

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

VOL 4.

CHICAGO. AUGUST 1. 1891.

hopropressive Thinker's k

ROMANISM.

Something Spicy About the Romish Popes, Priests and Nuns.

VINDICATED!

An Open Reply to His Reverence T. F. Moran, Romish Priest at Clyde, O.

By the Ex-Priest, PROF. GEO. P. RUDOLPH.

Romanism has borrowed all its ritualism from the old heathen or pagan rematizes and damns as heathenish idolatry and superstition. Every priestly garment, glittering with gold and silver, is part of the old Jewish and heathen religious cult. Incense, light and fire, holy water, oil, wine, bread, the confession, the blessed virgin, monks and nuns, priests and supreme pontiffs are priesthood" and "infallible popery," is simply imitating bygone superstitious practices. Romish priesthood, priest-craft and popery are out of date, and the nation of the present day as old Moses, in on us and try to boss us around in his

old priestly fashion. We boast of our civilization and pro-gress, of our enlightenment and of our new fashions; and here we drag this loathsome, vampiric priestcraft and

dotal sorcery. The long-gowned, beard-less and wifeless priest is the people's clown upon the great stage of Romanism. As the theatrical man impersonates various characters and represents strange personages, so does the Romish priest play his farce on the stage of his church altar, on which he impersonates God and plays the mediator between God and man. The many and various THE EX-NUN OF KENMARE changes of the sacerdotal paraphernalia,

priestly vestments and ceremonies are essential in the carrying out of the dra-matical farces and farcical dramas of popery. The priests play their "en-gagements" as long as they can sell "seats and pews" in their theatrical churches, and as long as the people ap-plaud them and foot the bill of the per-

All who enter the priesthood are compelled to promise chastity, by which the Romish church exacts of her priests the state of celibacy; that is, no priest of the Latin church is allowed to be married, regulation as old Testament. Not or to live with his wife in case he was married balism, but also Romish or a solved halism, but also Romish married before entering the priesthood. The principal office of the priest is the power to forgive sins and to change bread and wine into the real body and blood of Christ by the mere use of a few

Latin words in the "mass." As Romanism condemns all other branches of the Christian church as frauds and base imitations, so does Romish theology also condemn the so-called ordination of all Protestant ministers as all imitations of old religious cults that invalid. Romanism is consistent in all an initiations of old religious cuits that preceded our era. There is nothing new under the sun; there is not one new particle in the whole make-up of the Romish priesthood. Any scholar in ancient history knows that Romanism, with its characteristic correspondence is and respondence in the angle and the Romish priest is the only au-thorized mediator between God and man, with its comparison is and respondence of a circle and man with its bombastic ceremonies, its glit- and sacerdotal clown of a civilized na-

Pope Gregory VII., who ruled the church and all Europe from 1073-1085, passed the decree that all priests must give up their legal wives, and from that pope of Rome is just as much out of or-der and out of place among a civilized priests of the Latin or Romish church, while the priests of the Greek or Orithe law-giver, would be were he to drop ental Catholic church are still married. By forbidding the Romish priests to marry, Gregory secured their more ab-solute and full allegiance to the church.

ters describe others of them as vicious and wicked men. Hefele records facts most damaging to the character of Vigi-lius. Alzog does not hesitate to say that for a period in the tenth century, boys, and the willing creatures of the vile tricksters who at that time ruled the politics of Rome. Baronius do-scribes Sergius (Serge III., who stood at the healy father will make him a present die trix, in the eleventh century, as well-nigh duplicating the papal distrage the papal distribution and sages a kindred character to serv-eral of his near successors. Helde synchrony father or the will make him preclous relics, with swell-nigh duplicating the papal distributions the will make him a present with to to touch his patients and curve the Millinger the genuine brown diet IX., in the eleventh century, as well-nigh duplicating the papal distributes before thy left this wicked work in The Abaracter of Alexander VI., and bare, as the character of Alexander VI., and the trick character of Alexander VI., and the fragencoether does not submyt to save the character of Alexander VI., and the character of Alexander VI., and the full of the papal distributes are the object to be whole world, to save the character of Alexander VI., and the character of Alexander VI., and the full century, as and the whole world, to save the character of Alexander VI., and the character of Alexander VI., and the full the character of Alexander VI., and the character of Alexander VI., and the character of the mean successions. Heiles are mostly bones of the character of Alexander VI., and the character of Alexander VI., and the character of Alexander VI., and the character of the mean successors. Heiles are mostly bones of the character of Alexander VI., and the character save the character of Alexander VI., and varioue writers in the Romish commun-ion have painted him as a monster of iniquity. Think of a worldling, a trick-ster, an adulterer, being lifted up, the in-text howards of the painter and the laity at ster, an adulterer, being lifted up, the in-text howards of the painter and the laity at believers would flock to Troy Hill to kiss the howards have have a the painter and the laity at believers would flock to Troy Hill to kiss the howards have have a the painter and the laity at believers would flock to Troy Hill to kiss the howards have have a the painter and the painter and the painter and the painter the howards the painter and the painter and the painter and the painter the howards the painter and the painter and the painter and the painter the howards the painter and the painter and the painter and the painter and the painter the howards the painter and the painter and the painter and the painter and the painter the howards have have a her and the painter an

mitted to all his successors in office. Pius IX., the first officially infallible pope, was succeeded by Leo XIII., the present incumbent of the "holy" chair, in 1872. Leo is getting old and feeble: "exposition of these holy relics," and nephew of his who had been appointed to an office in the holy papal treasury, according to the old custom of St. Anthony or in the to an office in the holy papal treasury, with the old custom of St. Mathony are the present of the holy mother church. All who died in such a condition had to go to hell, according to the old custom of Romish

