our country, to do good is our religion.

Article II.—We believe in a mighty eternal life-giving and life-sustaining force which permeates the boundless universe of which we form a part and consequently partake of its eternal nature.

Article III.—We believe this force to be what we call 'spirit," which is continually forming, transforming and reforming matter, and every living organism is a medium for spirit manifestations.

Article IV.—We believe that death is but an event in life, a change of condition, a working out of a divine principle in nature, a step in the ladder of progression.

Article V .- We believe that nature should determine the time for this change, and consequently all deaths by war, capital punishment, murder, suicide, infanticide or from ignorance of nature's laws are all crimes against nature, and must meet with nature's disapproval.

Article VI.—We believe the first duty of all true Spiritualists to be the education of the people along this line. Article VII.-We believe that experience is the greatest educator, and nations, communities and individuals should profit by the errors of the past and inaugurate new systems, institutions and ideas as fast as they become

Article VIII.-We believe in agitation, education and rganization for the purpose of bringing into actual manfestation the ideal civilization for which poets, philosophers and preachers have diligently worked; and we beieve in co-operating with the higher intelligences of spirit-life who will help us to bring about this desired result. W. E. BONNEY.

Why This Indecision?

Among the many expressions concerning a creed, or articles of faith among Spiritualists, expressed in the columns of The Progressive Thinker, I see no attempt to make a start, so I now propose to do that. Spiritualism doesn't need a creed, or articles of faith, or articles of

As there is so much proven in the philosophy of Spiritualism, that instead of tramping over the paths left behind, I propose to push onward and add to our already discovered treasures. All we need is not a creed, but to come to a conclusion; and I here as a starter, will tell you my conclusion, and here give it as my creed

I owe nothing to any imaginary God, angel or devil: but what I do owe, is to my fellow-men, among whom I am placed. And I am determined to walk through life. so I can look him in the face wherever I meet him, whenever I meet him, at all times and under all circumstances. This is my religion, my politics and my philos-

ophy. Beat it if you can.

If the people of any one state would adopt such a rule and live upto it, and so educate their children, that state would need no such institutions as penitentiaries, jails, R. EL. AYTCH. court-houses, or officers of law.

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SUGGESTIONS

Relative to a Declaration of Principles.

We have an undisputed system of geography in the face of the fact that a large portion of the earth's population are almost totally ignorant of it. How would it sound to suggest that we should suppress this system of geography until the knowledge has been thoroughly disseminated, and all know it from the least to the greatest?

How would it do to place an embargo on the science of astronomy, because its leaders do not absolutely agree, and the facts are not all in yet? Shall we wait till every person has penetrated the illimitable expanse and learned all the facts? That implies the outside limits of space which cannot be reached before we arrive at the end of eternity; and, for two reasons, it would not be needed then. First, we would already know it all. Second, being at the conclusion of all things, we should cease to exist, and the knowledge would be unavailable.

The general facts of geography are so nearly uniform and unchanging as to make an accurate summary of its principles a possibility; and this summary, or treatise is an acknowledged necessity for educational purposes, and as a reference book for the general public. Astronomy is as much larger and more intricate than geography, as the entire universe is larger and more intricate than the earth. Throughout all history it has afforded room for increasing knowledge; and we have reason to think that the possibilities of such increase are absolutely without limit, and coeval with eternity. Are its present known facts and philosophy to be suppressed because in the process of evolution, these facts may change or prove to be fallacious? We have not learned all there is of geography; yet we know it is a truth, including both what we have learned of it, and what we have not learned. We have made only a beginning toward learning the truths of astronomy; yet it is no less a sublime array of absolute facts. Shall we try to monopolize these facts, and sup-Spiritualists think this double-dealing will win, they are badly mistaken. If they imagine that ministers and press them until we have surrounded the infinite domain, churches will not see through this flimsy covering of and our beautiful summary of truths is complete? They would not be needed then.

> Now let us take a look at a realm that is no smaller and so far as we know can hardly be any larger, the realm of ethics. It is generally admitted, and does not seem to require argument that Nature is consistent with herself and makes no mistakes; that her jurisdiction includes all space, and all existence; and therefore, includes both physics and metaphysics and all truth. Here we are confronted with what, in view of the expressed fears of some of our writers, may be called the contingency of change. They seem to think that the truth is changing. The idea is not worthy of a place in a progressive mind. This mysterious change does not seem to embarrass our geographical knowledge, nor neutralize any of the known principles of astronomy. But people are apprehensive that ethical truth, or spiritual truth is liable to change; that they may wake up some beautiful morning and find that truth is falsehood! They do not seem to believe in principles, nor laws, nor government; and that means anarchy. Then, if you believe in anarchy, why not make all the confusion possible by introducing an impossible creed? If you do not believe in any uniform truth, that is equivalent to the idea that truth is a fable and progress a Utopian dream. In fact it is equivalent to an admission that you are sadly ignorant of your own possibilities; and would better study yourself awhile before you presume to say to your brothers and sisters, Hold on; wait for me; do not formulate any definite system of rules until I overtake you, for I wish to have a finger in the deal. The moral realm is just as definite, just as absolute, as the intellectual or physical; and our ignorance of its possibilities is not a very good criterion on which to build any barrier of limitation. And the merest breath of opposition to an explicit declaration of principles is in the direction of such limitation.

> We want the truth, not only for our own advantage, but in such form that it shall be accessible to the wide world. As yet we are clinging to a dingy relic of orthodoxy which has tried to monopolize the truth throughout the entire history of man. It is childish to hint at such an inimical to the ever-expanding and beautiful philosophy of progression. What is the proposition? It is to prepare a statement, that people can understand, of what Spiritualism is. It is not an attempt to imitate any of the untenable and inflexible tenets of orthodoxy. It is not proposed to stipulate that any one who differs in any particular is to be excluded.

Paul would not tell the truth to the Corinthinas because in his view they were not able to bear it. On the other hand, according to the record, he sometimes exceeded the truth. Is this man who administered curses by wholesale to people who refused to accept his doctrines, to be our criterion? Must we keep back the truth because the world is not ready for it? I would not force the truth upon anybody; yet with my last breath deny the unseen. I would say what I can in its defense. Real truth comprises an unlimited subdivision of facts and principles; and one of those principles is liberty of thought. Not all think as I do; and this fact is possibly too much emphasized by those who object to the adoption of a platform and overlook the essential idea that such platform should not transcend the limits of our knowledge. I in the Bible. Isaiah 1:xviii says: "Come, now, and let us reason together." Prov. 14:viii says: "The wisdom of the prudent is to understand his way." 14:xii: "There is a way that seemeth right unto a man; but the end thereof are the ways of death." And the inference is that we would be very unwise to assume for truth something that we do not know. This offers no obstacle to our belief in some things of which we can not have absolute knowledge here. And I would suggest here that a declaration of principles should include the stipulation of liberty of thought, with the possible exception of those central principles which constitute the foundation of our philosophy, and are not apt to be questions of dispute, such as continued life, spirit communion and progression.

Any true system of mathematics comprises a series of hard, solid facts; and any true system of mental, or moral or spiritual philosophy is no less definite, no less true; and therefore no less hard and solid; else were truth a visionary relic of mythology, and moral philosophy an intangible realm of futile speculation. Else were truth un- to that. true. Is there any truth? Are there any principles? Is hope a fact? Is there a future for us all? Is there an infinite government with an infinite governor at the head of it? Then let us acknowledge these things, and let our light shine. Let us proclaim our principles to the world for the world's benefit; and no longer skulk in the shadows of the churches which are this day chuckling over the seeming fact that we dare not come out boldly before the world and acknowledge that we are Spiritualists. In the name of God and his truth; in the name of hope and love and reason; in the name of progress and humanity; and in honor of our true and loving angel friends who will help our true efforts, let us think on these things and not be afraid of the truth. It is clear to me that our friend and brother, Arthur C. Smith, in No 433 of The Progressive Thinker, misapprehends Prof. Loveland's meaning. In the language referred to the Professor evidently means a stinted and partial promulgation and acceptance of such truth as we have. Brother Smith seems to think that because "the evidence is not all in' we can not unite on any decision, and therefore are not prepared for a declaration of principles. His position implies that before we define our position, before we adopt even one principle, to say nothing of a summary of principles, we must learn all truth. That would take us to the end of all progression, at the end of eternity; and then we certainly would not require a creed, for we could not use it. Let me remind Brother Smith that,

while beliefs are continually changing, the truth is un-

changeable; and it is not proposed to adopt any orthodox creed, or declaration of principles that we know nothing about; but that, whatever platform we may adopt, it shall have a foundation of certain knowledge. To assume that this cannot be until the evidence is all in, is no argument. We have some evidence. Let us go fearlessly as far as our light may guide us, and no farther; and, if preferred, call it a platform or a code instead of a creed. As to the mingling of religion and politics, there is another misapprehension. Do not forget that Spiritualism is more than a religion. True Spiritualism includes all the true religion, and all the true politics that there is, or can possibly be; and I should think that but few can take exception to Brother Blodgett's idea thereon. Nor is it the intention to place any barriers before anyone who is a friend of truth. In one more thing I would criticise Brother Smith. He speaks of the omnipotence of love; and the expression will carry much weight because it is popular. It is exquisite theory, but false philosophy, and always misleading. If he would say the omnipotence of truth, it would be no disparagement of love; and would be at least a hint of a position that no partial philosophy could successfully assail. I do not care at present to modify my formula in No. 433. Let us at least be candid, and work for known truth rather than opinion. LaCrosse, Wis.

SILAS BOARDMAN.

A Word About the Creed and God Question. Suite T, 155 Washington Street,

IS IT ADVISABLE?

Having read with great interest and some profit the many views on the creed and God question, I will offer

Shall Spiritualists adopt a creed or not? seems to be the leading question confronting them at present.

If a creed is adopted shall the God idea be expressed?

It is hard for us to turn from early training, and more so when the lessons taught have been practiced in years of experience. The student of orthodoxy, whose life and energy have been given to his early teaching and life training, finds his nature so allied to, as he clings with fondness to the past lessons of life, hoping to save therefrom the good, the pearls; for certainly, he reasons, there is something good in the lessons I have learned and taught, and in the experience of my past life; and it is nature, pure and simple, that causes him to do this, and he will endeavor to engraft those things into other lessons of life that he may learn.

So from the other side, or opposite extreme, those who came up from the school of materialism have been taught to hate creeds and to know no God but self, spurn the thought of assenting to anything that smacks of ortho-

The centuries past teach us that while part of the human family were being made Christians, by letter and sword, part went in the opposite direction, into materialism, agnosticism, and other kindred isms. This demonstrates the great law of repulsion, but these opposite, driven asunder, controlled by law, when they had swung as far apart as the pendulum wire of repulsion could reach, start back, drawn by the force of attraction, and impelled by the unseen power of spiritual forces, they are coming together, and only as the natures of the two opposite can be blended together, can harmony be produced, and Love take her place on the throne, to cement and bind together. To do this, much of the external must be chiseled off, like the stone that is prepared by the chisel and hammer to be laid square and join up and make the band in the building.

Let us make the application of this thought. Many coming from orthodoxy, driven by the extravagance and usurpations of priests, and the false light of their creeds, and drawn by love and attracted to the light of liberty, bring with them former teachings. From the other side they come seeking a surer foundation, more light, higher things, drawn by the same love, and no wonder when they come together they have different ideas.

But in addition to this we find some who for years have

been sitting in the light and studying the problems of nature, who have formed opinions, and they oppose everything that does not fill their measure. These opina b c of the lessons yet to be learned

Then we conculde that in considering the creed and God question, we should seek to build harmoniously, otherwise the building will not stand. Then we should not attempt to force a formulated creed into the great "Religion of Love," defining and prescribing the attributes of God, and limiting the liberty of those who seek a home in the "Temple of Light," the house of duty. Neither should we ignore the truths taught in our religion, nor the great source and fountain from which we came, to which we tend. And simply because we cannot see or know any fact not demonstrated by the lesson of nature, we should conclude that nature is the "all in all." Because we cannot see the great "unseen," let us not

Though incomprehensible vet true, nature is only the expression, the manifestation of the unknown, the unknowable hand that guides, the subtle power or force, that gives life to all, out from which all came, to which all must return, and in the ceaseless ages of eternity, ever changing and ever the same. Then with love to all may we in patience work and wait, and learn to build when would not repudiate any truth because it happens to be the material is ready, not before. "Let patience have her W. H. HARRELL. perfect work."

Alvin, Texas.

A Declaration of Principles. 'An article by E. S. Green set me to thinking, and it

seems to me that a declaration of principles is one of the things we need badly. Some people imagine that a 'creed," as they call it, must say something about God, or Jesus Christ, or something of that sort; this is not at all necessary.

We all believe in the continuity of life and in intelligent communication between the two worlds; also in progression, both here and hereafter. Most of us believe that a life of uprightness, morality, and general, all-around goodness is the best guarantee of a happy state or position in the future life. Now there is your creed. Is it very dangerous-looking? Almost any Spiritualist of common intelligence and respectability could subscribe Personally I would go farther than that, and would not

admit a person to membership in a Spiritualist society who was known to be immoral or a drunkard. But possibly I am mistaken in this latter. As to the abolition of the dark circle, I am not yet in

harmony with Brother Green; it is the abuse of the dark circle and not the use of it that makes it objectionable.

If it were not for our infernal foolishness and cowardice in allowing mediums to hold circles without the commonest precautions against trickery, there would be less chance for the fake to get in his work; also the severe letting alone of all traveling mediums would lessen the field for frauds.

I believe that fraud is part of the stock in trade of eight out of ten of all traveling mediums. A good, honest, moral medium, who has any spirit power, has more custom in their own city than they can attend to, especially is this true of trumpet or materializing me-

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SATURDAY, OCTOBER 1, 1898.

HOW MANY WOMEN WERE THERE? The earnest thinker desires the truth,

and is justly incensed when he is misled by a writer. The vexation ought to be the greater when he is deceived by the Holy Scriptures, which the clergy say, were inspired by God.

We are told that "woman was last at the cross and the first at the sepulchre. Now how many were there of her?

John 20:1, informs his readers "that Mary Magdalene, early, while it was yet dark, visited the sepulchre of Jesus and found it empty. She was alone, but ran and told others.

Matthew 28:1, says "Mary Magdalene and the other Mary," as it began to dawn visited the sepulchre. Here were

Mark 16:1, says: Mary Magdalene, and Mary the mother of James, and Salome, "visited the sepulchre" at the rising of the sun." Here were three.

Luke 24:1, 10, says "it was very early in the morning" this visit was made to what proved an empty sepulchre, and verse 10, "it was Mary Magdalene and Joanna, and Mary the mother of Jesus, and other women that were with them." "Other women" make two at least. So here were five certain at the tomb; but quoting from Dr. Clarke's Commentary on the New Testament, Thomas, Copperwait & Co.'s edition, pages 258 and 213, "His [Jesus] most affectionate friend, Mary Magdalene," "the chief of prostitutes," was one of the number in each account.

Now, without regard to the conflicting account of the hour, and whether one person, an angel, sat upon the stone which was rolled away from the tomb, ns told in Matthew; a young man sit-ting in the inside of the tomb, as told by Mark; two men standing in shining garments, as Luke tells it; or two angels sitting, one at the head, the other at the feet, as John records it, we are ery auxious to know just how many twomen paid that first visit 10 the vacated tomb of "our Lord." The quibbling of commentators does not satisfy the inquirer.

THAT LATIN TONGUE.

During about 700 years the Latin language was the language of court, camp and polite society from the river Tweed, in Scotland, to the Euphrates, in Asia and from the Crimea or Chersonese, in the Black Sea, to the pillar of Hercules, at the western extremity of the Mediterranean.—News item.

That Latin language has left its impress on the literature of all the peoples where it was spoken, and contributed largely towards making the various languages of all these countries what they are to-day. The Italian, the French, the Spanish and the Portuguese are but modifications of the Latin, changed as all languages change by the people employing them being long separated from each other. The English language would be very different from what it is if all its Latin acquisitions were eliminated from it.

That Latin is responsible for the Old Itala scriptures on which the Latin Vulgate is based. It is believed by many able scholars that the Old Itala, said to have first seen the light in Africa, was only a modification of the Roman religand the multitude of forgeries which have since appeared, were only attempts to make earlier forgeries

PARALLEL RELIGIONS.

It is said the education of China consists largely in the memorizing of books from 1,000 to 3,000 years old. These same people worship their dead ancestors. All their habits are but repetition of customs inherited from remote ages.

Are not the dominant religionists of Europe and America doing precisely the same thing as the Chinese? The word religion comes to us from the Latin re, back, and ligo, ligare, to bind. It is, in fact, a binding back to the past, n tying of moderns by leading-strings back to barbarous and dead ages, com pelling its victims to imitate ancient customs and worship savage gods, mod-ernized by being capitalized and used in the singular number. The books, pressed upon us as divine revelation— still imitating the Chinese—are required to be memorized by Sunday-school pu pils, which books are largely the romances of those same barbarians, or which Ruth. Esther and Jonah are familiar examples. Far advanced in civilization, with a wonderful knowledge of The arts and sciences, yet the popular religion is a survival of heathendom, with its greater and minor gods.

