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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 experience 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 words 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 God's 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What a condition of things would be in the law of retribution were repealed. 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 rejected 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, and the penalty is not a mere sense, and our experience has proved this many times.

I think it an injustice for the world of mankind to sin and pervert 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 the gospel, he was a savior, but he was not our savior, so far as his life and example have tended to uplift humanity, 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 race to continue, he would have made it so. I suppose, however, he would have made it so, 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. Perhaps 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, and spiritual truth, if only one is benefited, this will not be in vain.

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. I was born in a small town in Ohio, and grew up in a family where the Bible was read every day, and as I grew I was taught to read and understand it. At the age of five years I began to see clairvoyantly and had often a beautiful little spirit girl as a playmate, and being clairaudient I talked with her, but I found this never helped unless I was apart from my brothers and sisters. This led me to wish to be away from them, and as I grew 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. Haines, 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 forehead. 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 I would get well. I went 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 father again appeared to me, telling me to go to her and hold her ear, and to 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 head. 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 were 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 communion for life, and had settled again, my father sickened and passed to where physical pain is no more. I being the youngest girl and my father's pet, my sorrow 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 called me '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 he was gone? 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 down 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 I recovered, though my father was invisible.

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 repealed.

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 mourning." 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 you."

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, 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 I preached on earth, but a condition of remorse for a mispent 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 called 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 was put in this condition to enable me 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 undeveloped.

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?

"I gave me a few instructions and I fell in a trance, or what our modern M. D.'s term a syncope 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 this body, and when awake 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 yet seen Jesus or God, only through the beautiful laws of nature, and my parents were truthful. 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 love and think and search truth for its sake, I will feel repaid. If good houses 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, and 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 to higher realms, where you will meet your loving friends passing to and fro laden with messages of love and sympathy for those below.

MRS. M. E. WILLIS.
Binghamton, N. Y.

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 life.

The platform upon which they now stand is the same as at the time of their first organizing, over a hundred years ago.

I believe their present call is to reorganize, and in a way to bring about better results in the new century (soon to dawn) than they have ever yet realized.

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 forties.

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 it, and in so doing, they hope as to an uplifting will never be realized. 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 established 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 manhood 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 generally.

The school of experience, be it either 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, and especially the co-operative account of the rigid rules in regard to sexual affection, and relationship, but which I cannot at this writing release.

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

Is enforced celibacy right, or is it wrong? In the name of all that is sacred, 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 accordance with the divine law the wide world 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 companionship of their first chosen love, they would 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 existence.

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 course should be conscientiously and earnestly entered upon, regardless of any outside criticism, in the spirit of true progress, for the purpose of more elevated conditions 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 system, if they could only know how, where and with whom to cast in their lot. The Shakers are already well established in this line, and with a partial change in their religious practices (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 mountainous 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

THE FOREIGN PRESS.

Some Cullings Therefrom by Ernest S. Green.

PHYSIOGNOMY THE MIRROR OF THE SOUL.

No one can hide his true character, from 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 section of the face—forehead and eyes, i. e., Intelligence and Knowledge.

If the lower part of the forehead is prominent, so as to shade the eyes, it denotes keen observation and practical business ability.

If the top of the forehead is high, or prominent in the middle, it denotes ability to compare or classify things or ideas; to criticize and render judgment upon things that are past.

A broad forehead shows wide idealism; a narrow forehead, the reverse.

A high forehead shows keen observation and intuition; a low forehead, the reverse.

A large forehead and deep-set eyes denote a childish and coarse personality.

Stiff eyebrows denote regular habits and good methods.

Bent and raised eyebrows show a taste for colors and the arrangement of colors, 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 remember to "get even."

If the eyebrows are straight, it denotes honesty and square dealing, but if crooked, starting upward from the nose, it shows a sly, foxy or thieving nature.

Full, convex eyes indicate good speech.

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

Eyes far separated indicate good memory.