He is quite hdgety and hysterical. A nephew of his who had been appointed to an office in the holy papal treasury, according to the old custom of Romish nepotism, squandered over 3,000,000 francs in Paris among harlots, and in riotous living, gambling and speculation; and this unpleasant notoriety gave the holy uncle in Rome a regular fit of the of all who are connected with the holy household, from the highest cardinal chamberlain (or camerlengo, as they call him) down to the lowest chambermaid and Biddy that pares the Irish potatoes

fever, and, as a consequence of it, he suf-fers from such a severe tremor of the hands that he can no longer write. His made him feel so blue that he actually began to fear that the Holy College of the Cardinals might request the oldest in office to "hit the holy father on the bead with the golden hammer." (This is the official ceremony of the papal rit-ual, which prescribes the stoke with the golden hammer. As the mind

al Hergementer save the character of Alexander thin varioue writers in the Romish commun-varioue writers in the Romish commun-ion have painted him as a monster of iniquity. Think of a wordling, a trick-ster, an adulterer, being lifted up, the in-stant he passes through the gateway of office, to the character of an infallible organ of moral and religious truth." At the Vatican Council of 1870 the Holy Father, the Pope of Rome, was de-the "Infallible Head" of the "Holy" Roman Catholic Church. At the Vatican Council of 1870 the Holy Father, the Pope of Rome, was de-the "Holy" Roman Catholic Church. And an uns of Treves have made, and are of mitted to all his successors in office. Treves. The bishop, the pricest, monks, money by the of mutted to all his successors in office. The the the the the the call the successors in the the the call the successors in the the the the call the the call the the call the the

The priests of Rome are oath-bound to the pope, and they must slander and persecute ex-priests and ex-nuns, for this is part of their "holy" religion. The ex-monk, E. H. Walsh, has the following pointed remark in the *Primitive Catholic* of June 13: "When a priest leaves the Borner Church and orders on the world

is household, from the highest cardinal camberlain (or camerlengo, as they cardinal chamberlain (or developed) (or the state holy boon for the Bishop (b) the cardinal chamberlain (b) the del dowerles (cardinal chamberlain (ca

NO.88

A FINISHED PRAYER.

The Morning Came At Last to the Dying Boy.

TO THE EDITOR:-The following touch-g scene gives a foretaste of spirit-life. is by Mrs. M. L. Payne, in Detroit

The sick room was very still; the night lamp burned low, and the watchers made fantastic shadows on the wall, but no one moved nor spoke. The doctor said this was the turning point of the disease, and there was nothing to do but to wait-wait.

to wait—wait. The boy slept, and his father kept his eyes fixed upon the thin wasted features, and watched for what he hoped would prove a new lease of life. The mother had gone to lie down and rest. The nurse sat near and dozed. At last the sick child suddenly opened his large bright eyes and said in a clear voice:

'What, dear boy?" answered the father, softly. 'Is it near morning?"

"Yes, dear boy." "And will I be well in the morning?" "I—I hope so," sobbed the poor father faintly.

There was a long silence, then the sick child moved restlessly on his pil-

"I want to say my prayers," he murmured

The father beckoned to the nurse and she brought the mother, who stole softly in and knelt on the other side of the bed

Lift me up," said the dying child in a full, clear voice; "hold me, papa, while

I say my prayers." He clasped his little hands together and repeated like one who was dreaming: "Our-father-which art in heaven-

hallowed-be-thy-name-thy kingdom -come-thy-kingdom-come-" "'Papa, I can't remember! I can't

No matter, dear boy; you can finish it in the morning."

Again he lay among the pillows like a pale lily, and his eyes were open wide. "I can't see you, papa," he murmured. "Will it soon be morning?" "Yes, dear boy." "And will I be well then?" The poor father could not answer

The poor father could not answer. No one spoke, and a faint light soon stole into the room that drowned the flickering rays of the night lamp and shone rosy on the wall. Then suddenly a little voice filled the room. It was so sweet and clear that it sounded like a strain of music from celestial spheres It was the dying boy finishing his prayer! When he came to the last

shadow of death he could not discern, and with wide-open eyes that saw not he murmured plaintively: 'Is it nearly morning, papa? "It is morning now, dear boy." A smile trembled on the closed lipsthere was a flutter of breath that came and went as the child clasped his thin

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All formation to exact the set of the second second

"Forever and ever-Amen!"

Yes, the little boy was well that morn-ing; he awoke in spirit-life, and a new existence opened up before him, fraught with experiences that will continue to expand his spirit. Detroit, Mich.

LOSING AND KEEPING.

The children kept coming, one by one, Till the boys were five and the girls were

care, Warmed by love's sunshine, bathed in its dew, They bloomed into beauty, like roses rare.

a Coe-who care more for their retail trade than for American Union and liberty. is, or that fend that is somniloquois, or Sonnet and Sat-

She hushed him to sleep with her sweetest

song, And rapturons love still lighted his face When his spirit had joined the heavenly

Then the eldest girl, with her thoughtful eyes, Who stood "where the brook and the river

meet," Stole softly away into paradise Ere "the river" had reached her slender

The the ther's eyes on the graves are bent. While the father's eyes on the graves are bent. The mother looked upward beyond the skies: "Our treasures," she whispered, "are only

Our darlings were angels in earth's disguise.'

The years flew by, and the children began With longing to think of the world outside. And as each in his turn became a man, The boys proudly went from their father's

side. The girls were women so gentle and fair That lovers were speedy to woo and win; And with orange blossoms in braided hair, The old home was left—new homes to begin.

A Joyous Event. To THE EDITOR:—The wedding re-ception of M. F. Merrit, brother of Titus Merrit, of New York, and Mrs. G. James, sister of the well-known medium and veteran worker, Mrs. H. N. Read,

comprises all those who are historic or catechumens, heretics, schismatics or some "very happy remarks," as his friend, the Romanizing editor of the Theology, Part II, De Censuris, No. 970, teaches:

THE PROGRESSIVE THINKER.