DR. RAVLIN.

Dr. Ravlin, well and favorably known on the Pacific Coast as an ardent Spiritnalist and logical and eloquent advocate of our cause, is about to make Chicago his home, and will engage in healing and the practice of suggestive thera-

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LEABN WAR NO MORE.

The proposition of the Czar of Russia for the general disarmament of the nations is one of the grandest projects of the ages. It is a delight to see how the proposition is welcomed by the great powers. And, more astonishing than all else, the churches are absolutely faoring it. It is a movement which should have been realized centuries ago, and would have been had Christianity practiced what it preached-good will to men.

The wealth of the world has been wasted by wars, and the population Tears, correspondingly decreased. groans and death have followed the trail of the warrior, while desolation and ruin has seemed the motive for the organizing of armies.

There are object lessons all around Had the treasure spent in the war of the rebellion been properly applied every slave in the South could have been purchased at his full estimated value, and suitable farms could have been given to the heads of families, to supply means for their subsistence. Yes, and the great mass of ignorance turned loose on society could have been well educated and the subjects fitted for the burdens of life.

The direct and incidental cost of the still-pending war with Spain would have bought the sovereignty of all the enemy's islands, and gone a long way towards educating the acquired people. Let the eye run along the highway of the great conquerors from Alexander down to our own times; or commence with Constantine, when he projected what we now call Christianity. It is a sickening sight. The each cost to Spain alone in the present war is stated at \$374,800,000. This does not include the cost of shipping, the spoliation of fortifications and the loss of domain. And the losses of the United States before the end comes, will greatly exceed a thousand millions.

There should be a national Congress with full authority to enact laws for the government of nations, with a court to enforce those laws, assess damages and inflict penalties for their breach. Until this is done let no one talk about the peaceful character of the dominant

There would be as much sense in allowing each individual to be the sole protector of his own rights, as to permit a nation to act independent of all oth-Civic bodies become crazed in dwelling upon wrongs, real or imagined, as do individuals, and they need restraint the same way for the time be-

Until very recently it has been those the church brand as Infidels who have insisted on the arbitration of international disputes, but the Christian element being dominant little was accomplished. Now there seems a possibility since the Great Bear of the North, the Emperor of all the Russias, has led in the movement, that something practical will be accomplished. We have the more hope as we note the various religious bodies are giving it their endorsement. That will be a grand era in the world's history when nations shall learn war no more forever.

HUMAN RACE AND APES DERIVED FROM COMMON STEM.

The international congress of zoology in session at Cambridge, Eng., during the current week was remarkable for a fascinating paper by Professor Hackel on the world's present knowledge of the descent of man, says the Inter-Ocean, He did not hesitate to declare that science has now established the absolute certainty that man has descended through varous stages of evolution from the lowest form of animal life during a period estimated at 1,000,000,000 years.

This knowledge, which must now be accepted as the crowning achievement of science during the naneteenth century, was won through recent discoveries of fossil remains in Java, Madagascar, and Australia, and is made still more complete evidence by available proof of discoveries wherewith Darwin's name is most commonly associated. Professor Hacckel thus summa-

rized the steps of man's evolution: "The monophyletic origin of all mammalia, from monotremata upward to man, is no longer a vague hypothesis, but an established fact. All the living and extinct mammalia which we know are descended from a single common ancestral form, which lived in the triassic or the permian period, and this form must be derived from some per mian or perhaps carboniferous reptile allied to progonosauria and theriodontia, which was derived from a carboniferous amphibian or group of stego

"These amphibians in turn descend from Devonian fishes, and these again from the lower vertebrates. The most important fact is that man is a primate and that all primates, lemurs, monkeys anthropoid apes, and man descended from one common siem.

"Looking forward to the twentleth century, I am convinced that it will universally accept our theory of descent I have not doubt that the strong influence of authropogeny upon the other branches of science will be most fruit-

One member said that Haeckel has spoken of a thousand million years as cessary for his evolution tree, while Lord Kelvin supposed himself to have proved that this world, as the scene of life, could not be more than 25,000,000 years old. It did not seem wise to complicate Hackel's theory by assuming that a thousand million years were re-

Haeckel replied that the computation was not his own. He took the time from one of the most eminent geologists. For himself he confessed he had no intuition as to the length of time. The congress received and discussed Haeckel's paper with the greatest en-

FEELS FOR OTHERS WOES.

The pagodas in India are said to be always erected over some relic of Buddha. Each is elaborate, and of exquisite beauty, often with a huge golden cone rising above it, while its carvings, interior finish, gates and hundreds of details are lovely and grotesque.

"When a pagoda is built some bells are hung, and from time to time worshipers give more. These bells do not call the worshipers to prayer, but after the prayer the devotee picks up a billet of wood and softly taps the bell nearest him. This is to call the attention of the

god to the prayer just voiced."

There is practical good sense. The bells are to attract the attention of the gods, and not the worshiper. Instead of ringing out of tune, crazing the people for lack of melody, soft and gentle sounds are made with wooden clappers. A god thus approached never sends his people to a burning hell, so we have great respect for him, even if he shall be of only wood or stone, for it seems he has a heart that feels for others' Noes, so very unlike our God.

FAME, A TREACHEROUS JADE.

How unfortunate that history does not do justice to the real heroes in the great battles of life. Fame is a fickle jade and frequently demands applause when acclaim is not her due. According to popular opinion Ulysses was the Grecian hero who humiliated Troy, and burned it: but notwithstanding Homer. as told in his Odyssey and the Iliad, gives such glowing descriptions of the adventures of Laertes' son, Virgil and Ovid represent that in place of wisdom and subtlety he was the embodiment of cunning and deceit; that instead of heroic courage he displayed the spirit of a coward:

This is but one case where thousands can be marshalled in illustration of our position. Some audacious adventurer steps in when the contest is ended, and claims the victory for himself, for which another's blood flowed. The not critical public where honors are due, perhaps deceived by the glitter and claptrap of the interested parties, ignorant of the real facts, lauds the pretender, and erects monuments to his memory, when dead. Thus he whose life was characterized by crime, and deserved a thousand deaths if it were possible, lives in the grateful memory who, if they would listen to the truth, would consign the wretch to blackest oblivion.

There seems to be no remedy for such false estimates of character, in a government where corrupt contributors to a free press, writing sensational articles as a profession, to stimulate sales of papers, must be permitted to pursue their vocations undisturbed, though the products of their pens fall little short of criminal libel.

He who places himself voluntarily in the front; who falls as the strong man falls in the thickest of the fight; whose bravery for the time is on every tongue moulders perhaps in an unmarked grave, or, perchance, lives in obscurity forgotten by his former associates.

It shall not be ours in these columns to direct attention to the real heroes who have fallen, nor point to those who have usurned honors not their due. though it is almost criminal to remain silent. Time has corrected many a wrong.

As the years go by unforgotten heroes have been resurrected, and justice has been done them by a more appreciative generation. Bruno and Servetus are of these, and each year adds to their re nown. It will be so with others, both in civic and military life. Many a pio neer in great adventures, now almost forgotten, shall yet live in story and song when the inheritors of their worthy and self-sacrificing deeds shall fully appreciate their achievements, and the tongue of slander is silenced in

EXAGGERATIONS OF HISTORY. given by Josephus, into the following: "The total number of those who perished in the siege and capture of Jerusalem is estimated by Josephus at 1,100,000 persons; 97,000 were taken captives by the Romans. Of these, 700 of the finest and strongest were selected to grace the triumphal procession of Titus. The old and the weak, who could not be used, the Romans butchered in cold blood; those over seventeen years of age were part of them sent into the Egyptian, mines, part of them forced to appear in battle with wild beasts and be torn to pieces by them, or to fightens gladiators with one another to delight the eyes of the heathen populace. . In Caesarea Philippi alone, at the celebration of the birthday of Domitian, more than 2,500 Jews shed their blood in the arena. The males under seventeen years of age and the women were sold directly into slavery. Titus, with all his prisoners and all his booty, marched to Rome, year 71 A. D."

He who wrote Josephus was laboring to magnify the importance of the Jews. That people were never as numerous as their reputed historian alleged. They were limited to the range of the Libanus, also known as Lebanon mountains, from Dan on the North, to Beersheba on the south, 128 miles distant from each other. All the coast region to the foot of the mountains was occupied by the Phenecians. Their eastern bound ary, if beyond the Jordan, was limited by the desert. The claim that it extended to the Euphrates is simply false Excluding the barren, uncultivatable mountains and seas, and they had less than 3,000 miles of arable land, leaving a region but little larger than the state of Delaware, which in 1890 had a population of 168,493. It is very questionable if Palestine ever had a population equal to Delaware.

THE KANSAS CONFLICT—A VALU-ABLE BOOK.

The student of history who shall undertake to trace the close of African slavery in America, cannot do justice to the subject until be has made himself familiar with the prolonged contest between freedom and slavery in Kansas, commencing in the summer of 1854 and ending in 1860, followed in 1861 by the War of the Rebellion. Were we to direct to the most reliable and trusty source of information on the subject to gain an inside history of that contest, we should point to the "Kansas Conflict," a volume of upwards of 500 12mo. pages, written by the first Free State Governor of Kansas, Charles Robinson. who located at Lawrence, Kans., in July 1854, and was intimately connected with all the important events assoclated with that history down to his death in August, 1894.

The first edition of the Governor's book was long since exhausted. A new edition, just from the press, has found its way to our table. Familiar as we were with Kansas during her entire territorial period, and for several years after it became a state, we can assert with truth, no author has done such faithful justice to the subject as has Governor R. While he quoted largely from the writings of others, and from the pioneer press, it was in confirmation of his own statements. He who shall seek to know the true history of John Brown in Kansas, will not fail to consult this volume.

Mrs. Sara T. D. Robinson, Lawrence, Kansas, who has brought out this new edition-herself the author of "Kansas, Its Interior and Exterior Life," published in 1856, a work of standard merit, has fixed the price of this new ediion of her late husband's publication at \$1.25. Orders may be sent to her direct as above, or to this office, if more

A DISCOURAGED PREACHER. The Rev. U. M. Browder has resigned the pastorate of the Christian church at Macon, Mo., because, he said, he was tired of preaching "to an endless array of empty benches."

RE-LIVING BIRLE TIMES.

A writer in the Chicago Chronicle asliving ancient Bible times. In Chicago incidents and developments of presentday American civilization date not only them. Dr. W. P. Phelon, one of the being re-enacted in the United States.

"We are the ancient Atlanteans," says Dr. Phelon, "and we possess, in consequence, all of the progressiveness, independence and readiness of invention which characterized that people. race, which immediately preceded the Atlanteans. These people were neither so progressive nor of so fine a character the inferiors of the Atlanteans in every way, and resented the conquest and survival of the latter race by all means in their power."
"The Philippines and Cuba represent:

the older race from the great body of territory and power which the Atlanteans, in the natural course of national evolution, wrested from them. The Spanish people, have, all unconsciously, been guarding these islands, which really belong to America, something as a dog would guard a treasure until it was

or could be claimed by its original owner. They are no more aware of the real reasons for the poor development and hostility to American people and ideas than are the majority of our own citizens, but the true reasons for this condition of affairs are these which I have given, nevertheless. We are the reincarnated egos of the newer, or Atlantean, race, a race wonderful in its development along every line; they are the reincarnated egos of the older, poorer, dying-out race which preceded the Atlantis people. We shall increase tion" after having read twhile they decrease as naturally as The Progressive Thinker.

THE CREED OTTESTION.

The Progressive Thinker presents this sumes that modern "Americans are re- week a seasonable bill of fare, a sort of symposium from many writers, each A Philosopher's Statement there are people who believe that the giving his own thought independent of all others.

There is a wide diversity of views and back to biblical days, but far beyond opinions, honesty arrived at and tenaclously held, as was to be expected of Chicago men who study current events such an independent class of minds as in the light of reincurnation, occultistic those composing the great body of Spirand evolutionary theories, declares that itualists. They are, indeed, the mostin his opinion the Americans of to-day freethinking of all freethinkers. Freeare the reincarnated citizens of the dom of thought may be said to be one buried Atlantis supposed to lie beneath of their principal characteristics, and as the Atlantic Ocean, and that the life a rule their liberality in conceding to and development of that long-lost if others the equal freedom of thought ever real and actual republic are now they claim and exercise for themselves, is even greater, as a matter of concrete fact, than exists among those who designate themselves as Liberalists and Freethinkers.

The Progressive Thinker allows each and all the freedom of its rostrum, for The Spaniards, on the other hand, are the occasion. We have felt that it reincarnated remnants of a people, a would be well, as the general convention of the N. S. A., is about to meet in Washington, and as there has been much said and done in favor of formuas the dwellers in Atlantis. They were lating a statement of the things "most surely believed" by Spiritualists, that the convention should have an opportunity to observe and know the state of thought and feeling actually existing in the insignificant fragments retained by the great Spiritualist body, and not the mere one-side of certain ones who are actively engaged in pushing forward their own special convictions and judgment as to the one thing that must needs be done to benefit or save the cause of Spiritualism.

It will do no harm to know that the subject discussed is no one-sided affair in which all the wisdom, all the good judgment, and all the honesty and integrity, and all the rights of opinion, are found ranged on one side of the question.

We think we hazard little in saving the members of the convention will be the better prepared to think and act wisely and well on the "Creed Question" after having read this issue of

GLUBS! GLUBS!

Lewis Erickson, of West Superior, Wis., sends us a club of 12 subscribers. Each subscriber gets The Progressive Thinker one year, and a book that is worth, to any library, \$1.50. It is The Open Court has condensed the Jewish losses at the destruction of Jerusalem, in the year 70, under Titus, as Mr. Erickson had no trouble in so doing, and you will not, if you try. Ten subscribers and ten Art Magics, Ten Dollars, and the paper and Art this organism are concentrated in the brain, and from them and memory ema-Magic free to the one who gets up the club.

The names must all be sent at one time.

> death follows birth, or, light, darkness. And the exciting and interesting times in which we are now living, the events through which we are now passing, are but repetitions, re-enactments of the times and events which have been gone by so long that even the historians we mistakenly term 'ancient' knew nothing about them, or have neglected, forgotten, it may be, to chronicle their oc-

be formed for the study of this topic city. during the coming winter, it is said, and some printed literature may soon be brought out by the more enthusiastic students and teachers of the peculiar doctrines, with the object of spreading broadcast the ideas and theories which

are held of such great importance.
"The faith of the American nation in its own glorious and inevitable future will rest upon a surer and higher basis than the standpoint of mere self-glorification and aggressive independence, all too often held at present, when our theories are widely known and properly understood," is the chief reason most frequently advanced for the proposed propagandization of the principles outined above.

PRAYERS AND SANITATION "With the nation's thanks " said President McKinley, in his proclamation to the people, of July 6, "let there be mingled the nation's prayer, that our gallant sons may be shielded from harm alike on the battle-field and in the clash of fleets, and be spared the scourge of suffering and disease."

Following the very general response to that proclamation by clergy and people, American soldiery, brave, valorous and true, have suffered from disease as never before in the history of the Republic. If a prayer-answering God, either he was not approached in a proper manner, else he shut his ears in the emergency, and allowed disease to run riot with the boys in blue.

Had those prayers been withheld, and better sanitary methods employed, possibly thousands would have returned in full life to the homes and friends who are now wasted by disease, else are resting in unadorned graves in a distant land, or are reposing in the bottom of the sea.

FUN FOR BUDDHISTS.

Let not Adventists think they are having all the fun there is while believing in the speedy destruction of the earth. The Buddhists of Ceylon believe the world will end next year, and that the beginning will be ushered in by the submergence of their island. They hope to turn aside the anger of the gods, not by penitential prayers, fasts and tears, like Christians, but they trust in the efficacy of their acts of charity, and deeds of kindness to their fellows. Doubtless God will be reconciled in this way, and "Ceylon's isle" will escape destruction while Buddha will gain the glory.

COLONEL HOUGHTON.

A stanch and prominent man and ada's best known military officers, recently passed to spirit life, while in British Columbia. He was commanding officer of the Fifth Military District, in Montreal. Before coming to Montreal he sat in the Legislature of British Columbia. He filled various important public and official positions of trust and honor. He was an ardent and true worker in the interests of Spir-

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

A RIGHTEOUS ACT.

The Sultan of Turkey has issued an order prohibiting the immigration of Jews to Jerusalem. Every movement to colonize Palestine from abroad has been a failure, and with ruin to those engaged in the project. The country around Jerusalem is a barren, desolate waste, unfitted by nature for agricultural purposes, destitute of manufac-Several classes of occultists and evo- tures, her people subsisting on the lutionary students and societies are to spoils wrung from visitors to the holy

I DIAL EDIUS A RASE LKAUD.

Washington.