The color of the eyes shows the temper, but this is not positive.

There is no better indicator of character than the nose.

A large nose indicates nothing, but a raised upper portion shows a good character.

A Roman nose indicates a love of power.

A Grecian straight nose denotes art and love of peace.

A turned-up nose shows liveliness; a bent nose, smartness, reflection, melancholy.

A pointed nose shows a desire to win. A full red upper lip denotes sociability. 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 reverse.

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 that the latter is stiff and unmovable—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, Leipzig, 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 is scarce."

"From whence do you receive 'this knowledge'?" asked the Count.

"I have with my knowledge of astronomy read it in the stars," replied the astrologer.

"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 upon your planets!" And forthwith he turned the unfortunate astrologer over to his guard for execution.—Zeitschrift für Spiritismus.

SEE HAD A SPIRIT "DOUBLE."

Count Aksakow has acknowledged the double of Amelle Sagee, which for months was seen by forty-two persons, including Baroness Julie von Guldentube. It occurred in the seminary of Neuweike, at Walmar, near Pilsa in Livland. Amelle 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 imitating.

At another time she was helping Fraulein von Wrangel to dress, when, looking in the mirror, she saw Emille's double, also helping to dress.

At dinner time the double was there often, keeping up her motions. Waiters and all at the table could see it. Sometimes when she sat at the table the double continued to sit there.

At another time she was sick in bed with catarrh, when Fraulein Wrangel 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 hall with four large windows, from which they could look in the garden. The ladies saw Emille plucking flowers in the garden. Emille left her seat at the table, but it was not long vacant. The double took it. Two ladies touched the phan-

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INDIAN SPIRITUALISM.

Why the Ottawa Indians Migrated.

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 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. Distressed 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. They ran in great haste to the village and reported what they had heard. All the inhabitants believed that it was the lost child which had been crying from the bottom of the earth, and they gathered together all the magicians—as is the custom to this day, where the Indians 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 lightly 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. The drum is 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 rattlesome, somewhat like a tambourine. 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 they present can ask them questions and receive true answers thereto. He next sings a peculiar song, which can scarcely 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 drum begins to shake, like a creature of life with an agile child. 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 his mother. They did so; and, as deep down in the ground as they were able, they found the remains of the child in a cavern, from which fled the three begins a underground channel into the lake, 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 Otchip-ew-ki-tchi-gami (Lake Superior), where many of them remain to this day.—Forum.

The Spiritual Philosophy versus Diabolism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

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 sit at his beck— Why don't he lend a hand?

See how the earth is groaning, What countless tears are shed, See how the plagues are spread And brave and stout lie dead. Homes burn and hearts are broken, Grim murder stains the land; You say he's 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 almighty, Why don't he lend a hand?

What is the monarch doing Upon his golden throne, To right the wrong appendages, 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?

Alas, I fear he's sleeping, Or he 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— This 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 fight the wrong; The god above us falleth, The god within is strong.

—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 cannot be erased or hidden.

FREEDOM 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 Spiritualists 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 curse 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 subverted 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 creed 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 a 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 worshippers, to whom said pastor's peculiar expositions are as the holy truth of God, and they desire to formulate a creedal 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 others.

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 Luther 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 abused and insulted with the epithets, "fools" and "demented" because our opinions differ from the opinions of 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 views.

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 knots, and protuberances of the creed, while the creed itself 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 creedal 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 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 petrification, 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 confusion 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 Spiritualism?

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 recover 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 things that are to be believed and accepted as a settled statement of belief. Spiritualists want no wires binding their full and free expansion and growth.

A creed, instead of tending to unity, would inevitably

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 ostracize 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 proportion to the number of items included in it.

The history of science and philosophy shows that many things 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 be error to-morrow.

Must our creed to-day, be changed, modified or discarded to-morrow? or, if we are true to the new truth of to-morrow, must we undergo trial and excommunication for heresy—a la orthodox—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 bone of contention and a hindrance to honest freedom of thought.