THE PROGRESSIVE THINKER.

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The Cream of Foreign Exchanges.

PUBLISHED EVERY 6TH WEEK. This Magazing will contain the theast of our For-bigh spiritualist Exchanges. It will pour for slushie to every reflective mind in the spiritualist ranks. That number will be devolved exclusively to Spiritualism and kindred subjects in foreign countries. The Two Worlds, Light, Medlum and Daybresk, Agneedic, The Freehinker, Psychological Review, and many others quality seed, always contains more rare groups of thought ; number will be families. Each one wild in the future LECTUAL FEAST of rare meril. Spiritualists, in as your aclablor shall join with you in solveril-r our paper, insist upon his contributing at in cents per week for our support in this great

SATURDAY, AUGUST 1, 1891.

Europe lapsed into barbarism, and civil- this world coming to? ization nearly perished. The church controlled governments, dictated laws, suspended rulers, and was responsible for the oppression, ignorance and debased morals overywhere prevailing. THINKER. Tell them that it is not in a delegation. The back counties are Kings were but vasals of the pope, and rut; that it is abreast of the times: that coming in and a large camp is assured. the nobles were little less than slaves. A it is constantly on the alert for new at- For a first season, the camp is a wonder-WHIT. bull from the Vatican was the law of the tractions: and that now it will establish ful success. world. The priests pretended to know everything about a future life. To doubt their statements was heresy, for which Tell them that it will be sent to them 16 the offender was arrested, tried in se- weeks for 25 cents, and that at the ex-

cret, and frequently burned. Creeds promulgated during those richer for having read it. times have survived the restoration of civilization, and they direct religious thought to-day. Science, with its tele-scope, plerced the mystic vault above us,

of winged worshipers. Hell, too, under the earth, in which the wicked were burned with unending fires, proved to be the chimera of an ig-norant mind and diseased imagination. and will not for some time. Out into the substribers will double again before next spring. Spiritualists, we thank you a thousand times for your efforts in our behalf. the wirked were buried with unending free, proved to be the chimers of an ig-our at housand times for your efforts in the add and alseased imagination rab, who delighted in eternal torture, and similaries for use a spiritualist and do not having use for such a subtract as spiritualist and be avent to secure as the "Word of God," proved to be as the work of a barres, "Ut this to going to his to proper to as the barres, "the sections to its conversing to the the and on the anong the leaders are ding." The sections to its conversing to the the anong the leaders are ding to the conversing to the the anong the leaders are ding. They work in the sock of the times, "the sections to its conversing to the the state work of the times, "the work of aberbarians." The work of aberbarians. These focks are all could be as the as the work of aberbarians. These facts are all established, and the most learned of the Christian clergy so admit, yet,like howling dervishes, many of them are exhausting all their genius Mr. and Mrs. Moulton, of Grand Rap-and learning in a futile effort to revive lds, Mich., celebrate their silver wed-storm-tossed waves, and look for the Wm quote Mosaic law in regard to the be made happy by celebrating their Jewish Sabbath, as if it related to their golden wedding. Constantine established with not one word of Scripture authority, even in the New Testament, to justify such action. It was not Jesus who said: "Remem the sabath day to keep it holy," troduce the Puritanic Sunday in that but the decree came from that cruel murderer who said: "Thou shait not suffer a witch to live." It did not, howmurderer who mid: "Thou shalt not depha arraigned the Sunday of Penn-suffer a witch to live." It did not, how-ever. In any way refer to the modern Sunday: yet preschers fraudients the work and the burst in the summation of the sample with a sample with in the set of the sample with the sundary of the sample with the sample withe sample with the sample with the sample with the s sunday: yet preachers fraudulently quote it with emphasis, and apply it in justification of their usurpation. obsolete law, which may have been right and advisable in a small town in 1794, but which is out of place in the new Penn-sylvania of 1891."

scended into hell to preach to the spirits writes: "Great good will come from in prison." Rev. S. L. Conde, of Rock-ford, ovidently thought to imitate the Master when he wont out to Harlem Rev. S. L. Conde, of Hore to answer back, systemati-

Therms of Subscription. The Programme fills according to the thousands resort on the thousands resort enjoy fresh air and the glorious sun-shine, and commenced an exhortation ripe for action on the defensive." warning the thoughtiess sinners to flee

the wrath to come. It is too bad! They did not "flee" worth a cent. If preachers cannot make their sermons to devote a half column, more or less,

day, and only devote thomselves to praising him—that is, in telling him how taken to work so carnestly for Spiritual-good and great he is—then it is to be ists," remarks Mrs. E. J. Armstrong.

regrotted he does not on overy seventh day only supply the "dim religious light" in regard to the moral status of Spirit-of the churches and cathedrals, instead ualists, as compared with that of minisof a full flood of illumination as on other ters of the gospol and church members. days. There is something wrong, is just what it should be," says H. A. Either God did not consult his best Baker. interest, or olse the preachers misrepre-

The Indiana Camp.

sent him? Which is it?

being banished, imprisoned, robbed, ists to do. tortured because of their nonconformity to the established State Church. These persecutions are the revival of medieval Christianity. Wherever the church has

Call Their Attention.

Call the attention of all of your Spirit- well known mediums. The Indianapolis ualist friends to THE PHOGRESSIVE delegation have two large tents. Munclo

piration of that time they will be the

throne, the monster man, the monarch on that throne, and his countless millions of winged worshipers. Hull the monarch ing has not yet reached its full height, and will not for some time. Our list of Baade.