To the Editor:—The description of "The Vision of Washington," related by Anthony Sherman and published in your issue of September 10, bears upon its face evidence of its absolute un-truthfulness. Anthony Sherman, who is still living, and claims to be only ninety years of age, says he "had it from the General himself." General Washington died nearly ninety-nine years ago, and as a matter of fact, Anhony Sherman by claiming to have "had it from the General himself," uttered a deliberate falsehood. Within quite a recent period I have occasionally read the published statements of negresses who said they were domestics in General Washington's family, which were equally untrue; but their falsehoods were induced by the spirit of vanity that comes of ignorance, and are harm-less, for the truth of history has not been perverted thereby, nor the liars themselves, raised from that low and wretched condition for which they were not wholly responsible. But Anthony Sherman, as his description of the "vision" shows, is an educated man, who unfortunately, has not learned that the vice of lying ranks among the meanest of vices. Its meanness as well as its guilt, is increased by the circumstance of his intelligence, with whom there should be far less urgency of tempta tion, and a far clearer knowledge of duty, than with the assumed domestics in the family of General Washington. HENRY T. UTLEY.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage, If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

Noah Had Honey.

Dr. James K. Hosmer, while recently visiting Boston, had occasion to visit the new public library. As he went up Spiritualist, Col. Houghton, one of Can- the steps he met Edward Everett Hale, who asked the Doctor's errand. "To consult the archives," was the re-

"By the way, Hosmer," said Dr. Hale, "do you know where Noah kept his

bees? "No." answered Hosmer. "In the ark-hives," said the venerable preacher, as he passed out of ear-shot. -Ladies' Home Journal.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this ANOTHER CREED.

of Belief.

We know by observation, comparison ind reason that space can have no end, therefore it is infinite, and that matter fills all space. We know that its qualty, variety and properties are vastly beyond our comprehension, and really to us, infinite. We know that matter is continually changing, that every action, thought and deed is the consequent of change, and change is caused by the properties of matter previous, and there cannot be the first.

Matter may be divided into two classes, physical and ethereal, and these two classes include everything that exists, and they might be called friend. coarse and fine matter. We know that these two classes blend together in all formations. We know that ethereal of inventing some great machine or matter of some variety is interspersed gaining for themselves renown by in all physical matter and unites with it and forms individual compounds. We know that everything that exists, within our comprehension, commences by the union of two or more particles of matter, and by continual change grow up to what they are; man, animals, vegetation, minerals, and worlds, none are excepted. From these facts we aring belief:

We believe that man, like everything else, starts by the union of different particles of matter that has the prop erties to attract from matter around it such matter as will unite with it and produce a change; the consequent is mother compound, with other attractions and properties, which properties attract other matter from its environnents that unite, produce a change and another compound, and this growth continues until maturity.

At birth a perfect organization is formed with all the parts of that organism and a start for the next, and all this has been brought about by change influenced by the environments and properties of previous unions. To this organism (which we call the physical) pelong the five senses, and it has a per fect arrangement of nerves that pro duce all the action of that organism, so as to keep up the action of change and growth

At this time a new organism has commenced growing. It is the sensual or nervous organism, but not at all connected, only by sympathy, with the nervous arrangement of the physical organism. It has the brain for its center, and connects the brain with the five senses and the other parts of the phys ical organism, and controls the outside action of this organism, or what is not controlled by its own nervous arrange ment. This organism is stimulated by the action of the five senses and carries their action through its branches to its located, which consists of innumerable planes of ethereal matter which intersect the entire brain and what is brought to the brain charges some of these planes, where it remains perma-

nent.

The actions of the various parts of this organism are concentrated in the nate thought, reason, judgment, com-parison, knowledge and all that sort of doing, and the combination forms a union and commences another organism which we call mind, and as the parts of which it is composed is ethereal, the organism is ethereal also. To this new union belong the senses intuitive, or sense of knowledge and the arranging sense. The arranging sense brings the different parts into proximity so they act harmoniously. The intuitive sense knows of the action, properties and possibilities of the mind, and its environments, and dictates some of its move ments, but the mind acts mostly by the influence of the five senses and memory by habit, as it has not confidence in the intuitive. But when this sense is fully developed it knows all its surroundings and what the ethereal planes are grows up with the other senses; for I have known children at three years old to know and tell things that others did The Vision Said to Be From not know of. It is by this sense knowing what planes are charged with, that the wonderful things are done called psychometry, clairvoyance, description of others that the one had never seen or heard of, and the many things are done that appear so strange. We believe these organisms grow up

together, and though they intermingle so much, are entirely separate in their individuality; that after a time, when the first two have arrived at maturity. they soon begin to wane and gradually go down to death. But the mind continues to grow on and at the death of the other organisms is more advanced than ever before, and, taking every-thing in nature for evidence, it must continue to exist.

We believe the mind, like everything else, is made up by its attractions, enironments and change, and of such as t is made, such it will be when it leaves the other organisms, and such it will bewhen it enters its individual state of existence, and it carries with it its arranging sense and sense of knowledge which knows all the memory remembered, and it has the properties of attraction and repulsion according to its make-up, and it will be attracted when the same action that made it is going on. The sot will be attracted to the saloon, the banker to the bank, the selfish and avaricious to their kind, the highly educated and self-conceited and great theorist will be drawn to old associates for opinions. Laplace minds will be drawn to imaginary nebulae for new worlds, and the Darwinian student will be looking for the missing link. But those whose surroundings have them on to humanity and to desire that all may become wise and happy, noble and good, and all progress in knowledge and wisdom that brings people out of their ignorant and debased situation to know what is right and just, will be repelled from the bad of earth and attracted to their kind in the next sphere and with them seek to do good to all interchange their knowledge with each other, and all be happy and unite in learning the cause of the action of the universe, and seeking to progress in wisdom, goodness and happiness for all We believe in this state of progression

the mind will attract fine matter from the next sphere and it will unite with the fine matter of the mind and they will form a nucleus that will attract fine matter of both spheres, that will unite and cause a change that starts a new mind, continues to grow until it comes at maturity, then it throws off the old mind as the old mind did the physical body, and become an active mind in the next sphere, and with the old mind is left things that the first mind acquired while associated with the other organisms, such as sex and selfish love for any particular ones, and as they associate with higher minds, know more, think deeper, and progress

farther in wisdom and happiness. This studying, learning, and changing from one sphere to another, continues until all is known and all are happy in knowing all there is to know; then all will be alike and will not regret there is no more to learn. Progression will cease, minds will become like many drops of water on a level, all alike, and will unite in one great mass of knowledge, wisdom and love, and here will end our individual immortality. When we look around and see how

much there is to learn within our comprehension, and then consider the extent of the universe with its ever-varying action, we can in no way imagine an end to immortality. We believe the minds that are made up of bad associations will be attracted to those associations and hover about them until their individuality in that line is gone. then if there is enough left of good to attract fine matter and make a growth it will do so and progress like the others, only not nearly as fast, as their attraction will not be as great and their enjoyment not as much. There may be some with the bad that have a loved one that is good that may attract them to the better class and they become better. Lucky is the one that has such a

We believe that those who study the action of nature for the express purpose which much money can be made, and keep their discoveries secret and do all for the money there is in it, and not for the benefit of mankind in general, are not really of the progressive kind, that produce real knowledge and happiness. Others may be benefited by their study. yet not their interest. Their mind will hover around their inventions and profits, but with interest to benefit mankind, they will be with those that are benefiting by it and progressing. The highly educated and self-conceited that are teaching the people fables instead of facts, and those who have been following imaginary theories and trusting to opinions instead of facts, their minds will be hunting for these imaginary heavens and the substance of their wild

We believe the more we increase the happiness of others, the more we ac-

In consideration of the foregoing belief, we should adopt the following rule of action: We should seek to know what is

right, and try to do right. We should be just with the whole world.

We should seek knowledge of fact, and thus progress in wisdom, and impart the same to all around.

We should assist the indigent, not by selling all we have and giving to the poor, but by using our money and influence in procuring work for them that they may come up out of their miserable state of ignorance and dependency and be independent and know they are somebody.

We should refrain from all indul-

gences that are physically injurious or mentally debasing, cease to gratify the unnatural taste for anything not nutritious and beneficial, and shun excess in everything. Be always pleasant, social, kind and just, thus showing to others we are progressing in the right. DR. E. B. SOUTHWICK.

Sherman, Mich.

OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant, A story by Charles Dickens, given through the mediumship of the gifted Carlyle Petersilea, of Los Angeles. Cal., will prove instructive and interesting. It scintillates throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid erudition to the attractiveness of the paper by giving a series of articles.

We have made arrangements to have a series of lectures reported, as given through the remarkably gifted speaker, Mrs. Cora L. V. Richmond. They will prove a veritable feast. They will appear from time to time.

Everyone who subscribes for The Progressive Thinker, will receive until further orders the following lectures combined in one paper:

1. "Christmas, Christ and the Cross," by Moses Hull. It is exceedingly valuable. It is a mine of instructive information. The facts presented are worth to any thinker at least one dollar.

2. "The World's Parliament of Religion." An address by Mrs. Cora L. V. Richmond. This address gives the "Religious Aspect' of our cause; also the "Philosophical Aspect," and the "Phenomenal Aspect," followed by a "Resume of its Work and Influence." address should be read and re-read by every thoughtful Spiritualist.

"Trail of the Serpent-Landmarks of Roman Catholicism in History." By A. M. Griffen. No one on this earth today is better posted than Mr. Griffen in regard to the deen-scated corruption in the Catholic church. His views will not only interest you, but they will appall you with their showing of cruelty and perfidy. This article alone is well worth a year's subscription to the

4. "A Ritual—Spiritual Funeral Service," by Hudson and Emma Rood Tuttle. This is what its title implies, directions for conducting a funeral where it is impossible to secure a desirable person to officiate. The sentiments are pathetic, philosophical and eloquent reminders of the beauty of the change called death. It should be in every

family, ready for any emergency.
5. "Evolution and Revolution," an address by that master mind. Hon. A. B. French, of Clyde, Ohio. A most eloquent, thoughtful discourse, by one who is not excelled as an orator and profound thinker. It is a mine of valuable information.

Besides the above, there are other valuable and instructive articles. All combined this is the most remarkable paper ever issued from the Spiritualistic press. It will afford you mental food for reflection during the fall and winter months. It will be sent forth free to every yearly and trial subscriber. Not only will every yearly subscriber get the above paper when they send in their subscription, but by sending 20 cents in addition (which pays for postage and mailing) they will get Art Magic, a most valuable book. It is elegantly bound, nicely printed and is an ornament to any center table What we offer to every yearly sub-scriber to The Progressive Thinker who sends \$1.20: Fifty-two numbers of the paper: one paper containing the above attractions, invaluable to every reflective mind, and Art Magic, a single copy of which has been sold for \$25.

You who cannot send in one dollar for the paper, send 25 cents for a three months' subscription. Keep in touch with the great Spiritual movement.

IMPORTANT.

All persons desiring places upon the programme of the Annual Convention, please to report at once, announcing subject, etc.

All speakers and mediums who intend attending convention, are respectfully requested to notify secretary.

FRANCIS B. WOODBURY, 800 Penn. Ave., S. E., Washington, D.Q

BLIND TOM, THE GREATEST OF MUSICAL MEDIUMS A New Departure Demanded

An Interesting Account of a Very Remarkable Character.

THIS REMARKABLE MEDIUM, half past one, and supper at six. He STILL LIVES, AND HAS LOST goes to bed at a little after nine. He NONE OF HIS REMARKABLE has an attendant who looks after him POWERS - IMPRESSIVE INCI-DENTS IN CONNECTION WITH HIS LIFE.

To the Editor:-The following in regard to Blind Tom, from the Ladies' Home Journal, will be read with especial interest:

After the Johnstown flood a colored man who was one of the victims, was identified by a woman as Thomas Wiggins, and was buried as such. That the writer spent the day with Thomas



Wiggins a few weeks ago is proof that the inscription on the Pennsylvania tombstone is singularly incorrect. The name Thomas Wiggins means

nothing to the majority of readers. But Thomas Wiggins is "Blind Tom," a name familiar to hundreds of thousands in this country and abroad, who have heard the piano played by this won-derful negro. The impression that he is dead is a pretty general one. As a matter of fact, Blind Tom has never been ill a day in his life, and is now enjoying an existence more full of comforts and happiness than fall to the lot of most morials.

On the banks of the Shrewsbury River, in a domain of over two hundred acres of woodland, stands a picturesque two-and-a-half-story wooden house with a broad veranda. Here Blind Tom

The day the writer called the negro planist was expecting a tuner who could correct a faulty A in his concert grand. When I reached the house and pressed the annunciator button the door was flung open by blind Tom himself.
For a moment he stood there, a big,

burly fellow of nearly fifty, his black broadcloth trousers braced up high on his capacious girth, over a white outing with a narrow pink stripe. His head raised, his large durk eyes uplifted, he waited till I announced myself as a visitor who had an appointment with Mr. A. J. Lerche, his guardian. My voice told him I was not the tuner. With a childlike droop of disappoint-ment he shut the door in my face. He will always be a child, and his actions are sometimes saved from rudeness

only by his simplicity. Mr. Lerche soon appeared. He sugzested that it might have a pacifying influence if I would hear Tom's explanation of the plano's shortcomings, and promise to let the tuner know them, so that he would come promptly to remedy them. This I accordingly did.

"The A is wrong," said Tom, pressing his finger on the note; "and then this high A is a little out, too," sounding another, two or three octaves above the first. He put his finger on each note without any hesitation. He spoke in a rich, full voice and with much simple Very Brief, but inclusive and amount of energy and perseverance to taking from them their money, and that There was a respectfulness in his air and pose, however, which recalled the fact that he had been a slave

for nearly twenty years.

Then at Mr. Lerche's request he seated himself, and for the first time I heard Blind Tom play. It was indeed a wonderful exhibition. His hands are not at all "plano hands." In place of the slender, long-flugered hands, which one so often sees in great planists, Tom's hands are small and plump, with the thumbs and tapering fingers quite short. They seemed too small to do octaves effectively. Later it was proven that they were not so by any means. His technique is good. He executes runs with perfect case and fluency. Whether the composition is difficult or simple he sees no difference in it. He plays everything with the same absence

of effort. Tom's head and face are not wholly unattractive. He has often been described as a repulsive imbecile except during his moments at the piano. This is not so. His head is small but well great and notable day when the Lord shaped. His features are of a strong African type, with low forehead, large eyes, nose and mouth, and a general heaviness rather than weakness. His skin is not perfectly black. In his appearance and in his manner of speaking when addressed-and during the whole day he made no remark to any one actually present except when addressed-he shows intelligence and dignity, with quite a pride of his own at

times.
While playing he moves his body very little; his head is at an angle of forty-five degrees, the eyes upturned, the heavy lower lip pendulous, and there is a sense of utter absorption in music. He has an odd way of bringing this lower lip up and letting it fall at short intervals, as a fish works his mouth while breathing. He uses only one foot in pedalling-his rightand nearly always it was the loud pedal that he pressed. When the passage called for no pedal he stuck the front of his foot under the pedal. This was invariable. After finishing his piece he stood up and his right hand habitually

went up to his face. Tom played one of his own comcositions next, "something that the birds and wind told him." It was a simple, fresh, melodious thing, with a good dash of the sprightliness which colored people are so fond of in music.

Mr. Lerche. "That, sir, I composed when I was seven years of age," replied Tom with only a matter of time when the enthe same impressive gravity.

"Do you play anything of Rubin-stein's?" I inquired. "I play Rubinstein's melody in F," he which have fied, and forward in imagreplied, and then, as usual, began at ination through the thoughtful, bustling once to play it. His technique, expres-sion and correctness were perfect, but in nothing that he played was there evi-lenst—will have modified their creeds so lence of any interpretation of his own of the piece. But it was marvelous herein enunciated. The narrow concep-nough without that. One need not tion of the soul-sleepers, and the resurexaggerate the wonders of this simple rection of the material body at some regro's mastery of the plano. They are far-off judgment day, is doomed to pass miraculous enough in a weak-minded away, as did the ancient Egyptians in

man who knows theoretically nothing whose country the idea had birth. of his art. Tom never drinks, swears, nor shows vicious inclinations. He is scrunulously neat, and most regular and mepayen, has breakfast at nine, dinner at office.

at mealtime, as he has to have his meat cut for him. He finds his napkin and tucks that around his neck himself. He has a good appetite, although by no means is he a heavy eater. He is fond of fruit-watermelons preferred-likes

all kinds of pie except mince, and is very fond of sugar. He never drinks coffee. He is sensitive to cold. Sometimes when he feels a strong breeze blowing on him he will say: "Tom's in a draught. He may catch cold and die. Wouldn't that be terrible?" He has this artless fear of death, yet he has composed a funeral march for himself, in which there is one movement so cheer fully bright as to be almost pathetic. This march was played at the funeral

He has the habit of turning his eyes up when he plays, or when he walks about mumbling to himself. He likes to let the sunlight fall directly on his eyeballs. When he talks to himself he will repeat a word or phrase several times, either to emphasize it, or through pleasure in the sound, or else because ie is filling in time until some other idea shall come to his mind. For in stance, he went on in this way for some time as he strolled up and down with his rolling gait on the veranda: "Wag-ner. Yes. Wagner. Mr. Wagner. Richard Wagner. Wagner. Mr. Wagner is dead. Yes. He is dead. Dead. His last opera. Yes. His opera. His last opera was 'Parsifal.' 'Parsifal.'

of his master, John G. Bethune,

was killed in a railway accident in 1883.