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 churches, transforming the sermons more and more into the likeness of the beautiful truths and sweet thoughts of Spiritualism. Nevertheless, the fear is expressed that unless we are saved by a "declaration of principles," we 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 leaving the whole mass with our Spiritualist ideas—and that, too, in spite of those strong fortresses of defense, the creeds, articles, declarations, etc.

Verily, "What a change from fifty years ago! The seventeenth century creeds are shelved and worm-eaten. Theological dogmas are dying, priestcraft is nearly powerless, the Devil is annihilated, and the old-time orthodox hell is transmuted into Gehenna gardens and vineyards 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 creed, and without any leadership save the angel world, it is transforming and reforming the churches, abolishing credalism, and through the forceful processes of evolution from lower to higher, it is revolutionizing the thought of the world.

What more could it accomplish by taking on a semblance of the worn-out garments now being cast off by the churches, and which have proved a hindrance to full and free development of thought and reason?

Concerning the necessity for leadership, the real leaders of Spiritualism will never be found among those who are working with the questionable finesse of the low-class politicians' methods for self-advancement, and exhibit themselves in the self-seeking role of insatiable clambers after the highest seats in the spiritual synagogue. The leaders in Spiritualism will be those selected and elected by the spirit-world—and their leadership will be in the realm of advancing thought, which will overflow, surround and engulf the puny efforts of would-be, self-selected leaders to install themselves as rulers over the hosts of Spiritualism.

Thus have I stated my "creed," and formulated my "declaration of principles." It is not binding upon any one but myself, nor does it "bind" me in any degree or manner. I am free to change or modify my views, in harmony with advancing light, at any moment of my existence, 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 Spiritualism.

JAS. C. UNDERHILL.

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 beliefs 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 form.
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 searchers after knowledge that "These are private grounds."

There are many with whom I join hands upon this question, viz.: Hudson Tuttle, Dr. Conger, A. C. Smith, J. C. Green, et al. That we agree in the main, but were we to word our individual declarations of principles, 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 a declaration of principles for either of them, nor do I care to submit to their declarations unless they accord 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 exception 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 in presenting to the world some kind of a statement of our principles, as Spiritualists, we take a step in the right direction. We appreciate his desire; indeed we do, in the attempt to raise the standard of public opinion of Spiritualism. 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 know that man is spirit in mortal form, that life is eternal, and that when man, the spirit, passes from the mortal form and from mortal vision, he can return and 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 all, Professor, we are striving to impress upon humanity that conscious spirit survives after the change called 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 back with us when we return to tell the tale of our diverse experiences and observations. What may seem a truth to me is my own deductions from what I have 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 feel that pain. "But," says the Christian Scientist, or Mental Scientist, "that is not true; you are a spirit and you cannot have a pain."

These people do not recognize the physical as in existence, at least so far as influencing the spirit is concerned, or affecting it in any way.

No doubt the brother will pool at any reference to this sect, but they, as a body of enthusiasts, claim to have discovered a great truth and that truth tells them man is spirit. Just how they discovered it does not affect the case in the least, but thus far their claim is the same as my own, and I know how I discovered it to be a truth; farther than this I cannot accept their declaration of principles.

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.

I am confident this mode of boiling down a creed, or the subject of a "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 saving men's legs off to make them fit the beds prepared by kings and priests.

Thinking, reasoning, kindly disposed Spiritualists never resort to such hushwhacking 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 what they want and what they do not want. No one

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, 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 clarity 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 all that,
They would hold our rising spirits in old Orthodox's vat.

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

While they shout for higher freedom from housetop and from hill.
They would plant the flag of science, philosophy and love,
And wear the same religious, old tight-fitting worn-out glove.

DR. T. WILKINS.

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.. 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. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written 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 beliefs, 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. I have recently developed the fire test, and would like to make dates with societies this winter for giving it, as well as lectures and parlor seances."