B. J. Miller, of Dennison, Texas, writes approvingly of the mediumship of Mr. and Mrs. Aber, of Spring Hill, Kan-sas. He says that a spirit materialized, Otb. A. B. Coman presented his meeting words fully spelled out and punctuated, ready for the press. This was done by

J. E. Small, of Cucamonga, expresses on the South Side with fifty copies of spirit hands, himself as follows: "I was just thinking THE PROGRESSIVE THINKER. Thanks, A subscrift that a good 'What Next' No. 2 would be Bro. Coman. Bro. Coman. C. H. Toler writes: "I like your way at the People's Spiritual Society, held at

If preachers cannot make their sermons sufficiently instructive and attractive to induce the multitude to hear them with pleasure, is it wise to force their services on unwilling ears? God and Sunday. If God wants the people to keep Sun-If God wants the people to keep Sun-If God and Sunday. If God wants the people to keep Sun-If God and Sunday. If God wants the people to keep Sun-If God and Sunday. If God and Sunday. If God and Sunday. If God wants the people to keep Sun-If God and Sunday. If God And Su

"I am glad your paper has under-August 2. The Camp Meeting In Indiana is con-

that the matter of raising the endow-ment for the establishment of a college writes that the Progressive Society of Is just what it should be," says H. A.
Either God did not consult his best interest, or olse the preachers misrepre- ment for the chablishment of a college wither that the Propressive Society of Spiritualists there are about to adjourn the country will sent him? Which is it?
T. Babcock claims that if we publish "all the shortcomings of ministors of the gospol, we will have to enlarge our paper." Mr. Babcock urges organization as the proper thing for Spiritualist. The college site and has headed the sub- paper." Mr. Babcock urges organization as the proper thing for Spiritualist.

to be located at Muncle, Ind.

The wild of output of the set of

and opportion, and will devide some method to crush it.
 An Illustration.
 A subscriber writes: "This incident made in teresting. Sunday, and content of the leading members of the most status of some all made interesting. Sunday, July for the trail of speed. A church and interesting. Sunday, July fulle discusses of much merit were given and there spiritualist?" At the discusses were held, at which in the provide a great many historia of the most full of speed. A church with a solution of the leading members of the most and of high standing, and well-to-do, did not believe in horse-racing, so he climbed a tree and looked over the fonce-per haps to save a quarter and his influence to."
 Significant.
 Two thousand persons, says the Rock.
 Two thousand persons, says the Rock.
 Tow thousand persons, the read the row the read method to thousand persons, t

A. E. N. Rich, of Jackson, Mich., writes: "I hope the circulation of THE

ORGANIZATION.

Its Consideration from Various Standpoints.

Presuming that all who discuss this subject have an equal desire to promote the best interests of humanity, and taking the ground that true spiritual unfoldment is not gained through the usual methods of organization, and that the truly spiritual individual has no need for such organization, therefore I would present a few ideas from that point of A subscriber writes: "There was a view. Without doubt the great aim and ond contemplated by the wise spiritual content to know that the order and agents in the movement inaugurated by movement of the universe does not read them and known as modern Spiritualism. them and known as modern Spiritualism, is the development in the individual of his best possibilities according to his course, and the wise will pursue it, while bis best possibilities according to the organism and circumstances, as a pro-paration for the next higher stage of existence; and if one thing more than another has been accentuated by them another has been accentuated by them educational institute a t-Muncic. Dr. Westerfield, president of the In-diana Association of Spiritualists, states that the matter of raising the endowas a special mission in the use tained through organization shall be abandoned, and a new order of pro-cedure be established in its place, in which no man shall need to teach his brother, because these barriers which

intercept the free play of the psy-chological force on the brains of all menbeing removed, all shall know, from least to greatest, the voice of the spirit reaching them direct without let or hindrance.

Every attempt in the past of con-solidation of liberal force through or-ganization has, after a little, been over-liberal to be present to brighten the thrown; the cause, a seemingly untoward is expected to be present to brighten the concatenation of events, but the real power behind them all was the invisibles music.

themselves. This fact, it would seem, should call entitusiastic organizers to a

existing ones, aggregations of people ing medium, who is almost entired centred about one idea, whatever it may assume to be, and marshaled under the medium and slate-writer. Among other title, oducational and moral; engineered by the few whose main thought is how to rouse sufficient enthusiasm in the masses to more the sufficient enthusiasm in the masses to more the sufficient enthusiasm in the sufficient enthus as a su point. Most of the human fish being test medium; Mrs. Thomas, business me the leaders begging systematically and the preachers dressing new and old ideas in different wording, over and

over again, for a salary which is often exorbitant, the underlying impulse of

The "Dark Ages," so frequently men-tioned in history, date from the close of planing of the filteenth century. During that thousand years a greater part of Europe lapsed into barbarism, and civil-She has ganization, and the result is soon Flor recognized developed; the gudgeous get a cool life, irit guides moment, begin to see that it was the power of the strong and greedy magnetist, not the truly spiritual forces, that her presence with us, and power to an swayed them, and realize they have been municate intelligently.

> from those who claim to understand our toles. She stated that the spirit of a lators in Spiritualism do more than by After the usual better the balance of the body, I stood by the prefer darkness and superstition to body a day, and by accident, was near light and knowledge." The product of the pr spirit as a friend who had been killed be any more free to the halt, blind and did, say distinctly: "Why.

> > and rotten within; a curse always to and to dear paper and mamma, don't week civilization. TO THE EDITOR:-Inclosed find six more new names for THE PROGRESSIVE THINKER. This makes nineteen trial out organization and discipline. True. THOME IN THE PROGRESSIVE

both ranks, metaphorically "dead in trespass and sin," but whe are moved by this force in spite of the selves, and it is the seed in them of a resurrection they wot not of. Oh! beas tiful dreamer of the possible and traget down to self-examination. Take with you into the inmost closet of the the spirit in heaven, your pattern, h perfect." Your neighbor is under the same law. It will work with him, too, where he stands, according to his class You cannot jump him into algebra from a. b. c. in a moment, by all the show of the foolish will blindly lead the blind

Benton Harbor Camp Meeting.