His last opera." When I rose to go he shook hands and bade me good-by, and as the carriage bore me off I heard him again a us beloved plano, the unwearying solace of his life. The soft music from the reak-minded negro escaped through the shades of the room, and the breath of the honeysuckle was wafted in upon the blind child of nature as he sat there in the dim apartment alone, yet com-

The strongest impression I bore away was that of the sweet, contented life the poor, blind negro is leading. There was pathos in it. I had expected to find a wonder at the plane, and I did, for his untaught mastery of the instru-ment is marvellous and admits of no explanation. It is a gift of nature pure and simple. From the time when the Bethune family left the dinner table to ee who could be playing on the plane, and discovered the sightless pickaning of four years perched on the stool, his little hands plucking uncanny melody from the keyboard—from that time until now he has had an unwavering levotion to the instrument whose music

is his life. He has made fortunes, first for Col. Bethune, who bought his mother, Charty Wiggins, when the blind baby was "thrown in;" then for John S. Bethune, and lastly for the widow of John Bethune, who is now the wife of the lawyer, Albert J. Lerche, at whose residence I saw the wonderful negro.

Blind Tom has all that he wants. Of how few of us can as much be said? There is even dignity, pathos and sweetness about this big, fleshy negro, now in his forty-eighth year. His old mother is still alive, a withered, wrinkled 'mammy," eighty-five years old. The only estimate that can be put on

Blind Tom, he was a most remarkable medium.

LUCRETIUS. New York City.

A MODEL CREED.

Expressive.

The Spiritualist Creed, as enunciated by Hudson Tuttle, Esq., as given in the columns of The Progressive Thinker some time ago, over his own signature, meets my hearty approval. It is right to the point, without any waste vords. It designates the distinguishing characteristics of Spiritualism, without

incumbering the subject with surplus-sage or discordant elements. Creed-makers, like political platformouilders, are liable to lug in too much, oin too many issues, producing divis ion instead of union, weakness instead of strength. Better unite on essentials, and allow non-essentials to shift for themselves.

There are Christian Spiritualists and anti-Christian Spiritualists. There may be Spiritualists who want to punish the sinful eternally, for aught we know to the contrary; and possibly, there may be some who are still looking for "that shall appear in the clouds, and all the holy angels with him, and will announce: Time was, time is, but time shall be no longer." If so let them entertain their own views without molestation; for our bond of harmony, as Brother Tuttle well puts it, is:

1. Man is an immortal spirit; 2. Which passes out of the physical body at death, unchanged in its development and faculties;

3. And a spirit, under favorable con ditions, can communicate with those in mortal life.

On this platform all can stand. We must be tolerant of those who believe more. Some believe in the materialization of spirits; others reject this phenomenon in toto. Let us not contend over these matters, but allow each to be persuaded in his own mind.

these matters are subjects on which the wise may differ, or may vacillate, accepting to-day and rejecting

There are millions of Spiritualists still clinging to the churches, many believing in a God-man. They have seen enough to convince them that spirits can communicate with mortals under favorable conditions, but they are reluctant to go out from the church and incur its hate. It would be a pleasure to have these co-operate with us. We believe they would rejoice in their own "When did you compose that?" asked liberation from the mental slavery the church imposes on its members; but we will not insist on this, knowing it is

thralled mind will break away from its bondage. Looking back over the fifty years as to agree, substantially, with ours as

"Thomas Paine: Was He Junius?" eat, and most regular and me-in his habits. He rises at Burr. Price 15 cents. For sale at this

THE COMING CRISIS.

by Progressive Spiritualists.

The signs of the times as we see them looming up before our mental vision in connection with the great Spiritual movement commonly known by the name of Spiritualism, which to our mind means "The Science of Spirit," all point to an approaching crisis in its history, and as the National Conven tion soon to be held in Washington will be (or at least should be) a representative gathering of Spiritualists, we feel this crisis will be in evidence there and will demand the attention of all those fortunate enough to be present. We say "fortunate" because we feel it is a great benefit to our cause to have a National Convention and it must be a source of much pleasure to those able

to attend. But we feel there is a great deal of room for improvement; it is an injustice to all except a few eastern friends to hold all annual conventions in Washington, or even anywhere in the East. If the conventions are to be national in character, let them be made movable Every section of country should have a chance to attend, without having an unfair expense to meet. The progressive Western slope needs it once in a while, the sluggish South needs it very badly ies, the earnest Northern people sometin would like to take a turn, while the Middle States need its reviving influence as much as any. Give us a movable convention and we will soon have a stronger N. S. A.

Then we want another new departure -we want and must have a declaration of self-evident principles-we do not want a creed, no progressive individual wants a creed, but we want a declaration of principles, a platform of some kind to stand upon. The battle-cry of the aggressive and progressive members of our ranks is for strengthening our organizations, for honest, earnest, united effort against superstition and every form of error, social, moral, political or religious. The great question of the hour is, Shall we organize thoroughly, and adopt a declaration or platform of principles? or shall we remain a disorganized, scattered army, working at cross purposes without any specific ob test in view?

We want a national organization strong enough to see justice done to our workers. If a man or woman is devoting his or her time entirely to the work of lecturing on our grand and glorious philosophy, and furnishes the necessary conditions required by the Passenge Associations, we demand that their

rights are secured by the N. S. A. If laws are made by any state inimical to clairvoyants, magnetic healers, or any other purely spiritual employment, we demand that those laws shall be contested by the N. S. A., or better still, nipped in the bud and not allowed to become law.

We want a National Association that will secure to all honest workers, equal and exact justice before the law. When the workers all see they have this kind of an association, it will prosper.

We demand also that more missionary work shall be done in the West and South. We have plenty of efficient workers, but very few-employers. It is the duty of the N. S. A. to utilize resident workers in the different states at mass meetings, instead of bringing speakers long distances at an immense expense for railroad rates. The railroads are reaping the greatest benefit from our present system.

We need missionary work, but we can not afford to pay such large salarles. Plenty of good speakers in the United States are working for less than five dollars per week. Let them be utilized for missionary work in their own states and much good can be accomplished. We need organizers, but no speaker can afford to spend the requisite organize societies without a better guarantee than he can usually get from the local supporters. We need these organizers, sent out by the N. S. A., to

work up societies. These must be backed by N. S. A. funds. An organizer needs a declaration of principles to show what the organization is expected to work for.

If Spiritualism is as we have said be fore "The Science of Spirit," then everything which pertains to the welfare of the spirit, whether in a material or spiritual body, is necessarily a part of its work. The fact that spirit survives the separation from the body is the foundation stone upon which we must build our superstructure. The spirit ual philosophy and phenomena being grounded upon facts and demonstrable truths, solves for all time to come the question of a continued existence after death ((so-called). Here we have one

The manifestations of spirit power and presence having convinced us of the continuity of life, we feel justified in the belief that life is eternal.

declaration:

Second-Having found by investiga tion that spirits retain their individual ity, characteristics and propensities to a very large extent till they outgrow them, we find in the philosophy and phenomena of Spiritualism a wide field for the scientist and humanitarian in determining the origin of insanity, vice crime and morbid superstitions and we therefore advocate a closer investiga tion of these matters by all scientific bodies who are in search of truth as a duty incumbent upon them.

Third-Having found in our investi gations that all spirits exert an influence for good or ill, no matter whether occupying a material or spiritual body, and having learned also that as we leave this plane of life we enter upor the next, we consider it a crime against nature and our spiritual unfoldment as race, to send human beings into spirit life prematurely, and therefore we are opposed to war, capital punishment murder, suicide, infanticide, starvation from insufficient nourishment, from a lack of wholesome food or pure air or any causes which may tend to shorten

life on the earth-plane.

Fourth-Realizing that "prevention is better than cure," we as a body of pro-gressive people recommend the study of sexual science as an imperative necescity to a better understanding of the cause of many evils now afflicting society. The human body being the won-derful mechanism through which the 'creative life forces of the universe' are used for the propagation of the specles, it is the most important question of our time: How best to increase a healthy, harmonious race and decrease crime and vice? We further demand free press, so that a scientific and rational education along all lines pertaining to love, marriage and divorce may be acquired by the masses of the peo

Fifth-We advocate arbitration in the settlement of all disputes between nations or individuals.

Sixth-We declare ourselves in favor of individual liberty (provided we do not infringe on the rights of others). considering that each individual must work out his own salvation. But we stand opposed to all forms of mononolistic oppression, be it by a religious hi- cents to 20 cents.

erarchy, a commercial trust or a med-

ical monopoly.

With a declaration of self-evident principles similar to the above we would have something to work for, something to hope for, and we would be putting to a practical use the knowledge we have

gained from the spirit-world. Let us be up and doing, and not let the liberal churches which are spring-ing up all over the land, absorb all our best workers, take all our children under their protecting care, and gather in the crop which belongs to the spiritual workers who have suffered privation, persecution and social ostracism. The crisis is coming; let us meet it with a determined effort to organize, agitate

and educate the masses,
Rlair Neb. W. E. BONNEY.

LAKESIDE PARK CAMP. Southwestern Missouri Association.

The Southwest Missouri Spiritual Association opened their second annual meeting at this beautiful park under unpropitious circumstances, so far as weather was concerned, last Tuesday afternoon. They had made arrangements to open the Saturday before, but the tents were not ready until that afternoon, and that evening it set in to rain and kept it up steady until Monday afternoon, part of the time with as much force as I ever saw it rain.

Mr. W. J. Black, treasurer of the so-clety, made the welcome address, and was responded to by Mrs. Sara C. Scovell.. They had to give way in the pa-vilion to the Ladies' Methodist Missionary Society for the balance of the after noon. Wednesday they started in at 10 h, m., with conference, and lecture at 2:30 p. m., by Mrs. Isa Wilson Kayner, following with tests.

In the evening, Brother D. W. Hull gave a lecture and was followed with tests by Mrs. Josie Folsom. Her tests are nearly all given while her eyes are bandaged, and the friends are anxious at each session to get into the chair. The attendance was not very large until Sunday. There was a conference in the forenoon; lecture and tests in the afternoon by Mrs. Folsom, and in the even ing Mrs. Kayner gave the "fire test" for the benefit of the association, following with some very marked psychometric readings. There was one man who came to the meeting, and in gathering up articles he gave an article that chanced to be the first one read. She described the spirit form of a lady standing by him, and he did not seem to understand it, and with a sneer said he never had such a woman around him and of course the audience laughed. But she immediately left the platform and going directly to him she went back and took the statement up scriatim, and he acknowledged all she told him. In describing the spirit form again, he spoke out in meeting and said, 'Why, that was my mother!' Then the audience cheered, again! demonstrating the truth of the statement, 'he laughs best who laughs last." She then told him of a small box filled with trinkets that no one beside himself in the form knew that he had. She described some of them, and told him the end of the old trunk where they were placed under some clothing. She then described another spirit by his side and told of his raising the head of the corpse and cutting off two long ringlets, and pointed to the place from which they were cut. He then asked for the color of the hair, and she said it was a dolden chestnut when he cried out, 'My God! that was my first wife!' She gave him a few other tests, and he then went home convinced of the truth of spirit return, and preaching it to his friends in his own place. We have since learned that he was a member of the Baptist church, and had never been in any kind of a

Spiritualist meeting before, and came to this one to break it up, as he knew that we were all fakes and humbugs, and that we were deceiving the people and he would be doing the Lord a service I he could break up our meeting and drive_us away. When he met one, like the one of ola, who could 'tell him all he ever did,' and so perfectly described his loved ones, the tears trickled down his cheeks, and now his desire is to help the good work along, instead of trying to disturb. And so, by clear and

truthful giving of the spirit message, has good been done. The fire test was one of the most suc cessful yet given, and to-day in a sitting with Mr. Wella Anderson, the aged spirit artist, we were pleasantly surprised with a portrait of Ashka, the Chaldean, who so ably proves the power of spirit understanding the laws of nature as to successfully handle fire without harm to anything that he may handle, even to the flesh of mortal be ings. It is a beautiful piece of work done with an ordinary lead pencil in about fourteen minutes. He certainly is a remarkable instrument in the hand

years, with white hair, and is now liv ing at Carthage, Mo. .. Thursday we have to yield the ground to the colored people, who are going to celebrate their emancipation day, and the campers will rest from spiritual labor and watch the festivities, even if

of the spirit world. He is well along in

they do not participate in them. The camp association will hold their nnual election to-morrow, and they are hoping to elect some active, energetic Spiritualist that will be able to conduct the affairs of the association to a grand success this coming year. If weather continues against them there will be very little money in the treasury at the close of the camp next Monday night, and the incoming officers will have some work to do to overcome conditions and put it where it belongs as a

spiritual organization.

After the close of camp we may stay in this vicinity for a few days, as there is some talk of being able to do some good work in Joplin and Carthage, Mo. and Galena, Kansas. T. D. KAYNER.

GRANDMOTHER'S HANDS.

Crippled and bent and marked with toil, Grandmother's hands are busy all day; They sew on the buttons and patch up

the holes, They take up the toys and put them away. They smooth the pillow for Johnnie's

head; They find a cure for his every pain: They cover his kite and mend his sled, And they tie the string to his railroad

train.

They find the sweets that make him glad: They sprinkle with sunshine all of his cares; They spank him, too, when Johnnie is

Then dry again his bitter tears. in years to come, when Johnnie's feet Tread cheerless paths of other lands. Deep in his manly heart he'll bless

Both spanks and gifts of those dear

-Atlanta Journal. old hands. God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 A NEGATIVE CREED.

Shall We Have a Creed? Is Considered.

The question of the necessity of adopting some kind of a creed is still agitating the minds of Spiritualists. It seems almost impossible for many to leave the church without taking away with them something exclusively and peculiarly orthodox, to be introduced nto the warp and woof of the new garment they propose to wear. This is all right so long as it refers to the good and true. But the creed of Christendom constitutes the very weakest part of Christianity, and should by no means be imitated by Spiritualism or Spirit-

In order to arrive at a true diagnosis of the character of a case under his professional care, the physician is often obliged to make use of the process of exclusion, or to determine what the case is not, until he arrives at the positive conclusion of what it is,

Now, it seems to me that this creed question can be treated similarly. Instead of proclaiming to the world what we do believe, let us make bold to announce that which we do not believe as hitherto taught by the orthodox pulpit. Let us formulate that which we do not believe, and then that which we do believe will manifest itself by natural inference. In short, "Truth" may be stated as the creed of Spiritualism. As stated by Miss Abby Judson: Whatever is true is rational. The negative creed of the Spiritualist,

or that which he does not believe, might be formulated as follows: I do not believe in the doctrine of

eternal punishment, nor in that of a fixed state after death. I do not believe that Christians possess an exclusively divine revelation, or

that their Scriptures are perfect, complete, infallible I do not believe in the dogma of the resurrection of the dead or of the physical, natural body.

I do not believe that Jesus Christ was

God or Deity.

I do not believe in the doctrine of the vicarious atonement.

I do not believe the Bible story of the fall of man. I do not believe in the doctrine of

special creation.

I do not believe in a complete, local, exclusive, or infallible revelation. I do not believe what my reason re-

I do not believe that Judas hung himself before or after he fell headlong and lisemboweled himself. I do not believe that God Almighty ever "walked," "talked," had "bodily

form," "wrestled with one patriarch," 'ate yeal and cakes with another." got "angry," "jealous," commanded cruelty and exhibited almost every passion and mperfection of man. I do not believe that infinite wisdom could make a mistake that would lead bim to "repent that he had made man."

I do not believe that a snake ever talked to Eve, or that Jonah swallowed the whale. I do not believe that the great fact in nature called "death," is the result of sin, or the expression of God's ven-

geance upon man for Adam and Eve's

disobedience. I do not believe there is the least atom of ordinary common sense in the whole story of the "Fall of Man."

I do not believe that one-fourth of the ministers and priests of America belleve what they preach.

I do not believe that the sun stood still at the command of Joshua, or that

a star directed the wise men of the

East to their destination. I do not believe that Samson killed so many people in one day with the jawbone of an ass.

I do not believe that Balaam's ass But I might go on indefinitely telling

what Spiritualists do not believe, that Christians do believe or profess to believe. But what's the use? Who are "cranks?" H. V. SWERINGEN

Reciprocity.

The Progressive Thinker grows in interst with seekers for truth and light. The able writers with their various views is provocative of thought, the master-key of mental wonders, motor power, and producer. Although there is gain of mind with a diversity of thought and expression, yet discord strife and division is not a desirable condition. For many years Spiritualists claimed to be lovers of harmony in union with friends for right and truth,

both in the earthly body and out.

The contention over a "creed" and "God idea" need not be a "stumbling block" of offence. When it is true everybody has a creed, even an "Agnos-tic," who disclaims "knowing anything" has to believe, or credit others statements.