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 yet."

The Goshos 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 Mr. Brookins' birthday, last week, Wednesday, September 7. The Spiritualists of Wheaton were present, making a large gathering. After a beautiful 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 laugh 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 him at 283 Seventh street, Buffalo, N. Y.

Dr. C. H. Fingers 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 will remain in the hands of Spiritualists who love our beautiful philosophy not less than life and liberty. The ladies left on the five o'clock train, with a merry laugh 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.

The Wheaton Illinoian says: "Mr. G. H. Brooks, who has just returned from Lily Dale, N. Y., where he served as chairman for one of the latest Spiritual camps in the country, held a parlor 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 Progress' Thinker, and am real pleased with the book. I take a lot of comfort in reading your paper."

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 West show. Some of the colored population visited her seances, and when they found that their departed friends could talk to them through the trumpet, they were overjoyed and gave vent to their feelings in old-time camp-meeting

shouts, which were answered by their friends through the trumpet."

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 gentleman 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.' I would like to hear from any society 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 105 Water street, Winnipeg, Manitoba."

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 controlled to write, and received several messages from departed friends, with names given in full. This is the first time I have been able to communicate with departed friends. I see them around me when I sit for development. I hope to continue in my development, that I may do good to my fellowmen and better prepare myself for the life to come."

The Sunlight Center Band will commence its meetings September 29, at 8 p. m., at No. 1 South Hoyne avenue. All members are requested to attend. Sarah E. Brown, president.

Inquiry is made from Harrisonville, Mo., in reference to N. G. Buckley, who is traveling around "exposing" Spiritualism. We know nothing in reference 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 our cause will soon starve.

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 convenes at Dallas, Texas, October 8 to 16, 1898, at the First Spiritualist church. There will be a large number of speakers and mediums present, and all public work will be free. Board and lodging can be engaged in advance. Address all communications to the secretary, 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-religionists, but the same may be said of other cities in the province, of which there is a goodly number. The cause of our silence is, our not being visited by any medium from the outside; but it is that we have good mediums amongst us who kindly give their services. In bygone years we have had visits from quite a number of good mediums, such as George P. Colby, Charles Dabnars, Mrs. Mayo Steers and several others. By the way, a few months ago, the controls of one medium told us that this fall we would have a visit from Geo. P. Colby. I see by a late number of your 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 and making quite a sensation amongst the Spiritualists in this city, as well as non-Spiritualists. A lady friend of mine in this city had an excellent test from them by slate-writing. She took two slates firmly bound together. While she held them in her hand she had a message from her father. On one slate, he got a scroll with a beautiful red rose drawn on it, between the slates. Several others of my acquaintance had excellent tests."

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 evidence in a phenomenal way; but rather spiritual uplifting, growth of the soul, and we are advancing rapidly. Our work has scarcely begun, yet we note with eagerness the rapid progress made, and know full well our spirit friends guide and help us along the way."

The Alliance (Ohio) Review has the following over the signature of Mrs. S. S. Rockhill: "Whenever we have a really good thing we desire to pass it

around, that all our friends may enjoy 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 Church Sunday morning and evening. She has never before spoken for our church society but is the pastor of the First Spiritual Society of Port Huron. Words of loving sympathy and wisdom fall from her lips to thrill and uplift the hearts of hearers. She is an evangelist of the truths of the higher Spiritualism, ever led and inspired by ministering spirits as it is written, 'I shall give his angels charge concerning thee.' How gladly would we secure her continued ministrations were it possible, but she will be with us over another Sunday at least, and will also give a benefit for our church."

Mrs. M. J. Crilly, platform test medium, can be addressed for engagements at 24 Balkans street, Allegheny, Pa.