The Association of Progressive Thissers will hold a camp meeting in Threaher's Grove, Bonton Harbor, Mich., com-mencing August 18.

SPEAKERS.

Hon. L. V. Moulton, Grand Rapids, Mich.: Mrs. Carrie Firth, Coldwater, Mich., and Mr. F. D. Dunakin, Cecil. O. Mrs. Cora L. V. Richmond, of Chicago, Ill., will be present on the 7th of September, and Inspire the audience occasion with her beautiful inspirational

MEDIUMS.

There will be plenty of good medium halt to inquire the why. Organizations instituted by liberals are generally revamps of the old or well-known, honest and true materials masses to work them up to the paying test medium; Mrs. Hinkiay, business udgeons, they are, of course, eaught test medium, Chicago, Ill., and Mr. L thereby, and the great game goes on, Winch. W. S. WANDELL, See Chusterfield, Ind.

The Comfort of Spiritualism.

of ten, unqualified self-love and love of terrible "death" is, that stealthily a

We, her grandparents, of all wh mourn, are the only ones who knew a

An unlooked-for bemorrhage of un

prices from "Peter," that Paul may grow fat: selfish to the core, and bliss-fully unconscious of the fact; fair outside dead. How I wanted to say to you so: your darling is not dead, but m

WHIT. A Noble Worker. O. W. Tennant, of Capaac, Mich.,

and heaven-just above the clouds-was proved a myth. With it disappeared the streets paved with gold, the lvory throne, the monster man, the monarch rational speaker in our ranks than Mrs.

She is a pure channel through

iomo beautiful songs, Miss Cora E. Wilson gave some fine tests."

writes that Mr. Wigen, of Salem. Mass.,

The Spiritualists had an interesting meeting at Butler's Covo. Washington. A sumptuous dinner was provided by the very satisfactory. Thursday, July 16th, the camp meet-

ford Register Grazette, were in attendance at a base ball game in that city on Sunday the 12th of July How many

the clergy and their boycott. What is the clergy and their boycott. What is this world coming to? The Parentage of Crime. She has and mother, Mrs. Seevy and daughter, Hugh Moore and wile, Dr. L. O. Knowles, F. N. Foster, Mrs. O. E. Dan-believe in those old, mossy, weather-beaten creeds." iels, B. F. Schmid, and many other

persecution alike, in many respects. The latter gave a grand test to Mrs. What would the organization specu-rom those who claim to understand our Coles. She stated that the spirit of a lators in Spiritualism do more than is After the usual services of the services of t

O. W. Tennant, of Capaac, Mich., beaks as follows of Mrs. Baade: "I was pained on reading the report of of THE PROGRESSIVE THINKER: "Your

A FIELD NOTE. A Sacred Pledge.

An idle Brain. "An idle brain is the Devil's work-shop." The preachers know this, so they very smally favor the dam of the World Fair in this city on Sundays the World's Fair in this city on Sundays, knowing that saloons, gambling hells, houses of prostitution and low resorts of every kind will be the most likerally

every kind will be the most liberally patronized on that day. Sticklers for a Puritanic Sabbath know that in closing the World's Fair on Sun-day to the counties thousands who will flock to this city from distant nations, as well as from our own, they are opening the floodgates of vice. If not, they don't know snything. Funny, Isn't It? Rev S. L. Conde the Sunday artister

Silver Wedding.

Mr. and Mrs. Moulton, of Grand Rap-

1794 and 1891.

While the clergy at Rockford, Ill. are bending all their energies to in-

justice. Freed from its barnacles, like class speakers; test mediums, Mrs. Julia accustomed to, but among people pro-the avalanch upon the mountain side, it M. Walton and Mrs. Virginia Rowe. Will roll on in its majesty and glory, One of our number, John McAidle, is think. Three-fourths of you sit and carrying everything before it. Even being developed as speaker and test me-fold your arms, and let orthodoxy outand learning in a futile effort to revive ids. Mich., celebrate their silver wed-the past, its errors and its tyranny. ding on August 7, at their home, 76 cause that is moving them forward, writes: "The Spiritualists of this State

With shameless effontery they falsily Clancey street. We congratulate them and among their created plumes we see history and impose on the credulous. In the happy event, hoping that they may live to see the day when they will may live to see the day when they will will no longer concerning the status of fate, soon more seen week, and cannot accommodate and among their created plumes we see will no longer represent the status of Spiritualism. May the angels and all true souls that must of necessity beat in harmony with your own, aid and assist you in the task you have undertaken, is

my humble prayer. not close without speaking of Miss Jud-

Phenomena In the Light.

the Northwest as a teacher, and a promi-nent member of the Baptist church.

entific investigation. Thanks to the Spirit-world and the live Spiritualists of Chicago and vicinity for their successful efforts and patriot-ism for the defeat of that infamous

Thomas oill that has been paraded, with its fake paraphernalia, before sev-oral legislatures, and finally met an in-glorious defeat at Springfield, Ill. G. G. W. VAN HORN.

and tools.

GRESSIVE THINKER. J. NELSON YAKES.