Now it is a question if there's more than one person of each ten thousand Spiritualists who desire a "creed," of another's making—to be tethered as a calf, dog or horse, "thus far shalt thou go, and no further." But desiring to not offend even one person who may desire a creed, or who asks us, "What are Spiritualists agreed in?" An intelligent and correct answer may be for the present: First-"Freedom. To prove all things, hold to the good or right. To know the truth, which makes free. Education by education, progres sion, toleration, justice and unity with all friends in or out of earth body. In regard to the God query, why attempt to define, to limit the Infinite infinity, indefinible not circumscribed," except as "God is spirit," or "All are parts of one stupendous whole, whose body Nature is, and God the soul?"

For the accommodation of those people who desire a "short creed," would refer them to the answer of one of Nature's noblemen, the honest phil-osopher, "Confucius." A favorite disciple asked, "Is there not one word which may serve as a rule to practice for all one's life?" Confucius answered 'Is not reciprocity such a word? Meaning—"Equal rights mutually granted and enjoyed"—The Golden Rule." J. B. CRADDOCK.

Wedding Bells.

Married, September 11, at the home of the bride, 2218 Western avenue, Se attle, Washington, Mr. G. B. Berglund of Everett, Wash., to Miss Amanda Grant, of Seattle, by the writer. It was one of the most pleasant occasions in my life history to assist in the union by marriage, of so true and finely adapted lives, such refined and truly spiritual souls as the above. The loving band of friends did all in their power to make the occasion one long to be remembered Edmonds, Wash. P. C. MILLS.

"After Her Death. The Story of a Summer." By Lilian 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.

A Monopolistic Fiasco.

About the middle of last July the at torney for the Illinois State Board of Health, Mr. Barnes, acting under or ders from the secretary of the board Dr. J. A. Egan, started 23 suits against Chicago physicians of the physio-medical school, most of whom are professors in or graduates of the Independent Med ical College, and all members of the

People's Medical Liberty League. At a regular meeting of the League, held on the evening of the 10th of this month in the lecture hall of I. M. C. the chief attorney for the People's Medical Liberty League, Mr. Wm. T. Blair, reported that 20 of these suits have been dismissed at the cost of the prosecution. Two have been continued or motion of the attorney for the prosecution, and would probably be dismissed in the same way, and one man, Dr. J G. Haley, had been found guilty of cur ing two natients who had been given up as incurable by regular doctors wh hold licenses from the State Board of Health, and fined \$100 with the alternative of going to jail or paying the fine and costs.

Dr. Haley did not take either horn of the dilemma, but under advice of the attorney, Mr. Blair, and the financial backing of the League, he took an appeal to the Superior court of Cook coun ty where the case is still pending. It is the intention of the League to make this a test case, and it is the opinion of other able lawyers beside Mr. Blair that if the Board should not dismiss the case, but permits it to be tried, the medical practice act will be declared unconstitutional and void. The results so far, of the efforts of the State medical trust to enrich themselves at the expense of the physicians who are not in the trust, and crush medical freedom in Chicago, have not been successful, nor is the outlook for the future very hopeful for them, indeed the State Board ring has found in the People's Medical Liberty League a foe worthy of its steel.

Since the above was handed to the printer another case has been dismissed, so there now remains but one case on the docket.—Medical Liberty

Excellent Test.

To the Editor:-The following may prove as interesting to your readers as t is to the narrator. It is well known in Spiritualistic circles here that my wife, although not a professional medium, is at times clairvoyant and clairaudient, and has given some remark-

On last Sunday evening as you have no doubt learned from the secular press Consul General Chevalier M. de Proskowetz von Proskow, while on his way from Chicago to Bridgeport, Conn., was killed in Fort Wayne. The dining-car as is the custom on the Pennsylvania road. was detached at this place, and the train was backing it for the side track. Consul Proskowetz, who had been walking to and fro from one car to the other for exercise, did not notice the detachment of the rear car and fell to the track, the wheels of one truck passing over his body before he was extricated. Strange to say, he was perfectly conscious, not considering himself fatally hurt, although almost literally ground to pieces. He was taken to the St, Joseph hospital in this city, where he died in about an hour after the accident.

On Tuesday evning Mr. L. O. Hull called at my house and handing my wife something wrapped in a small paper, asked her to see if she could see or hear anything concerning it. It was but an instant almost when she said: "This makes me feel terribly. I feel as if I was all crushed to pieces under wheels. I must be under the cars. I never experienced such a horrible feel-

"That will do," said Mr. Hull, "I don't wish to prolong that feeling of distress any longer for you; now open the pa-The paper was unwrapped, when simply a button was disclosed, but that button was found at the site of the accident and had on it the name of the Vienna, the home of Consul General Chevalier M. de Proskowetz von Proskow. These are the simple facts in the case whatever their interpretation H. V. SWERINGEN.

CERTIFICATE RATES

To the Convention of the National Spiritualists' Ass'n.

Certificate rates have been granted up to date as follows:
New England Passenger Association -For Maine, New Hampshire, Ver-

Trunk Line Association-For New York, Pennsylvania, New Jersey, Delaware, West Virginia and Maryland. Central Passenger Association-Ohio, Indiana, Michigan, Illinois, Canada at Toronto, Hamilton, etc.

mont, Rhode Island and Connecticut.

Southeastern Passenger Association£ Virginia, Kentucky Tennessee, North and South Carolina, Georgia, Alabama, Mississippi, Florida. Rates have also been secured over the

Chesapeake and Ohio, and the Chicago, Rock Island and Pacific roads Watch this paper for other announcements.

Certificates are not kept at all the sta-

tions in this great territory, but they can be procured at stations in nearly all large towns and cities. Certificate tickets can be secured three and sometimes four days before convention opens. No reduced rate can be secured for

they secure a certificate ticket when leaving the section of the country in which they live. All certificate tickets should be denosited with the secretary, Francis B. Woodbury, by the delegates on their

any delegates for return trip unless

arrival in Washington. Tickets will be good to return on Oct. 20 and for four days thereafter. Persons desiring to secure certificate tickets should call on station agent at least fifteen minutes before trains are advertised to leave. Head quarters in Washington will be at the celebrated Ebbitt This noted hotel is situated within five minutes' walk of the White

er points of great interest.

Every delegate should arrange to spend at least one half-day in the Congressional Library. The last day of the convention will be devoted to the

House, Treasury Department, and oth-

young people in Spiritualism.

The Young People's Union and Children's Progressive Lyceum will have charge of the exercises. I. C. I. Evans. president, and J. B. Hatch, Jr., conductor, will show some interesting developments in their departments of work. FRANCIS B. WOODBURY, Secretary.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof, Lockwood is recognized as one of the ablest lecturers on the spiritual ros-trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For mie at this office. Price 25 cents.

Boys & Girls

KEEP IN TOUCH.

Keep in touch with the great spiritual novement. You can do so by reading The Progressive Thinker each week, The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magle is splendldly gotten up, is elegantly bound in cloth and nicely, printed on fine book paper, and will prove a valuable acquisition to your li-

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CLUBS! CLUBS!

In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber-a valuable book which is of itself, as prices go, worth \$1.50, eaying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

A GREAT SUCCESS.

THE MEETING HELD BY THE STATE ASSOCIATION AT DE-KALB, ILL.

The DeKalb Evening Chronicle has the following in regard to the meeting held by the State Association of Spirit-

ualists: The State Spiritual Association held meetings here Saturday afternoon and evening and all day Sunday, closing with last night's meeting. Many Spiritualists from the surrounding country attended and the following state officers

Dr. George B. Warne, president Chicago. Col. James Freeman, vice-president,

Bloomington. Orrin Merritt, trustee, Genoa

Hiram Eddy, trustee, DeKalb. While there is not a large Spiritualist following at this place, their meetings held in Chronicle Hall drew larg crowds, many of them being attracted

merely from curiosity.
Mrs. Gay, Mrs. Cooley, and Mrs. Warne, speakers and mediums, were present and took important parts in the program. Their tests were in nearly all cases correct and to the astonish ment of many unbelievers, the spirit of departed loved ones were so truthfully described that little room for doub

was left. The State meeting was the second held this summer, the previous one being at Bloomington. The society expects to hold them more frequently as cold weather comes on, and their object in all is to convert others to their belief.

Texas Camp-Meeting.

A twelve days' camp-meeting at Oak Cliff Park, near Dallas, Texas, closed September 21. This was the fourth annual camp of Texas, and with the personal exertion and management of Messrs. David G. Hinckley and W. Lenox Fox was a success. The following speakers and mediums were present and assisted in making each day a treat: -Mr. John W. Ring, Galveston; Mr. R. H. Kneeshaw, El Paso: Mrs Carrie M. Hinsdale, Commanche; Allen F. Brown, San Antonio; Miss Ellen T. Thomas, Dalias; Dr. Louis Schlesinger, Los Angeles, Cal,; Mrs. C. J. Myers, San Francisco, Cal.; Mrs. Tripp, of Chicago, and Mrs. E. Thedford, of Fort Worth. Each one in their respective phase added to the interest of the camp. During the camp a permanent campmeeting association was organized: Mr. David G. Hinckley, president; Mr. W. Lenox Fox, of Oak Oliff, secretary; Mr. Justin Cook, Mrs. Fannie Brown

and Mrs. Jennie Hurlburt, trustees. The last three days the annual delegate convention of the Texas State National Spiritualist Association was held. The officers for the year to come are: Mr. Tom Keats, president; Mrs. Mary. A. W. Wilson, vice-president; Mr. John W. Ring, 2011 Avenue N½, Galveston, secretary; Mr. J. H. Peters, treasurer, and Mr. George Lang, Miss Ellen T. Thomas, M. R. H. Kneeshaw, Allen F. Brown and David G. Hickley, trustees.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments)." E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

COR.

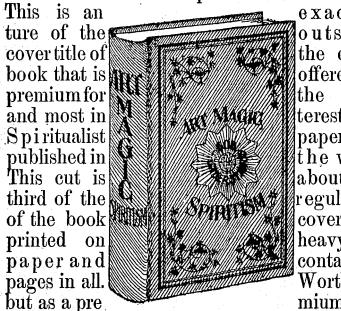
"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale

Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

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ture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the printed on paperand pages in all. but as a pre



exact picoutside or the elegant offered as a the largest teresting of ments at gheny, Pa. papers now spiritual Union have held their meet-Ithe world. about one- attendance has been good at all meetings. We have been aided by many regular size cover. It is ent. We have purchased camp chairs, and hope before another season to be heavy book contains 378 Worth \$2.00 mium it will

be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

.. GENERAL SURVEY ..

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set, up on a Linotype machine that must make speed equal to about four compositors. at means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

J. M. White writes: "My address until October 1, will be 519 Pearl street, Joplin, Mo., in care of C. S. Tisdale. In names signed in full. This is new to addition to my regular test work, I have me and gives me much joy to communication to my regular test work, I have recently developed the fire test, and nicate with departed friends. I see would like to make dates with societies them around me when I sit for develop-this winter for giving it, as well as lectures and parlor seauces."

D. C., writes from Washington, D. C. "John Slater, the celebrated psychic, is conducting a spiritual revival in Washington. Although the weather has been very warm, his meetings have been largely attended, and his excellent work appreciated. Washington people insist that he shall remain for some days

The Goohis Social Union, of Chicago some twenty-five in number, a spiritual organization, met at the residence of Mr. and Mrs. T. A. Brookins, in honor of Mrs. Brookins' birthday, last week, Wednesday, September 7. The Spiritualists of Wheaton were present, making a large gathering. After a bountiful dinner, which all did justice to, the friends, spent the remainder of the time in songs and speeches. The ladies left on the five o'clock train, with a merry wish for many returns of this most happy day. A jollier lot of people would be hard to find, and the Spiritual fraternity of Wheaton hope they with many others will soon repeat their visit. -The Wheaton Illinoian

Societies wishing F. Corden White as lecturer and test medium, can address dress all communications to the secrehim at 283 Seventh street, Buffalo,

Dr. C. H. Figuers writes: "Friday morning I went down to Lake Brady, the beautiful. Words are inadequate to paint the beauties of that chosen home of Spiritualism. In spite of all rumors to the contrary, Lake Brady cities in the province, of which there is will remain in the hands of Spiritualists a goodly number. The cause of our siwho love our beautiful philosophy not less than life and liberty. That business is meant is evidenced when I say that the following true men and women were elected to serve as directors for 1899: Messrs A. Butler, A Kellogg, C. Wilkerson, N. Merrell, A. K. Skeels and Mesdames Nancy Clark, C. C. Bacon, M. Mower, Lena Dieboldt. The election of president, vice-president and secretary and treasurer will occur later fall we would have a visit from Geo. P. With such material to select from Colby. I see by a late number of your it will be an easy matter to have good officers who will rule wisely and well. Long may our snow-white banner of love float in the breeze at Lake Brady

the beautiful." The Wheaton Illinoian saxs: "Mr. G. H. Brooks, who has just returned from are making quite a sensation amongst the Spiritualists in this city, as well as Lily Dale, N. Y., where he served as chairman-for one of the largest Spirit ual camps in the country, held a parlor non-Spiritualists. A lady friend meeting at his residence last Sunday afternoon at 3 o'clock. There was a goodly number present, and another meeting will be held at his residence on President street next Sunday at the same hour. Any person desirous of meeting with the friends at that hour, is most cordially invited."

J. S. Weigelmesser writes: "I received 'Art Magic with my Progressive Thinker, and am real pleased with the book.

I take a lot of comfort in reading your evidence in a phenomenal way; but rather spiritual uplifting, growth of the

Brother Scott writes from Weir City Kans.: "Mrs. Vestal visited our city for only three days, holding three seances, but during her short stay here she created more comment than a Wild made, and know full well our spirit West show. Some of the colored popu- friends guide and help us along the lation visited her seances, and when they found that their departed friends could talk to them through the trumpet, were overjoyed and gave vent to S. S. Rockhill: "Whenever we have a their feelings in old-time camp-meeting | really good thing we desire to pass it

time and place each Sunday evening Services will be conducted by Mr. Carl A. Wickland and wife, assisted by other speakers and mediums." ,(Mrs. C. H. Horine writes: "Mrs. Georgia Gladys Cooley, after a most interesting camp season, will resume her pastoral duties at 77 Thirty-first street for the First South Side Spiritual Society, Sunday, October 2. Services at 2:30 and 7:30 p. m. We welcome our returning pastor with success for the

shouts, which were answered by their

W. J. Erwood writes from Carberry

Manitoba, Canada.: "As you probably

know our philosophy does not flourish

here, but I think the harvest will soon

be ready for the reapers. I met a gen-

tleman a short time ago, to whom I

was impelled by the guides, to disclose

what I had discerned about him. After having conversed with him a few

moments, he exclaimed: 'If you tell me any more I will think you are a devil.'

would like to hear from any societies

wishing a speaker or test medium after the first of January, 1899. Will soon be

on my way to Chicago and would like

to stop in St. Paul, Minn., and intermediate cities. I can be addressed

for a few weeks at 195 Water street,

W. W. Wheeland writes from Edgar,

Neb.: "The Progressive Thinker is an

instructor in mediumship as well as other truths. I have gained much

knowledge from its columns. Every

Spiritualist and seeker of truth should read it. We have a family circle and

are getting along nicely. I have given

some very convincing tests. A few evenings ago I was impressed to get

pencil and paper; did so, and was con-

trolled to write, and received several messages from departed friends, with

opment, that I may do good to my fel

lowmen and better prepare myself for

The Sunlight Center Band will com

mence its meetings September 29, at 8

p. m., at No. 1 South Hoyne avenue. All members are requested to attend.

Inquiry is made from Harrisonville,

Mo., in reference to one N. G. Buckley,

who is traveling around "exposing

Spiritualism. We know nothing in ref

erence to him. These "exposers" will

find a profitable field just so long as

Spiritualists will patronize them. Keep

away from them, and these enemies of

D. L. Haines and four others of

Franklin, Neb., endorse J. Madison

Allen as "among the very foremost

representatives of Spiritualism-as a

musician, speaker and psychometrist.'

The second annual conference con-

venes at Dallas, Texas, October 8 to 16,

1898, at the First Spiritualist church.

There will be a large number of speak-

ers and mediums present, and all pub-

lic work will be free. Board and lodg-

ing can be engaged in advance. Ad-

tary, Rev. R. C. Travers, Dallas, Tex.

James Denny writes from Victoria. B.

C.: Here in Victoria we have a free and

incorporated society of many years'

standing. Not only in this city do we

have a society and many co-religion-ists, but the same may be said of other

lence is, our not being visited by any

medium from the outside; true it is that

we have good mediums amongst us

who kindly give their services. In by-

gone years we have had visits from

quite a number of good mediums, such

as George P. Colby, Charles Dawbarn,

Mrs. Mayo Steers and several others.

By the way, a few months ago, the con-

trols of one medium told us that this

paper that you had a visit from him

and that he was on his way to this

coast. Mr. Colby has a great many

friends here who will be glad to meet

him again. At present and for five or

six weeks we have had the Brockway

family, who, by their wonderful tests

mine in this city had an excellent test

from them by slate-writing. She took

she held them in her hand she had a

message from her father. On one slate

she got a scroll with a beautiful red

rose drawn on it, between the slates.

Several others of my acquaintance had

Mrs. Grimes writes from Nunda, Ill.:

"We have a little band here, scarcely a

half-dozen, yet we are working for the

best in Spiritualism; not anxious for

soul, and we are advancing rapidly.