Secretary writes: "The Lake View Spiritual Union have held their meetings during the summer months in a grove near Irving Park Boulevard. The attendance has been good at all meetings. We have been aided by many mediums of different phases, which contributed to the pleasure of all present. We have purchased camp chairs and hope before another season to be 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. 1029 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 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. Horne writes: "Mrs. Georgia Gladys Cooley, after a most interesting camp season, will resume her pastoral duties at 77 Thirty-first street for the First North Side Spiritual Society, Sunday, October 2, at 8 o'clock, and 7:30 p. m. We welcome our returning pastor with success for the coming year. All are cordially invited. Lectures, poems, and messages with names."

Will C. Hodge has returned from a visit with Wisconsin friends, and is located at 98 Ogden avenue. He is open for engagements in any locality and on reasonable terms. Will attend funerals.

Dr. D. Winegardner, formerly of Grand Rapids, Mich., may now be addressed at Pierce, Middle county, Ind. Mrs. Hamilton Hill, platform 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, 406 Main street, Chicago.

J. Madison Allen writes: "Among the workers 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 asked the child's father to hold the child, and he placed him in her arms. 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 as pertained, 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 locality where there is work to do to promote the truths of Spiritualism. Perms reasonable. She will answer calls for funerals. Address her at 1205 North Church street, Decatur, Ill.

D. A. Richardson writes: "The Spiritualists of Paulding and Paline, 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 good music and such speakers as Fred Dunakin and Nellie Bryan, of Cleveland. They are good speakers."

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, Providence, R. I.

C. S. Tisdale writes: "The second annual election of officers for the South-west Missouri Spiritualists' Association was held at camp, on September 21, and the following officers elected for the coming year: President, B. C. 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.; corresponding secretary, C. S. Tisdale, D. M., Joplin, Mo. The above named officers, together with Mrs. Jossie Folson of Springfield, and J. B. Davis of Webb City, Mo., will be made to secure better grounds for another year, and several bad features shall be removed. A cordial invitation is given to all Spiritualists of the State to become members of this association, which is slowly gaining ground and doing a much-needed work."

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 business-like reports of the progress of their associations are sent in to the National Convention in Washington. Hitherto less than one-third of all societies 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 these 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 best 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 other side of the veil 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 the physical bodies with the spiritual, to come into 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.

Damodar came back sure enough, having undergone a strange transformation. On the 25th of November, at daylight, when Damodar left us, he returned in the evening of the 27th—after an absence of some sixty hours, but how changed! He left, a delicate-framed, pale, student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough, and full of life. He was no longer the same person. He had been at the Master's retreat (ashram), 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

From Borderland, London, England.

COLONEL OLCOTT AND THE MAHATMAS.

Colonel Olcott is 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 Theosophist, he gives 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 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 bedclothes. I was touched, I wake with a start, I clutch the arms of my visitor, possibly my would-be assassin; 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 in the chiaroscuro of the back-light, when the magical creature of the silk-unwrapped 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 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 disbeliever.

"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 Teacher, after which he returned to us."

AND THE KING-LIKE VISITOR

walked away. I heard his footsteps on the ground, so it was no wrath, but the man in his external body.

"Still further proof was given me before retiring, when I was writing my Diary. A spirit lifted my portiere, beckoned to me and pointed to the 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. his life was long since closed. Needless to say I slept very little of either of those two nights. The august visitor told me, however, that he had not come to 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 alarmed by the sudden vanishing of Damodar. His young companion had left the bungalow alone at daybreak, leaving no message. Colonel 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 missing man, as he was long since home, and to be 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 he would return.

A MAHATMA DISGUISED AS A TELEGRAPH BOY.

That evening there arrived a mysterious telegram 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 bedding, be touched by any third party. Colonel Olcott had no sooner opened the telegram, and glanced at its contents, when the telegraphic messenger vanished, 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 telegraphic 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 TRANSFORMED.