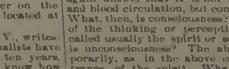
In cases of suspended animation, now their unwise, if not dishonest doings; practical demonstration is the human

think. Three-fourths of you sit and fold your arms, and let orthodoxy out-fank you in the securing of names and influence. Such draws and let orthodoxy out-tion and protection for mediums. How How daily experience that is beyond all primants. Gold cannot purchase the words to a influence. Such drones as we have in the Hive of Human Industry. You do not meet the living issues of truth. I hope this will wake up 500 no lazier than so-called justice? Not one out of a hun- This is our consolation-our position I am, and then we will have our 100,000 dred, if the facts were known. A Spirit- ovidence-not of meeting her in a I am, and then we will have our 100,000 dreat if the rate were has a law-suit: when far or near future, but in the even he does, he stands as fair a chance as the present and eternal now. What our present and eternal now. In the second of the lake and all she can do. No more honest truthful medium ever lived. I can-dose without speaking of Miss Jud-Northwest as a teacher, and a promi-Northwest as a teacher, and a promi-

As a result of two hours' canvasing 1 have secured fitteen trial subscribers." Thanks, brother. If each one of our subscribers would do a like "hustling" we would seen have 150,000 names on Timothy D. Rayson writes: "The pa-ter secure at dome, of the use, bernal does, often visit other localities Thanks, brother. If each one of our subscribers would do a like "hustling" the spirit while thus temporarily absent trance. Permanent absence is death. The spirit while thus temporarily absent the spirit of the secure is a supended animation or trance. Permanent absence is death. The spirit while thus temporarily absent the spirit of the secure is a supended animation or trance. Permanent absence is death. The spirit while thus temporarily absent may, and does, often visit other localities the spirit of the secure is a supended animation or trance. Permanent absence is death. The spirit while thus temporarily absent may, and does, often visit other localities the spirit of the secure is a true as the eternal. Not only are the ovening meetings are the spirit of the secure is a supended animation or trance. Permanent absence is death. The spirit while thus temporarily absent may, and does, often visit other localities the spirit of the secure is a supended animation or trance. Permanent absence is death. The spirit while thus temporarily absent may, and does, often visit other localities the spirit of the secure is the tearnal. Not only are the ovening meetings are the spirit of the secure is the tearnal.

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This is intended for all Liberals



THE PROGRESSIVE THINKER.

SOULISM. Rabbi Weil's Letter,

And a Reply BY FREDERICK. F. COOK.

RABBI WEIL'S LETTER.

THE PROGRESSIVE THINKER of June 6th, no fight against me, of course no credit the precocious baby. The same powers, is very suggestive, and treats of the

of human consciousness is obviously a contribution of matter. In man the con-sciousness of Being is matter-limited: this is expression. Effect is the expres-sion of cause. We say they equal each other, but we cannot say they are ever like each other. Being is ideal—it rep-resents a state of perfection. Now, per-fect qualities naturally seek expression, and this expression can be had only in a

and this expression can be had only in a "I know of some folks," said Jonathan Dowd, "Who are so fine, an' so stuck-up proud, condition of otherness. Hence the en-tire phantasmagoria of existence, of beng, of progress-of the return of the "They dasn't notice no farmin' man, perfect, through imperfection, to the Nor nothin' built on the farmin' plan perfect, through imperfection, to the perfect state. Expression is a synonym of limita-tion. Goodness exists, let us say, as an attribute of Being. But of what use is it if it cannot express itself? and for this it requires antithetical conditions-the state me call badness matter on a for the hard work to remember me. the state we call badness-matter. Qual-ities are the attributes of Being, and ex-A letter writ in perlitest way, "There came a letter from them to-dayist for expression. Of course, charity, "A feelin' ez how they'd like to spend <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> mercy, benevolence, tolerance, heroism. A little time with their dear old friend, love, none of these divine qualities could find expression unless there were states that called them out-states of abject "So often thought of-Jonathan Dowd, Nary a sign of their bein' proud-

tion-because that state is behind him. he has overcome it. This gives us the ideal or Christ-life. It has overcome, by embodiments, all lower conditions. And by spiritual law, if there be one condi-tion it has not overcome, then it is weak as to that; it cannot help in that direc-tion, and it must succumb to it in order that it may rise superior to it by con-quest. In order to benefit by any con-quest one must have been concusted by

quest one must have been conquered by

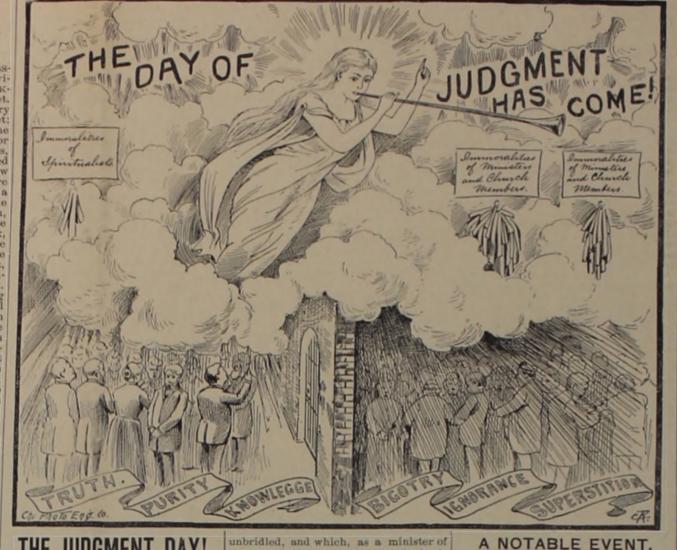
My great stumbling-block is the para-dox of (Mrs. Richmond's guides) the pre-existent soul, absolutely perfect, though inte, being impelled to incarnate itself and condescending to express such in-cipient phases as cannibal, savages, etc., manufacture is a strange of the s

A VISIT.

At the New Home of The Progressive Thinker.

TO THE READERS OF THE PROGRESS-IVE THINKER:-It has been our privi-lege to visit THE PROGRESSIVE THINK-ER in its new home at 40 Loomis street. It first saw the light in a temporary sidence at 251 South Jefferson street: MR. FREDERICK F. COOK-My Dear Sir: Your essay called "Soulism," in thing which could not harm me-make the necessary to provide better quarters for Sit: Your essay called "Soulism." In Trap Froctures respective, and treats of the intervention of course on each of the set of the intervention. The set of the intervention of the intervention of the set of the intervention. The set of the intervention of the intervention of the set of the intervention. The set of the intervention of the intervention of the set of the intervention. The set of the intervention of the intervention of the set of the intervention of the intervention. The set of the intervention of the intervention of the set of the intervention of the intervention of the set of the intervention of the i

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THE JUDGMENT DAY!