Our work has scarcely begun, yet we

note with eagerness the rapid progress

The Alliance (Ohio) Review has the

following over the signature of Mrs.

excellent tests."

two slates firmly bound together. While

Sarah E. Bromwell, president.

our cause will soon starve.

Winnipeg, Manitoba."

the life to come.

friends through the trumpet.'

Lectures, poems, and messages with Will C. Hodge has returned from a visit with Wisconsin friends, and is located at 98 Ogden avenue. He is open

coming year. All are cordially invited.

Ohurch Sunday morning and eyening. She has never before spoken for our

church society but is the pastor of the First Spiritual Society of Port Huron.

ever led and companioned by minis-

tering spirits, as it is written, 'He shall

give his angels charge concerning thee.'

How gladly would we secure her con-

tinued ministrations were it nossible.

but she will be with us over another

Sunday at least, and will also give a

Mrs. M. J. Crilly, platform test me-

Secretary writes: "The Lake View

ings during the summer months in a

grove near Irving Park Boulevard. The

mediums of different phases, which contributed to the pleasure of all pres-

still better equipped to enjoy these outdoor meetings. Next Sunday (the 26th) will be the last meeting held in the grove, as we have rented Wells Hall, No. 1629 North Clark street, corner of

Fletcher street, where members and

friends will be glad to receive all who will come. Services begin at 7:45 p. m.

October 2, and thereafter at the same

dium, can be addressed for engage-ments at 24 Balkam street, Alle-

benefit for our church."

for engagements in any locality and on reasonable terms. Will attend funerals. Dr. D. Winegarden, formerly of Grand Rapids, Mich., may now be addressed at Pierce, Mobile county, Ala.

Mrs. Hamilton Gill, trance test medium, has now returned to her residence, 11 Bishop Court, where she will be pleased to see her friends. Mrs. Gill enjoyed her visit to Chesterfield camp, meeting, there many old friends who knew her in the earlier days of her mediumship. The usual circle will be held every Thursday at 8 p. m. Dr. C. C. Henderson has arrived from

the East, and will be found at his old address, 496 Milwaukee avenue.

J. Madison Allen writes: "Among the vorkers at the late camp at Franklin, Neb. was Mrs. Clara Ferris, of Omaha. who has achieved a wide reputation as a demonstrator of the fact of spirit return. Her rostrum work in the line of test readings was most excellent. One day this lady was summoned to the bedside of a three-months-old child, who had been given up by the physician to die. She and her husband formed a circle with the child, its parents, and the doctor. In silent invocation to the higher powers the desire for restoration to health went forth. Presently the patient ceased to gasp for breath, and soon recovered. The parents were both overjoyed and astounded, and in the fullness of their hearts could not find words to adequately express their gratitude."

Mrs. India Hill, inspirational speaker, is now open for engagements in any locallty where there is work to do to promote the truths of Spiritualism. Terms reasonable. She will answer calls for funerals. Address her at 1205 North | however, that he had not come to me Church street, Decatur, Ill.

D. A. Richardson writes: "The Spiritualists of Paulding and Paine, Ohio, held their first reunion September 18, with a good day and a big crowd; fully 3,000 people were on the ground. We were entertained by ood music and such speakers as Fred Dunakin and Nellie Bryan, of Cleveland. They are good sneakers.

Mrs. Ida P. A. Whitlock has a few open dates which she would like to fill. Societies desiring her services may address her at 27 Atlantic avenue, Provi

dence, R. I. C. S. Tisdale writes: "The second an nual election of officers for the Southwest Missouri Spiritualists' Association was held at camp, on September 21, and the following officers elected for the coming year: President, B. G. Sweet, Empire, Kan.; vice-president, Capt. S. C. Mills, Monet, Mo.; treasurer, Mrs. E. J. Stiles, Joplin, Mo.; secretary Mrs. E. J. Wallace, Joplin, Mo.; cor responding secretary, C. S. Tisdale, D_1 M., Joplin, Mo. The above named officers, together with Mrs. Jossie Folsom of Springfield, and J. B. Davis of Webb City, Mo., compose the executive board. An effort will be made to secure better grounds for another year, and several bad features shall be removed. A cordial invitation is given to all Spirtualists of the State to become mem bers of this association, which is **slowly** gaining ground and doing a much

Local Societies Attention! The officers and members of all local societies, especially those connected with the National Association, should take pride in seeing to it that businesslike reports of the progress of their associations are sent in to the October National Convention in Washington. Hitherto less than one-third of all cieties connected with the National body have responded to the request to make these reports. It is a pitiable confession of weakness, and every Spiritualist should interest himself in this matter. By so doing terse business-like reports of the progress and standing of these respective local societies can be published to the world. Let every society endeavor to send in the hest possible report. Now is the time to act. Let every society speak.

HARRISON D. BARRETT,

President National Spiritualists' Ass'n "From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price

15 cents. "The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

around, that all our friends may enjoy From Borderland, London, It with us. This was our feeling upon the advent of that winsome little lady, Mrs. Anna L. Robinson, of Port Huron, Mich., who so satisfactorily ministered to the audience at the Independent

COLONEL OLCOTT AND THE MA-

HATMAS. Colonel Olcottis one of the few persons whose faith in the Mahatmas is founded upon sight. He has seen them, and talked with them, not once but many times, and, in his "Old Diary Leaves," which is published in the Theosophist, he givés us a record of his personal experiences in dealing with these august beings.

THE MAHATMA AT LAHORE.

In the July number he gives a description of one of the Mahatmas, whom he describes as a master who came into his tent and woke him up, making him believe at first that his life was threatened by an assassin. He was speedily undeceived, especially when his illustrious visitor precipitated in his hand a letter which predicted the death of two of his opponents, who were then most active, and gave him much good counsel besides.

Colonel Olcott says: "The whole time of the interview could not have been longer than ten minutes. The touch of his hand drew me out of the depths of the oblivion of dreamless sleep. I had had a fatiguing day, the tent was very cold, heated only by some embers in a great earthen pot and I had covered myself to the ears in the bed-clothes. I am touched, I wake with a start, I clutch the arms of my visitor, possibly my would-be assassing THE SWEET, KIND VOICE BREAKS the last stupor of slumber; he is there, standing beside my bed, his face aglow with a smile; I see it in the chiaroscuro of the back-light. Then the magical creature of the silk-enwrapped letter in my hand, a few words, a farewell salute, he walks past the lamp on the box his noble form lingers an instant in the tent-door, he gives a last friendly glance at me, and is gone. It is not much as to time, but its memory will last my life through.'

SECOND VISIT.

This interview took place at Lahore, while he was traveling with Mr. Brown and Damodar, on the way to visit the Maharajah of Kashmir. But this was not the only experience which he was destined to have at Lahore that November. On the night of the 20th, as Colonel Olcott and his two friends were sitting in chairs at the back of the tent, at ten o'clock, the Master came again. but he was preceded on this occasion by a disciple:

"After some waiting we heard and saw a tall Hindu approaching from the side of the open plain. He came to within a few yards of us and beckoned Damodar to come to him, which he did. He told him that the Master would appear within a few minutes, and that he had some business with Damodar. it was a pupil of Master K. H. Presently we saw the latter coming from the same direction, pass his pupil—who had withdrawn to a little distance—and stop in front of our group, now standing and saluting in the Indian fashion. some yards away. Brown and I kept our places, and Damodar went and conversed for a few, minutes with the reacher, after which he returned to us,

AND THE KING-LIKE VISITOR walked away. I heard his footsteps on the ground, so it was no wraith, but the man in his external body.

"Still further proof was given me before retiring, when I was writing my Diary: the pupil lifted the portiere, beckoned to me, and pointed figure of his Master, waiting for me out on the plain in the star-light. I went to him, we walked off to a safe place at some distance, where intruders need not be expected, and then for about a half hour he told me what I had to know, and what does not concern third parties since that chapter of T. S. history was long since closed. Needless to say I slept very little on either of those two nights. The august visitor told me, of his own motive entirely, although glad to come to me in person, but had been sent by the authority higher than himself, who was satisfied with my fidelity and wished me to never lose confidence.

Colonel Olcott is quite sure that this august visitor was the one he was called to meet.

THE VANISHING OF DAMODAR. When he arrived at the capital of Kashmir, Colonel Olcott was considerably glarmed by the sudden van-ishing of Damodar. His young com-panion had left the bungalow alone at daybreak, leaving no message. Colone Olcott went out of the room to seek him, and returned almost immediately. When he reached his room, from which he had not been absent more than a minute or two, he found lying on the table a note from the Master, begging him not to worry about the lad, as he was under his protection. The note was in the "K. H." writing, and enclosed in the familiar Chinese envelope. His first instinct, upon which he acted, was to take Damodar's luggage, his trunk and his bedding, and put it away under his own cot. Colonel Olcott then sent off a telegram to Madame Blavatsky announcing Damodar's disappearance and saying that he had no idea when

A MAHATMA DISGUISED AS A

TELEGRAPH BOY. That evening there arrived a mysterious telegraph messenger bearing a telegram from Madame Blavatsky, who was in Madras, 2,000 miles away, saying that a Master had told her that Damodar would return, and that I must not let his luggage; especially his bed-ding, be touched by any third party. Colonel Olcott had no sooner opened the telegram, and glanced at its contents when the telegraphic messenger van-ished, and Colonel Olcott knew, by the psychic disturbance which he felt, that he had been in the presence of one of the Brotherhood. His theory of how the vanishing Brother had come into possession of the mysterious telegram, and had personated an ordinary tele graphic messenger, is, he says, one easily comprehensible to every advanced mesmerist, but to those who are not advanced in mesmerism, it is quite incomprehensible. 🦥

THE VANISHING ONE TRANS-FORMED.

Damodar came back sure enough having undergone a strange trans formation.

"It was on the 25th of November. at daylight, that Damodar left us: he returned in the evening of the 27th-after an absence of some sixty hours, but now changed! He left, a delicateframed, pale, student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough. and wiry, bold and energetic in manner; we could scarcely realize that he was the same person. He had been at the Master's retreat (ashrum), undergoing certain training. He brought me a message from another Master, well known to me, and, to prove its genuineness. whispered in my ear a certain agreed password by which Lodge messages were authenticated to me, and which is

still valid; a fact which certain transatlantic persons might profitably take note of."

MAHATMAS AS BANKERS.

This seems to have been the last manifestation of the Mahatmas at Kashmir, but when Colonel Olcott got back to Adyar, at the headquarters, in December, the manifestations from the Mahatmas increased and multiplied, and on one occasion at least the Masters precipitated something more valuable than letters of advice in Chinese envelopes. Colonel Olcott tells the story as follows:

"Daily phenomena

OCCURRED IN THE 'SHRINE;' six and even seven persons got notes, in English and Indian vernaculars simultaneously, answering questions put to them just before. On the morning of the 28th, out on the lawn, before the openings of Convention, I told H. P. B. how sorry I was that the other Madras members had allowed Judge Sreenevas Row to spend so large a sum as Rs. 500 out of his own pocket towards the cost the Convention, as I was sure he could not afford to be so generous. She reflected a moment and then called Damodar to her from a group with whom he was talking a little way off. 'Go,' she said, 'to the shrine and bring me a packet you will find there.' He went, and within less than five minutes came hurrying back with a closed letter in his hand addressed on the cover to 'P. Sreenevas Row.' The judge, being called to us, was given the packet and bidden to open it. He did so, and the expression of amazement on his face was indescribable when he drew forth

a very kind and affectionate letter to

himself from Master K. H., thanking

him for his zealous services and giving

him the notes enclosed as a help to-

wards the Convention's expenses. The

enclosure was in Government PROMISSORY NOTES to the aggregate value of Rs. 500, and on the back of each were written the initials 'K. H.' in blue pencil. I have given the facts exactly as they occurred, and one of the notes-for R.. 10-I have kept as a souvenir, by the Judge's kind permission. The points to keep in mind are: that I myself had heard but a moment before repeating it to H. P. B., about the Judge's unstinted generosity: that Damodar had gone to the shrine and returned with the money within the next five minutes: that each note bore the familiar 'K. H.' initials; neither H. P. B. or Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the delegates clustered over the lawn. That it was not 'fairy gold' is evident from the fact of my having one of the very notes now at Adyar after a lapse of nearly

Such manifestations are rare, and perhaps wisely so. There would be a great run upon Mahatmas if they could be relied upon to produce 500 rupees whenever the faithful had need COLONEL OLCOTT'S TESTIMONY.

In the course of these papers Colonel Olcott mentions that he has never been left without communications from the

"Twenty-odd years of this experience has begotten a constant calm and an abiding trust in my heart, as it did in that of H. P. B. Sometimes it may be a glimpse of a personage, sometimes an audible voice, sometimes a clear forecast of events, sometimes a message through third parties; like that which Mme. Mongruel, the gifted Secress, gave me in her somnambule sleep last year at Paris, and which foretold the immediate future of the Society, the duration of my own life and the aspect of things towards the end of it."

A PARALLEL FROM THE NEW WORLD.

The Hypnotic Magazine for August publishes a letter from a correspondent, I. E. Hill. dated from 1357 Broadway, Denver, June 30. Mr. Hill's story is interesting as a pendant to Colonel Olott's account f how money was fur nished him by invisible friends. Mr. Hill says:

"Sixteen or seventeen years ago we removed from London to Torquay, shipped our furniture by rail. When we went to get our furniture we found we had not sufficient money to pay the payment of storage by nine pounds. We went back to our room discouraged Presently my wife's hand became rigid, then moved as if writing. I knew what that meant, and placed a pencil in her hand and paper on the table; it then wrote, 'Don't worry, we will try and help you. Sit still. (Signed) Help.' We sat still, perhaps two or three minutes, when I heard a jingling and movement behind me on the mantel-shelf. Then the hand wrote. 'We are glad we could help you; go to the cup on mantel-shelf. I went, and to my astonishment there were

NINE GOLD SOVEREIGNS.

Yet hardly to my astonishment, because they had brought us money and other things before. Can you explain this? Fraud and delusion won't do. The railway company took the gold. Again shortly after this, one morning in bed. my wife passed under the control of an influence and said, 'You ought to have been with us last night; we brought lots of fruit and other things. I said I was sorry, but I could not help being absent. She then said, 'Never mind. We will try and bring you some now.' Her hands were then placed together in a rigid condition. Presently one hand was raised, and in the other I saw a nebulous form of a pear, which slowly nardened into a plain, every-day pear. I ate it. Can you explain? These two instances will suffice. I could relate many, many more of fruit, flowers, birds; men, women, come and go in broad daylight; no fraud, no collusion, no mortals but our two selves, often.'

AMENDMENTS

To Constitution of N. S. A

All persons desiring to amend Consti-tution of the National Spiritualists' Association, please present said amendments to local chartered society for en dorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple.

FRANCIS B. WOODBURY.

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istry. Price \$1. For sale at this office. sale at this office.



A man in Florida threatens to sue us for alienating his wife's affections. He says she thinks more of his wife's affections. He says she thinks more of her Quaker Kitchen Cabinet than she does of him. Two sizes-\$5 and \$6.50. Pay if you're pleased after 30 days' trial; if not, return at our expense. A \$5 silver-plated teapot, warranted 10 years, free with every Cabinet. Send for descriptive circular

QUAKERVALLEY MFG. CO., 855 West Harrison St., Chicago. Note.—Genuine Quaker Valley farniture is never sold through retailers—always direct from factory to reside. The teapor represents the retailer's profit on the Cabinet.

From Harbinger of Light, HUMAN CULTURE & CURE Melbourne, Australia.

DIVES IN HADES.

Mr. George N. Shattuck, of Medina, in the State of New York, who was very intimate with the late G. M. Pullman of palace-car celebrity, and formerly a resident in the same place (writes La Revue Spirite), has received, through an unpaid medium, a communication I from the deceased millionaire, which, at his request, he has sent to the New York papers. There seems to be very little doubt of the authenticity of the message; and when warnings of this kind from muckrakes become-as there is no doubt they will do-much more frequent, they may be expected to EXERCISE A MARKED INFLU ENCE

upon those who are now so eager for the acquisition and accumulation of wealth, and so forgetful of the responsiwealth, and so longerth.

bilities entailed by its possession. Such communications are much more frequently received at present than people have any idea of, but they are withheld from publication by their recipients because—as is the case with the present writer—they are unwilling to give pain to the surviving relatives of the department. The following is Mr. Pullman's message in a condensed form: "The change called

DEATH IS NOT A HAPPY ONE for everybody. My friends will no doubt be surprised to learn that I am not among the blessed. They tell me here that many men who quitted the earth a long time ago, are still in an apathetic condition. For me, the book was opened immediately; and the acts place me in an enviable position. They have shown me my true character, and HUDSON TUTTLE. of my life, inscribed upon it, do not there is nothing in the sight of it that can make me joyful, Not restrained while upon the earth by any kind of A LIBRARY OF SPIRITUAL creed. I am now very much restrained; and I suppose I must attribute it to my worldly prosperity. It was no great good TO POSSESS MUCH WEALTH,

for it prevents you making any moral progress. I understand this, and now I

very much regret having committed many acts in my earthly life, which were contrary to the spirit of justice. Yes, I fancied I was just to everybody, and particularly to my workmen; but I see that I was a selfish withholder of the rights and of the products of the labor of a great number of people whose share ought to have been equal to my own, according to an equitable proportion. I have assumed a great responsibility; for I have now to make great efforts to alleviate and efface the faults of my earthly career. I thank you, my friend, for this act of involuntary kindness; you can scarcely doubt that your evocation was necessary for my future welfare, I experience a certain satisfaction in having

DISINHERITED MY TWO SONS; nor should I regret if I had acted in the same way with respect to my daughters. Pleased with this very opportune God-send of communicating with you, I beg you to believe me your greatly obliged, George F. Pullman."