Damodar came back sure enough, having undergone a strange transformation. On the 25th of November, at daylight, when Damodar left us, he returned in the evening of the 27th—after an absence of some sixty hours, but how changed! He left, a delicate-framed, pale, student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough, and full of life. He was no longer the same person. He had been at the Master's retreat (ashram), 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 envelope. Colonel Olcott tells the story as follows:

"Daily phenomena OCCURRED IN THE SHRINE" six and seven persons got notes, in English and Indian vernaculars simultaneously, answering questions put to them just before. On the morning of the 25th, 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 Sreenivas Iyengar to spend so large a sum as Rs. 500 out of his own pocket towards the cost of 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 'Sreenivas 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 towards 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—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 'fairly gold' is evident from the fact of having one of the very notes now at Adyar after a lapse of nearly fourteen years."

COLONEL OLCOTT'S TESTIMONY.

In the course of these papers Colonel Olcott mentions that he has never been left without communications from the Brotherhood. He says: "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. I have seen it in 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 Seeress, gave me in her somnambulic 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, J. E. Hill, dated from 1387 Broadway, Denver, June 30. Mr. Hill's story is interesting as a pendant to Colonel Olcott's account of his moving home furnished 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 I saw a note pinned to the wall as if it were written. I knew that 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. 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 top of the mantel-shelf. Help.' 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 narrowed into a plain, every-day pear. I ate it. Can you explain? These two instances will show you how reliable 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 Constitution of the National Spiritualists' Association of America, should send amendments to local chartered society for endorsement, 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.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A beautiful and appropriate wedding ceremony, containing marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

THE PRESENCES.

The night is filled with voices. 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, 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 Material and Spiritual Universes." By E. D. Babbitt, M. D., LL.D. A complete, comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

HUDSON TUTTLE.

Berlin Heights, Ohio.



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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 Spirituelle), has received, through an unpaid medium, a communication 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 muckrakers become—as there is no doubt they will do—much more frequent, they may be expected to

EXERCISE A MARKED INFLUENCE

upon those who are now so eager for the acquisition and accumulation of wealth, and so forgetful of the responsibilities 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 departed. 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 of my life, inscribed upon it, do not place me in an enviable position. They have shown me my true character, and there is nothing in the sight of it that can make me joyful. Not restrained while upon the earth by any kind of 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 withhold 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 that 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."

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 remarks: "It is a pity that the communication 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, Havemeyer, the proprietors of the workshops of a New York firm, and to a great number of hard-exploited 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 consciousness mammon-worshipper, an adorer of the almighty dollar, an accumulator 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 too late."

From the words of 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.

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EDSON B. RUSSELL.

Minneapolis, Minn.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

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 strength.

This is a long 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 arrogant pretender.

The process of examination employed by the Osteopaths 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 cure. 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 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 reason.

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 spirit-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 impossibility of those in office.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

A STANDARD.

A Declaration of Principles, Not a Creed.

To the Editor:—"Consistency is a jewel and a jewel is always worthy of possession." Will Spiritualists ever learn to be consistent in the question at issue, not creed or no creed. Webster says a creed is a summary of articles of faith. A principle is a settled or right rule of conduct; fundamental truth. Where is the consistency of calling a declaration of principles a creed? Would it not be wiser to bury the word creed with the other remains 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?

After fifty years of investigation and consultation with spirits, we ought to be able to make some statements 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 bottle, exactly as Benjamin Franklin performed the first experiment. We do not need to be told what electricity has done and is doing; we 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 Spiritualist 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 done.

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 exposé 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?

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 mean progression or retrogression, just as the individual 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 as clearly as it can by the most exalted spirits through the highest moral characters.

One correspondent who signs under the nom-de-plume of Sargis, says that spirit phenomena demonstrates the fact that we do live after death; and just here the mission 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 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 wheat-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 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 accomplish all the good possible in the world and to develop the highest spiritual unfoldment we can while 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 de-throne 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 them.

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DO SPIRITS RETURN?

An Endeavor to Prove They Do Not.