It Has Now Arrived.

the one that was predicted in ancient would have an existence to-day dazzling

unbridled, and which, as a minister of the gospel, living on the fat of the land, he could not hold in restraint.

There are, we regret to say, national Jennie B. Hagan, the Noted Lecturer, sins as well as individual sins. Without The Judgment Day has come: not them, Greece, Rome and Carthage

On Monday, July 12, at Cassadaga the one that was predicted in ancient would have an existence used y dazzing times, when every conceivable spot on the world with their magnificence and the face of the earth was expected to give up its dead; but the one that has charm the masses as Cicero did, as De-

A Unique Ceremony.

the Bride.

cies of usefulness on the part of both of these lives, which are to be united in one in their lifework. May the bless-ings of the Spirit-world rest upon you." To a few notes of the wedding march the groom and best man, Mr. J. T. Lillie, stepped forward, and Mr. A Gas-ton performed the office of giving away the bride. As we looked upon her in her robe of spotless white, the fleecy folds of the bridal veil falling about her -with no adornment save those of natu-ral flowers, we thought, aye, verily, cles of usefulness on the part of both of --with no adornment save those of natu-ral flowers, we thought, aye, verily, thou art the child of the spirit! One whose face bespeaks such loveliness, such purity and such innocence is a fitting companion and vicegerent of the angels, and we can but call thee blessed. As Mr. Gaston placed her hand in that of the groom he pronounced the follow-ing ceremony:

ing ceremony: "Bradford D. Jackson, as a repre-sentative of the Cassadaga Lake Free Association, as a worker in the field of reform to which this lady's life has been reform to which this lady's life has been dedicated, as a friend and acquaintance of hers in the years that are passed, and in the name of the Spirit-world, I give into your keeping Jennie B. Hagan, and in the giving I trust that you will not only cherish and protect, but that you will aid in carrying forward this great work to which her life has been devoted, and as you assist her and the Spirit and as you assist her and the Spirit-world in this work, may you be blessed in the union

Then followed the spiritual part of the ceremony, given inspirationally by Mrs. Lillie. It was evidently dictated by one who had watched over Jennie from childhood. It opened with the folowing lines:

"By the powers that watch above you Your hands are placed together, To tread the pathway of earth-life, In storms or pleasant weather."

and broadened out into a poetic por-trayal of life as we must find it, and the magic power of love in increasing the joys and lessening the ills which are the ommon inheritance of humanity. then said: "We shall not adhere to the old custom of exacting obedience, except by saying to you, jointly: 'Will you, in the presence of these witnesses, and the Spirit-world, promise to fulfill the obli-gations of husband and wife, in accordance with the laws of this State?" being assented to by both, Mrs. Lillie continued: "Should we exact a promise

This unique undertaking has, to say the mannested by the charter in terry and the cannot escape the baneful effects as well as an atmosphere of sadness. The Judgment Day we have presented is one whose revealments will be quoted between Spiritualists and renegate spiritualists and renegate between Spiritualists and renegate spiritualists

Since my hast report, important bus, ness has been transacted, and a nucleus which the Spiritualists of formed an under the Spiritualists, and in time, do not a straty and in time, do not a spiritualist, and not spiritualist, and not a spiritualist, and not spiritual state and not spiritual state, weta the spirit spirit of the spirit spirit of the spirit spirit of the spirit spirit of the spirit s

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in the afternoon. Several mediums meetings have been held; in fact, medi-ums' meetings are usually the pro-gramme for the night sessions. Thurs-that, but the buxom woman who shares in the pavillion for the benefit of the association.

THE PROGRESSIVE THINKER.

or joke on the people. I believe, how-ever, that she is really dead—not in a mystical, but in a physical sense and the next thing you will hear will be bogus stories of the appearance of her actral basic in various part of the world, giving order to be faktrs who are cen-ducting the organized fraud in her name how to carry on the business, just as originally Col. Olecut and sho started the Theosophical Society in New York, Nov. 17, 1875, under Instructions deliv-wispored in writing to Olecut by the astrat-hody of a Thibetan Mahatma named Kout-Hoomi whose ghost was so well materialized that he left his turbun on Olecut's bed, to assure that ingenious

called black magic, to obtain a control Her shrine at Adyar, through which over spirits of an inferior grade and use

"Her shrine at Adyar, through which she professed to receive communications from Mahatmas, was a trick cabinet with sliding panels, worked just as any spirit-cora - religious spirit-or a - religious spirit-or a - religious spiriteliding panels, worked just as any spirit-unlistic medium would work her frauds. rearch. The exposure was informally made by George Patterson, editor of the Christian Diagrams of the cabinet have been pub

"This was immediately followed by a complete exposure by Mme. Coulomb and her husband, two distinguished ex-confederates of Biavatsky, who had worked the trick cabinet for her, and hatma, which used to be exhibited in a dim, religious light, for the edification