Mr. Shattuck states that those who knew Mr. Pullman in this life admit that the foregoing communication bears THE IMPRESS OF HIS STYLE.

He only left his sons £600 a year each; and like most other rich men, on reaching the other world, he perceives that the bequest of a fortune to each of his daughters, was a mistake, because it exempted them from the necessity and advantage of earning their own livelihoods, as every human being should do. It is an impressive sign of the times that an influential newspaper like the New York Journal devotes a leading article

TO MR. PULLMAN'S MESSAGE, in the course of which the writer re-"It is a pity that the communimarks: cation from the shade of Pullman cannot be verified; as a great ethical and social good might result from it. If one could, with a safe conscience and with a positive conviction, say to Rockefeller, Havemayer, Frick, the proprietors of the workshops at New Bedford, and of the mines at Lattimer, and Spring Valley, and to a great number of hard exploiters possessed with a mania for money grabbing, "Look at Pullman! when he lived upon earth he was a hard and unfeeling master to his white slaves, a consciousless mammon-worshipper, an adorer of the almighty dollar, an accumulater of money and hatred; and being now in a world where nothing can be hidden,

HE IS REPENTANT; therefore do you also repent before it is

Let us hope the proprietors of the New York Journal are not earning high dividends by grinding the faces of its contributors, reporters, compositors clerks and pressmen.

THE PRESENCES.

There are footsteps in the hall; And on the winding staircase. They gently, gently fall. Soft echo answers echo, From ceiling, pane and floor:

And hands long, long forgotten,

The night is filled with voices,

Come tapping at my door. Sweet whispers from the children Who passed from Earth away, And in the clime of sunshine Still laugh amid their play.

Kind counsels from the aged, And tender words from those Whose love is the immortal, A watchful presence shows. How blest we are in knowing

That death's an open way, Through which our loved departed Can visit us each day. How sweet, when silent shadows Intrude upon the light.

To hear the many voices That hail us through the night. EDSON B. RUSSELL. Minneapolis, Minn.

"Religion as Revealed by the Mate rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by "Who Are These Spiritualists and every student and especially by every What Is Spiritualism?" A pamphlet of Spiritualist. One of the very best 40 pages by Dr. J. M. Peebles, the well-books on the subject. Price, reduced known author. Price 15 cents. For to \$1, cloth; paper, 50 cents. For sale at this office.

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HUDSON TUTTLE.

Osiris: Q. What is Osteopathy?

A. A new practice of the healing art, put forth by Dr. A. T. Still, of Baldwin, Kans. It is a presentation of well-known facts in new phrases, with an assumption that they were previously unknown. According to its founder, Osteopathy is that science which consists of such exact, exhaustive and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological and psychological, including the chemistry and physics of its known elements, as has made discoverable certain organic laws and remedial resources within the body itself, by which nature under the scientific treatment peculiar to Osteopathic practice, apart from all ordinary methods of extraneous artificial or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities and metabolic processes, may recover from displacements, disorganizations, derangements and consequent disease, and regain its normal equilibrium of form and function in health and

This is a dong sentence and does not give the least distinct idea, and would be as applicable to allopathy or

homeopathy as to the new fad.

The "discovery" claimed is that the bones may be used as levers to relieve the congestion of the veins and pressure on the nerves, and as this pressure and congestion is said to be the cause of disease, cure is effected thereby. Wonderful recoveries are recorded and as usual the last charlatan draws the crowd. People seem to delight in being humbugged by doctors, and are ready to believe that miraculous cures can be wrought at the bidding of the most arrant pretender.

The process of examination employed by the Osteopathists is that of hypnotism or magnetism, and the cures they effect are the result of the influence of the mind over the body, and of magnetic healing. We have had the barefoot cure, the faith cure, and now comes the bone What next?

Jno. T. Fletcher: Q. In your answer to J. G. Reed, in The Progressive Thinker of August 6, you say: "Now that we know that creation was evolved and is sustained by law, and that there is no personal God to placate or appease by prayer and sacrifice, no such God or Gods as taught by the religion of the world," etc., will you kindly inform me how you know or what reasonable evidence you possess in support of that—to you—apparent fact, that there is no personal God?

A. The burden of proof rests with those who make the claim of personality. We cannot conceive of a God unlike our own personality. A personal being must have limitation. We cannot comprehend a being unless that being is a likeness to ourselves. We may say of God, he has infinite wisdom reason and intelligence, yet in the nature of things he cannot reason as we reason, for reason presupposes the co-ordination of cause and effect, but infinite knowledge goes by all causes to the effect by a prescience. He cannot think, for thinking is a succession of thoughts, while with an infinite intelligence all thoughts must be ever present. He cannot plan, because all conclusions are reached without effort. A personal being must be organic and outlined, which cannot be of an infinite being. The conception of a personal God originated among savages and blended with religious dogmatism has come down to this age, and holds itself against the demonstrations of science and the logic of

A personal being, such as the mind of man is able to conceive, would be little more than an exalted man, and less capable of the government of creation than a Hottentot would be of being president of the United States.

Ada Schmidt: Q. Should young people sit in the same circle with old, and is it necessary for them to have a medium in their seances?

A. A diversity of ages in the members of the circle is preferable. Decrepit age or illness should debar from a circle. Such may receive great benefit from the circle, and act as sponges absorbing the magnetism, so that the conditions for spirit control are destroyed.

C. S.: Q. When the spirit becomes perfect and its cycle is complete will it not be swallowed up in the infinite source of spirit?

A. Infinite time is before every immortal spirit, and infinite perfection can never be obtained. Hence "its cycle" can never be completed, or the individual spirit swallowed up in its source.

Hamilton DeGraw: Q. (1) What year did Savonarola suffer martyrdom, and where?

(2) What year was the edict of Nantes promulgated,

granting liberty of conscience to Protestants in France? (3) When was it revoked?

A. (1) Girolamo Savonarola was condemned by the influence of the holy Catholics, May 22, 1498, and the next day hanged and burned. The "infallible" church now fully receives as without error the writings for which he was then condemned to ignominy and death.

(2) The edict of Nantes was signed by Henry IV., April 13, 1598.

J. S. Leith: Q. Has the volume on the Philosophy of History, promised in your work on "The Origin and Antiquity of Man," ever been published?

A. Only in part. So much practical matter has pressed upon me that it seems those who had this work in charge have deferred its completion. I have constantly entertained the hope that I would reach a point of more leisure, when I could give the time required for the completion of many half-finished projects of my spirit instructors. The years are, however, swiftly passing, and perhaps this may never be.

Q. Is it not the truth, that the highly developed spir-It angels have been and are right along leading our United States army and navy on to victory, for the cause of humanity?

A. As has already been pointed out in this column, the course of events show that a strong and wise power guides the affairs of men. Many events of the recent war shows this most strongly. Statesmen do not forget their country and are swift to assist when they find opportunity afforded by the impressibility of those in office.

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A STANDARD.

A Declaration of Principles, Not a Creed.

or no creed. Webster says a creed is a summary of articles of faith. A principle is a settled or right rule of of calling a declaration of principles a creed? Would it mains of theology in the orthodox bone-yard and set about informing ourselves what the principles of true Spiritualism are before we fill the press with columns of protests against adopting a few standard principles of Spiritualism?

spirits, we ought to be able to make some statements of truths and right rules of truths and right rules of conduct applicable to both spirits and mortals. This is without doubt the most important work for Spiritualists to engage in, if Spiritualism is to become permanently organized and accomplish the great reforms that it should. To protest against this advance movement is as silly as it would be for electricians to forever insist that the only way to use or investigate electrical phenomena and power is by the thunderbolt, kite, string and hottle, exactly as Benjamin Franklin performed the first experiment. We do not Franklin performed the first experiment. We do not not need to be told what electricity has done and is doing; we have are millions of people who conknow that since it has been mechanically applied it has know that since it has been mechanically applied it has stupendous power and gives almost miraculous results.

If Spiritualists were as wide awake to future possibilities as scientists are, our cause would very soon leap into a great reform movement and popularity.

There is no subject so often brought up in the Spirit ualist press as that regarding frauds, fakes and various disreputable characters and how to rid the ranks of them. Why is this a perpetual problem? Because we have never stated a definite principle or established a code of morals which people should honor, respect and live up to. There can be no permanent organization until this is

What kind of an organization is that which will allow a pretender like Dr. Coonley to go unpunished. He one week advertised to produce the true phenomena of independent slate-writing, spirit pictures, and other phases of physical mediumship, and the next blossomed out with blazing yellow circulars into a great exposer of Spiritualism, challenging every medium on the Coast to produce any phase of phenomena that he could not duplicate. Deliberately he goes to exposing his own rascally tricks right in his old field of work and in the very presence of the State Association.

There are hundreds of people here as witnesses, who have given him money for producing physical phenomena; and yet the State officers have made no effort to arrest and convict him for obtaining money under false pretenses, as a punishment for dragging an honest cause in the mire.

What protection does this Association afford to the honesty and integrity of true mediumship, and of what

practical benefit is it to mediums?

practical benefit is it to mediums?

Has Spiritualism established or proven no principle true except the one declaration that the spirit is immortal and can communicate with mortals? If it has not then spiritism covers the whole platform and it may not, then spiritism covers the whole platform, and it may of a man, woman or child here on earth, mean progression or retrogression, just as the individual for giving utterance to thoughts which desires. It means something or nothing, because spirit existence is only a natural law common to all of the human race. It can be demonstrated by disreputable spirits through disreputable characters as mediums just cution to the new thoughts, that we as clearly as it can by the most exalted spirits through may remain ignorant, rather let us acas clearly as it can by the most exalted spirits through the highest moral characters.

One correspondent who signs under the nom-de-plume of Sar'gis, says that spirit phenomena demostrates the fact that we do live after death; and just here the mission of Spiritualism ends. Whether Tom. Dick or Harry are of Spiritualism ends. Whether Tom, Dick or Harry are respectable or off color makes no difference in fact. As long as people are born in low, degraded conditions, spirits will return in the same condition. Spirit phenomena is all we need to be concerned about—then winds up his article with the astonishing confession that we should be sensible, reasonable, just, tell the truth, behave ourselves and respect the public law! Truly this is hitching the cart before the horse. What is the basis for good behavior and the public law? What for a respect to do wrong than to do nothing, for good comes from wrong doing." It will start others to think of the public law? What for a respect to the public law? What for a respect to the public law? What is the basis for doing." It will start others to there to there to the public law? What for a respect to the public law? What for a respect to the public law? What is the basis for doing." It will start others to there to the public law? What for a respect to the public law? What is the basis for doing." It will start others to there to the public law? What for a respect to the public law? What is the basis for doing." It will start others to the public law? What for a respect to the public law? What for a respect to the public law? What is the basis for doing." It will start others to the public law? What for a respect to the public law? good behavior and the public law? What fundamental principles have you for making these last statements?

Why, almost the first message from spirit realms practically destroyed the laws of the Christian Bible, by which people had fashioned most of the laws, in the declaration that there existed no personal God and Devil, no orthodox heaven or hell. To our chagrin and mortification this message has been taken as a license to live outside of law and order as much as possible, by characters who were kept in the bounds of decency by the supposed power of a personal God and Devil, and this class has developed in the ranks like smut in a wheatfield, until we do not know in what direction to look for field, until we do not know in what direction to look for relief from the baneful influence. To our mind this fact brings out the great weakness of Spiritualism. It has torn down the old structures and has failed to build a structure of the continuity of all life, and its operation in accordance with intelligent law, and we affirm a knowledge of conscious individuality solid foundation for a new and grander one.

The declared principles of Spiritualism should deal sparingly, if at all, with the old bones of contention, such as defining God, re-incarnation theories, double and triple consciousness, and the many other subjects upon which people disagree. These mysteries should not concern Spiritualism as a reform movement any deeper than would the discovery of the life principle or power which nature employs to push a hill of beans to the surface of the ground when they first germinate.

The great mission of Spiritualism is: First, to prove the immortality of the soul or spirit. Second, to teach us how to live our present life so as to

second, to teach us how to live our present life so as to accomplish all the good possible in the world and to develop the highest spiritual unfoldment we can while other. This is termed clairaudience. in the mortal form.

Third, to teach the world that death is the gateway to spirit life; also what comes just after death, to thus dispel the fearful dread and gloom that has made people call this inevitable change the king of terrors.

Spiritualism is here to save the mortal bodies of the race as well as the spiritual bodies; here to lift the world out of low, degrading conditions—out of spiritual darkness, superstition and ignorance; here to dispel mental clouds, sweeten the incessant toil of the masses; to dethrone misery, to educate and through education reform the race and establish the reign of peace, contentment, harmony, love-heaven! It grieves us

"To the soul To see how man submits to man's control; How overpowered and shackled minds are led In vulgar tracks, and to submission bred."

The great search-light of The Progressive Thinker: "Science supplemented by an exalted morality the Bible of the future," is magnificently illuminating the approach of the proposed Declaration of Principles. Let our philosophers declare the scientific truths of Spiritualism, together with some short, concise rules of conduct that will lead investigators and the great mass of Spiritualists who are not philosophers, to an exalted moral state. Light, more light is what we need; some of those powerful, penetrating X-rays which will show us our deformities and shortcomings and set us to work repairing MRS. M. E. VAN LUVEN. $_{
m them.}$

Oakland, Cal.

"Wedding Chimes. By Delpha Pearl Hughes." tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed

A CLUB OF TEN!

Lyman Saunders, of Bloomfield, Ill., sends in To the Editor:—"Consistency is a jewel and a jewel is always worthy of possession." Will Spiritualists ever learn to be consistent is the question at issue, not creed gets an Art Magic, which alone is worth more than the one dollar paid, saying nothing of the conduct; fundamental truth. Where is the consistency of calling a declaration of principles a great? Would it fifty-two weekly visits of The Progressive Thinknot be wiser to bury the word creed with the other re- er. The one who gets up the club receives the book and paper free. Anyone can easily get up

SPIRITS RETURN?

Do Not.

Do spirits return to communicate with us after they have departed from their tenement of clay? It is a question of much importance, and is widely agitated to-day by people all over the globe, and has been an open question claim to prove that communication between the two worlds is possible. I must honestly admit that at one time I believed the very same thing. I know I have heard the thy raps, and I have in order, whenever a majority of Spi light shall feel the pagestix of subject to the same than the tribute of the pagestix of subject to the page to the pag seen the table tip, I have seen independent slate-writing, I have heard trance speaking, I have seen sheets of writing paper enter in between two closed slates, with no visible means of assistance, when it was as light as day and the slates and medium were at my side. I am not going to try to prove that it was not spirit manifestation, for I know that it was. I have simply mentioned a few of the phases of mediumship that I have seen to let you know that I am acquainted with what Spiritualists contend to be the manifestations of

ists contend to be the manifestations of splitting who once inhabited the house of now are. Nothing could tend to prove flesh and passed through the change called death. I have seen and heard other things, but suffice it to say, that what I have seen and heard came from mediums who are mediums, and there was no magic or sleight-of-hand about

Alas, I cannot say that spirits do return, as once I believed they did. As positive as I am that it was not magic, I am equally positive that it was not spirit return. I do not differ with the Spiritualists simply to be contrary, but because I am a lover of truth, and I believe I have more of the truth than the Spiritualists. And I I will express my Spiritualists. And I will express my thought in these columns, and I am a thousand times thankful that I am living in a day and age when a person is that every medium is a fraud, every candid thinker must know, and does thankful are not in harmony with their own ig-norant thoughts. I ghorance is the cause of it all. Let us not show our ignorance by turning a deaf ear or perseknowledge it and give an open ear to all new thoughts, that we may become wise, since no man has ever known doing." It will start others to thinking, and out of those others the truth will be brought closer to our knowl-

edge.
Now, my thought is this: We are immortal beings, we are spirits now as and are afraid or ashamed to define much as we ever will be. I find that we their belief, will you kindly publish the are capable of projecting ourselves following extract from the officially from the body any distance and seeing, hearing and knowing what is going on in distant places. I find that we are capable of reading each others minds. I find that we never forget that which we received through our physical or spiritual senses. I find that we have the power to tip tables, rap, write on slates mind, and this is where the delusion is.