Do spirits return to communicate with us after they have departed from their mortal bodies? This question is of much importance, and is widely agitated to-day by people all over the globe, and has been an open question for centuries, but this late day and age there are millions of people who contend that this question is settled, and in the 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 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 papers 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 mentored 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 spirits who once inhabited the house of 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 it.

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 as positive as I am 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 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 allowed to express his or her thoughts without being criticised or cast into prison for being insane, although there are thousands of "people to-day who would not hesitate to end the existence of a man, woman or child here on earth, for giving utterance to thoughts which are not in harmony with their own ignorant thoughts." Ignorance is the cause of it all. Let us not show our ignorance by turning our backs on persons who are in the right, and not need them. This shattered confidence, constituting as it does the mainstay of admiration, 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 outside of the church.

A CREED

Which Will Provide for Expansion of Knowledge.

As the creed question is before the house, it seems as though 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 truth we will in future years see the necessity of revising and adding other articles to these, and it shall always be in order, whenever a majority of Spiritualists 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 churches will be wiser the Spiritualists now are. Nothing could tend to prove it more than the developments in connection with the Anti-Spiritualist movement. Whom the gods intend to destroy they first make mad. The falling strength of the churches in holding the scholarly element of their congregations has driven them to desperation. Something had to be done, and that quickly. The slaughter of millions by the Turks called forth no such movement. The bloody class 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 his assertion, an Anti-Spiritualist opinion that every medium is a fraud, every candid thinker must know, and does know, that what he asserted then and there was what he could not and did not know to be true, and must have been dictated in malice and falsehood. There are hundreds of those who always took pains to purchase his sermons because of the beauty of word painting, who now would not read them. This shattered confidence, constituting as it does the mainstay of admiration, is gone.

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F. A. CHENOWETH.

PROGRESSION.

The Creed of Spiritualism Is Progressive as Thought.

To the Editor:—As some are laboring under the misapprehension that Spiritualists have no declaration of principles and are afraid or ashamed to define their belief, will you kindly publish the following extract from the officially adopted proceedings of the first N. S. A. convention at Chicago in 1898, which were re-adopted by the second National Convention at Washington in 1899:

"There is an infinite and eternal energy and wisdom manifested in nature, wherein man is the highest organized intelligence, subject to the law of progressive development.

"We affirm a belief in the continuity of all life, and its operation in accordance with intelligent law, and we affirm a knowledge of conscious individuality after transition, with the power of communicating under proper conditions, and in accordance with natural law, with spirits incarnate; and we affirm a belief that spirit assumes its new relations in matter after transition; and we affirm a belief that the laws of spirit progress and evolution, manifested in this life, are not interrupted or suppressed by dissolution of the physical body, and that advancement comes only by and through individual efforts."

The fourth convention of the N. S. A. also further declared:

"That the love and guidance of our dear ones who have passed to the Summerland is the strongest bond of human kind, and that the instructions of the highly developed spirits lead us to the exalted planes of intellectual illumination and moral purity; we declare that the teachings of the brightest spirit intelligences are incompatible with bigotry and tyranny, but are in consonance with the wisest liberty of the mind."

This leaves our "faith" precisely as it should be; to be sustained and developed by communications with the spirit world.

No doubt our progress will develop in future conventions other well grounded affirmations, as it has already in the spiritual press. But there is no strain vital to the cause calling for new declarations, violations or restrictions of Spiritualism at present. We have no power, more than any other "ism," to put a patent right on the laws of nature. Nor do we dare to make a creed. The world is getting tired of creeds. If a few Spiritualists attempt it, they will only form a minority faction; leaving the great body of us out—but still all the more important claims of Spiritualism to go on and perfect a Spiritual Science.

We still have a great deal to do in the discovery and application of the laws of nature; perfecting our lives by our philosophy, and our philosophy by accepting 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 creed, and must have "the wisest liberty of the mind," as our accepted declarations already teach.

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