Right here is where the question a knowledge of conscious individuality after transition, with the power of has two minds; not only two minds, but two of all his senses, the sense of sight, smell, taste, touch and sound are dual, physical and spiritual, objective and affirm a belief that spirit assumes its authorities. subjective. The mind is not exempt new relations in matter after transition from the dualty. All of the physical or and we affirm a belief that the laws of objective senses are limited, while all spirit progress and evolution, manifest of the spiritual or subjective senses are in this life, are not interrupted or sup not limited. Man can see but a short pressed by dissolution of the physical distance with the objective eye, but with the subjective eye space is annihilated. This is termed clairvoyance.

body, and that advancement comes only by and through individual efforts."

The fourth convention of the N. S. A.

The same with the ear; we can hear but a short distance with the objective also further declared: "That the love and The same with all of our senses, they

Therefore I say we have two minds, obreceive and subjective. The objective mind forgets, because it is limited; while the subjective mind never forgets, it is not limited, fifter proof that the subjective mind never forgets, it is not limited, fifter proof that the subjective mind never forgets, visit a fortune-teller, life-reader, medium or hyporetical The subjective mind never forgets, visit and developed by communications with the mind of the subjective mind never forgets, visit should be; to be sustained and developed by communications with the mind. hypnotist.) The subjective mind obeys spirit world. the positive suggestions of the objective or subjective minds; it obeys first the or subjective minds, it obeys first the future conventions other well grounded objective mind that it is related to, if affirmations, as it has already in the there are no objections raised by the obolycetive mind, the subjective mind will obey and carry, out the positive suggestions of other, objective or subjective minds. The communication between two subjective minds is termed telepathy. And it is, by suggestions the subjective mind or spirit control gets its name, then it says, "that is what they call me in the spirit world." This is true, it is in the spirit world, the same as all of our spiritual senses are always spiritualism. The spiritualism of spiritualism. The spiritualism of spiritualism. The spiritualism of spiritualism. The spiritualism of spiritualism. there are no objections raised by the ob- spiritual press. But there is no strain in the spirit world, as much now as they ever will be. Our subjective mind Spiritual Science. travels by night and by day and visits our friends, relations and strangers, it

no secrets in spirit life.
Omaha, Neb. G. W. BARNELL.

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A CREED

An Endeavor to Prove They Which Will Provide for Expansion of Knowledge.

> As the creed question is before the house, it seems to me the suggestions made are for the most part just and proper. There is another, perhaps, implied by all; I propose that it be added to whatever is enacted, namely: "These articles express our present belief and are according to the light as we now see it; but we believe that in the advance of science and the discovery of necessity of revising and adding other articles to these, and it shall always be in order, whenever a majority of Spirit-ualists shall feel the necessity of such to call a convention and consider the same." I think no creed should be adopted without at least a two-thirds majority.
>
> We ought not to be slow to believe

> that progress will be much more rapid in the future than in the past. The churches can't maintain their war against science; nature moves right on.
> If change in the churches for the next twenty years shall only equal the past twenty years, the principal Protestant now are. Nothing could tend to prove it more than the developments in connection with the Anti-Spiritual move-ment. Whom the gods intend to de-stroy they first make mad. The failing strength of the churches in holding the scholarly element of their congregations has driven them to desperation. Some thing had to be done, and that quickly. The slaughter of millions by the Turks called forth no such movement. The bloody chasm between Protestant and Catholic could be easily crossed over and the cordial hand of Pope and heretic could be clasped in tenderest affection to crush Spiritualism. Talmage has been looked up to as a leader and flattered by the secular press, but since there was what he could not and did not know to be true, and must have been dictated in malice and falsehood. always took pains to purchase his ser-mons because of the beauty of word painting, who now would not read them. This shattered confidence, constituting as it does the mainstay of ad-

> miration, is gone.
>
> If Mr. Talmage had been able to show by any legitimate argument the truth of his assertion, he would not have ventured the gist of the argument on naked and unsupported assertion. His church-members will not be affected by it; with them the wish is father to the thought but he has had quite a following out side of the church,
>
> F. A. CHENOWETH.

PROGRESSION

To the Editor:-As some are laboring under the misapprehension that Spirit ualists have no declaration of principles adopted proceedings of the first N. S. A convention at Chicago in 1893, which were re-adopted by the second National

Convention at Washington in 1894: "There is an infinite and eternal energy and wisdom manifested in nature, wherein man is the highest organized intelligence, subject to the law of pro-

"That the love and guidance of our highly developed spirits lead us to the are dual, we have two of each, physical and spiritual, objective and subjective tion and moral purity; we declare that tion and moral purity; we declare that the teachings of the brightest spirit in-

No doubt our progress will develop in Spiritualism, to go on and perfect a

We still have a great deal to do in the discovery and application of the laws of sees what they are doing, it hears what they are saying, it knows their most se-cret thoughts and actions. There are cepting the divine plan of reciprocal altruism, giving less care to faith and more to knowledge, until our beautiful faith of knowledge, with its universal brotherhood, shall merge into the sphere of wisdom. All this is dependent upon no written screed, and must have "the widest liberty of the mind," as our accepted declarations already teach.
J. MARION GALE.

Bangor, Wash. The Brotherhood of Man, and What

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Thanks for Help Received. To the Editor:-Please allow me to thank the dear friends far and near who have responded to my needs on seeing my name in your excellent pa-

Their sweet words of sympathy and prayers for my recovery, together with the simple remedy of borax and rainwater—a spirit prescription (given through the mediumship of that noble woman, Mrs. Sarah Seal, of Oakland), bear the light, and by the assistance of in San Francisco, which proved to be a success in numbers and interest. When called upon to speak in conference, with tottering step I reached the dizzy height of the broad platform in Metropolitan Temple, and in closing my little speech referred to the suspension of the Oircle of Harmony, that it was almost equal to losing a dear child; a mother's solicitude could have been no greater, for in that sphere the angels came to bless. At this juncture an influence seized me and I was made to say with no uncertain sound: "I am here yet, and

Circle of harmony will yet be here!" A fine oratorical speaker grasped my hand and pronounced such a beautiful benediction that a new lease of life was gained, and to-day word has come from the husband of the gifted R. S. Lillie, that I can occupy their hall at the corner of Larkin and McCallister streets, a part of each Sunday. I have faith that the spiritually-minded will hail this news as an omen of good. Alameda, Cal. MRS. F. A. LOGAN.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Lydia R. Sage, of Fredonia, N. Y., aged S4 years and 6 months, joined the great majority, September 2, 1898. She was conspicuous as an active promoter of the interests of the C. L. F. A., at Lily Dale, in the first years of the camp. An honorable woman, respected and loved by all who knew her. An only remaining daughter-Avis- was inconsolable, notwithstanding her faith in a bright future for all. The funeral was conducted according to the Spiritual philosophy, at her late residence, Sunday, September 4.

The tender light of heaven appears To soften the gloom and weight of SOTTOW, As we turn our gaze through a mist of

To the shining shore of a bright to-morrow. LYMAN C. HOWE.

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Preacher Believes in Their Immortality.

ONLY REASON FOR GENERAL DIS-BELIEF IN THE DOOTRINE IS FOUND IN MAN'S OWN CONCEIT.

The remarks recently made in the pulpit by Rev. Forbes Phillips ("Athol Forbes"), vicar of Gorleston, Yarmouth and reported in the London Daily Mail. to the effect that he believed animals had a future existence and that he would rather meet in heaven some animals than some people he had met on earth, continue to bring in to him a large number of letters on the subject. Apparently the vicar is a firm believ

SMAIL DOS6S! er in the equality of the "lower animals" with mankind as regards a life after death. Questioned on the point by a London Daily Mail representative, who was desirous of obtaining a fuller expression

of the reverend gentleman's opinions on a subject which has created no little in-terest, he replied: "Why not? The con-celt of man says 'No.' I venture to FOUR R timeBbtisbe 1 FOUR think the reason of man says 'Yes. But in the majority of people conceit very often takes charge and answers before reason gets a chance.

"I shall never forget the look of alarm and astonishment on the faces of some members of the congregation when I happened once to express in the pulpit my belief in their future life. One indigment parishioner wrote to me to say that 'he refused to share his hope of immortality with his dog and cat.' I pointed out to him that he shared the present life with them, and as far as I knew he had shown no signs of shuffling off this mortal coil.

"What one may call Paley's physical argument concerning the resurrection or survival of identity, if it hold good of the race, must also hold good of what is sometimes called the lower order of creation, though I can quite imagine a well-bred, well-behaved animal offering a dignified protest against this phrase "Science tells us that the structure

which we call the body is composed of atoms in perpetual flux, constantly dis-integrating, constantly passing away. The body of childhood is not the body of early youth. Once in every dozen years (some scientists say less) the whole atomical structure of the body is changed.

"The bodies we have to-day so far as regards the material elements, have already formed the component parts of other carcasses, and they will in turn dissolve and enter into fresh combina-

"But the identity of man remains the same in spite of all. Memory, will, etc., are all there. We change the materia, but the ego, the true self of man, still remains. Death is the final dissolution of partnership between spirit and body. But the change of partnership on the one part is being constantly made. This argument is sound; it applies equally to man and beast. We must either accept it or throw it overboard. If we accept it, we must accept it on behalf of our dumb friends.

"Take another view of life as merely a force. No force can be lost in this universe. What is the relation of animal consciousness to the mighty life which pulses through things temporal and eternal? Why should it cease or come under the exceptional law of annihilation? Again, we believe in a just God. Surely there is some compensation for our dumb friends for what they suffer here. Surely there is some re ward for their loyalty, their faithfulness, their courage and the higher faculties they manifest!

"It is no uncommon thing for a dog to die rather than give up his efforts to overtake his master, who spins along on his cycle at his 12 or 15 miles an hour. To say nothing of the pains of exhaustion, what about the agony of mind suffered by the poor brute at the loss of proved effectual, so that I can now his master, and his inability to keep pace? Has all this to count for nothing friends attended the State Association in the eyes of him without whose notice not a sparrow falleth to the ground? "But, objects some one, the Bible does

not mention their future existence. "The Bible mentions a number of things which we believe and act upon. The truth is, the men who wrote the Bible no more doubted the future existence of their beasts than they did their own. Job speaks of the spirit of the man and the spirit of the beast.

It is rather curious that the scriptural word used to denote the future life, 'paradise,' throws considerable light on the subject. The word 'paradeisos' is found in the Sanskrit, an older lan-guage, under the form 'paradesha.' It is also to be found in Armenian, Arabic, Syriac, Chaldee, Persian, and, of course, Greek. Sometimes it is translated in the Bible as park and other times as forests. The word has the same identical meaning in all languages and implies a pleasure garden, watered, and inhabited by all kinds of harmless beasts and birds.

"The idea in the eastern mind is obvious. Our animal companions will have a share, it may be a subordinate share, but part they have in that future beyond the threshold of the shadows.
"Western science agrees here with eastern speculation. To the practical mind and to the contemplative mind the same thought occurs and is entertained. This moral conviction of a fu ture, which protects against the extinc-tion of life with the dissolution of the atomical embodiment, to the logical mind, must also include and protest against the extinction of the life of other animals as well as that of man.

"After all, I do not see why so many people should object to such a belief which every age and nation have borne witness to. If there are inhabitants in Mars, would the unbelievers in the future of animals deny immortality to the Martians? The Catholic interpretation of redemption surely is not limited to the men, women and children of this bit of dust in the universe! .

"Such a frame of mind can only be compared to that of the famous cock that thought the sun rose every morning for the special purpose of hearing

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleve-land, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 437tf

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Indiana avenue and Thirty-first street at 3 and 8 p. m. Lecture and tests by good mediums.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Church of the Soul will hold services during the month of September in Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor.

Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall 528 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

Conference meeting at 77 Thirty-first street, at 2:30 and 7:30 p. m. every Sunday. New Era Church will hold services

every Sunday at 3 o'clock, at Masonic Home Temple, Forest avenue and Thirty-first street. Mabel A. Jackman, pastor. The First Society of Rosicrucians, J.

C. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. Church of the Ministering Angels, 590 South Ashland avenue, corner 13th street. Services every Sunday evening

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requires many things and the claims of those offering their services should be carefully scrutinized—their success and their fitness should be carefully consid-ered. Of old it was said, that

shall know them."

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can see a great difference and I feel very grateful to
you for it. I can truly say that you have saved my
life. Very Respectfully,
Louis M. Hunt.
Sept. 7, 1898.
Westerlo, N. Y.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:—Everything that seemed wrong be-fore now has disappeared—I feel warm, the color is rapidly coming to my face and I am feeling young and strong, I do not know how to thank you enough for what you have done for me. Yours respectfully, Sept. 6, 1898. A. B. TURNER, Des Moines. Ia.

Drs. Pecblos & Burroughs, Battle Creek, Mich.

Dear Sirs:—Our little boy is all right now, and I think he will not need more medicine. I am so grateful to you—words can scarcely express my gratitude. Should any disease enter my family I would with the greatest confidence apply to you for relief as all I have heard speak of you recommend you highly. But what is that to one's experience? Yours with respect, Mrs. D. H. Smith, Smithton, Pa.

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Dear Doctors;—I write to tell you of my wonderful
improvement. I am gaining one pound a day. I feel
ever so grateful to you for the good you have done me.
Your grateful patient,
Sept. 1, 1898.
Glendeane, Ky.

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that I have been taking your treatment but three days
and I am feeling much better. I sim sure I will improve right along. Most respectfully,
Sept. 6, 1898. Most respectfully,
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and will not need any more treatment. I thank you
very much and will recommend you to my friends.
Yours truly,
Iba A. CONWELL
August 20, 1898.
Manning, W. Va.

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Dear Doctors:—I feel better than I ever felt in my
life and I am so encouraged, life begins to be full
of promising brightness to me now. I am gaining
every day. Words cannot express my gratitude to
you. Very sincerely
August 29, 1898. Idaho Falis, Ida.

August 29, 1898.

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any more treatment. We are so grateful to you for
the good you have done him; we feel that you are indeed helped by the unseen. Yours very truly,
August 22, 1898,

Friendship, N. Y.

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Dear Doctors:—I write you to-day to let you knew
that the ovarian tumor you treated in my left side is
now perfectly well. I have waited about writing to
be sure it was well and now that I am convinced I
want to thank you for all that you have done for me.
Thanks do not express what I feel for you, nor can I
express what I do feel toward you. If it were not for
you I should be dead, indeed every hope had been
abandoned for my recovery when you took my case
and now thanks to you and my Savior I am a well woman. Your friend and grateful patient,
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Dear Doctors:—I have great faith in your psychic treatment, It feels like a battery. I enjoy it and I know it helps me. Yours truly,
June 24, 1898. Frank Vondeau, Perrysville, Pa.

Drs. Peehles & Burroughs, Battle Creek, Mich.
Dekr Doctors:—While sitting I could feet the presence and help of the invisible powers. Respectfully,
Sept, 2 1898. MAGGIR POLSON, Molline Kan.

Drs Peebles & Burroughs, Battle Creek, Mich. Dear Sire:—While sitting for the psychic treatment I felt the influence very plainty. Very truly, SAM GRAY, Lexington, Ky.

Drs. Peebles & Burroughs, Battle Oreek, Mich.
Dear Doctors:—When I sit with you on Tuesday
evening for the psychic treatment, it feels as though
a battery was turned on me. Very truly,
MABY MOKEEVER, Escangus, Mich.

THE KEY SUGGESSFUL

Drs. Peebles & Burroughs, Battle Creek, Mich.

Dear Sirs:—I received a diagnosis of my case from you and it is very correct, in fact you told me all the diseases I have.

R. C. Wissman,

Aug, 8, 1898.

Ashland City, Wis.

Drs. Peebles & Burrougns, Battle Oreek, Mich.
Dear Sir:—Your diagnosis, of my case was correct
in every way.

Yours truly,

Aug. 2, 1898.

Philadelphia, Pa. Drs, Peebles & Burroughs. Battle Creek, Mich.
Dear Doctors:—Accept my thanks for your prompt
disgnosis of my case. It is perfectly correct,
Eincerely yours,
MARGARET WRIELE,
Aug. 15, 1898.
Carbondale, Kan.

Drs. Peebles & Burroughs, Battle Creek, Mich.

Dear Sirs:—1 sont to several doctors advertising through the papers, sud requested a diagnosis, and can simply say that your diagnosis was the more perfect. Very truly,

August 27, 1898,

Rochester, N. Y.

Rochester, N. Y.

Drs. Pachies & Burroughs, Battle Creek. Mich.
Denr Sirs:—I received the diagnosis of my case
and it is perfect in every way. Yours truly,
Aug. 23, 1898. JACOB DUNGAN, Zimmerman, O. "By their fruits ye orect. Itespectfully. Mrs. O. E. Huncock, Mo.

Drs. Peebles & Rurroughs, Battle Creek, Mich. Dear Doctors:—I thank you very much for the di agnosis of my case. It was very correct. Most kindly Aug. 30, 1898. Mns. C. ROCKHILL, Alamo, Mich. Drs. Peebles & Burroughs. Battle Creek, Mich.
Dear Sirs:—Accept thanks for the disgnosis of my
case; it is perfectly correct. Sinceroly yours,
Aug. 80, 1898,
MARGARET WRITEL.
Carbondale, Kans.

Drs. Peebles & Burroughs, Hattle Creek, Mich.

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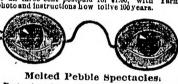
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