constructed a rag dummy of the Mahama, which used to be exhibited in a dim, religious light, for the edification of reason.
The Coulomb exposure was followed and the point of reason.
The Coulomb exposure was followed and the point of reason.
The Coulomb exposure was followed and the point of the faithful.
The Coulomb exposure was followed and the point of the faithful.
The Coulomb exposure was followed and the point of the parameter of that purposes by the London society of the inter and exhibiting autograph letters of instructions from Biavatsky to the whole order of nature, and exhibiting Koot-Hoomi, are in my hands.
Thouby the most complete, concisition on a terrestial excursion.
The load may and some of the friends of the unhappy woman say that she never ever been eleven that be inter tides of anything, and has not per even been doment of an ancient philosopher, is a delusion that ought to have and even resorts to trickery, which she thinks from spirits in the form. What is the embodiment of an ancient philosopher, is a delusion that ought to have and the bias on the rest of even the she way of giving communic tions, which was of giving communications, which was of giving communications, when the way of giving communications, when the way of giving communications, when the way of giving communications, where were drived in the supervision of a supervision and the sub as fullious Mahatmas, or people of super-human widom, whom Blavatsky allowed to appear in the way of giving communi-cations, which were evidently her own production. If there was any real per-eon to assume the role of Koot-Hoomi, he was but a shallow trickster, as he stole a passage from Prof. Kiddle's lee-himself by subterfuges adapted only to credulous dupes. If Blavatsky had claimed to have a colony in Thibet of the inhabitants of the moon, who trav-eled daily between the moon and the arth, ahe had followers who would be-litere it.
 Her eredulous followers were would be marth, ahe had followers were would be marth, ahe had followers were minclined
 Her eredulous followers were minclined
 We leaser from the mater of the moon, who trav-ever yet existed.
 Her eredulous followers were minclined
 We leaser from the mater of the moon and the were yet existed.
 Her eredulous followers were minclined
 Merce from bereafter, which have never yet existed.
 Her eredulous followers were minclined
 Her eredulous followers were minclined
 Her eredulous followers seem inclined
 Her eredulous followers who would be marth, and han be form the enter from here free from the scale from the free free from the scale from the free from the scale from the free free from the free from the free from the free free from the free free from the free free from the free free free from the free free free from the free free from the free f <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

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formorely quite intimate with Blavatsky, and or if, to the 'man with an iron and at one time considerably impressed by her pretensions, says in an interview in the Critic Record:
"The great trouble with people is in having taken Blavatsky soriously. She should have been taken as she always took herself, namely, as an immense 'fake.' Shoused to tell me that she dis if her a letter and as suddenly left the room, rushed downstates, stamming the root bohind it.
"Olcott seemed white with astonishment, and proposed to be the best freak." 'Olcott seemed white with astonishment, and proposed to be the best freak.
"How well she succeeded may be in ferred from the fact that the fory old woman could not even die without being woman who was the large of putting up a job point and the large of some and the large of the profound curiosity to point at a physical sense—and the profound curiosity to point at a physical sense—and the profound curiosity to point at a physical sense—and the profound curiosity to profound curiosity to point in a physical sense—and the profound curiosity to point the profound curiosity to profound curiosity dupe people, and see how far she could earry her schemes. I would like to drop this letter-1 don't like to hold it.

materialized that he left his turban on Oleott's bed, to assure that ingenious gentleman it was not all a dream. "In England and Germany I have often heard Oleott tell this yarn, pull out the very turban from his coat-tall pocket, and if you did not believe the story you could smell the goods. "Biavatsky was never in Thibet. The story that she was is a deliberately con-cocked fiction. She never had anything to do with any Hindoo adepts or so-called She does not seem to have any domestic or conjugal qualities. Her aims would be to dupe men into subserviency. I don't think she has any husband. She doesn't want one.

or a religious spirit, or any such moral principles as would induce me to credit not understand them or give them their proper place. She would like to control

daring in conception, for inscribed index perish. The mass of her peculiar teach-ings consists of visionary assertions requiring blind faith for their accept-the ground. I don't think she will full to the ground. I don't think she will live

f reason. Her leading doctrine of metempsycho-is, or reincarnation, is an ancient super-tition sustained by faith alone, and nuonstrosities, ill-shapen things—it has

THE WANDERING MINSTREE.

The wind was sighing sadly Among the trees. The leaves were flying madly Before the breeze;

PATRIOTIC SENTIMENTS.

Amorican League, of this city:

not born of that spirit which will per-mit of my being backward in writing and speaking my honest opinions, even though I, too, may have to pay for that liberty with my life, as did poor Dector Cronin and the lamented and revered

conda which threatens the stability of our free institutions; for he or she who

man who steals a thief, a man who kills a murderer, and his paper is in marked contrast to that truckling and enslaved

daily press which dares not publish more than half the truth. Any paper, no matter of what political party, which refuses to publish articles which contain

the spirit of freedom, is an enemy to liberty and $i\pi$ in opposition to the su-premacy of mational haw: may, more,

such a paper is a mouthplace in perpet-uating slavery, which has a tendency

to dwarf the very germs of liberty, and he or she who would be free must speak, write and vote fearlessly on all projects which would, if executed, destroy our

American institutions.

For it was dark December,

When whiter drear Stalks from his ley chamber To close the year

A ministrel, faint and weary, With grief oppressed, Had, by the road-side dreary, Sat down to rest.

His face, so fair and manly, Tho' pale and wan, Of better days spoke plainly, Days past and gone.

His eves to heaven he raised,

As if in prayer, hen on his harp he gazed. With vacant staro.

Winds through its strings were straying With mournful tone; Moved by their plaintive sightug, He thus began:

Alast-how lone and sad; While I am making The hearts of others glad, My own is breaking

They think because I'm cheerful I do not mourn; Because mine eye's not tearful, My heart's not torn;

But oh !--deep-nettled andness is preying there; Beneath the guise of gladues-Broods fell despnir.

I once—and oh, how kindly, I may not tell How fondly, yet how blindly— Loy'd but too well.

And once I had a father, Now I have none, And once a tender mother, She's dead and gone.

And now, where'er I rove, By land or sea, No thought inspired by love Is winged for me.

I must not stop to ponder Upon the past; My heart is yot too tender To face the blast.

And is it then a wonder I'm prone to rove, When thus is cast asunder Each the of love?

For oh, what desolation Doth he inherit Who knows throughout creation No kindred spirit. Oh! would that I might never

Think on the past; Would that oblivion's cover Were o'er it cast.

But though from retrospection My soul doth shrink, Still will intrude reflection, Still must I think.

In revelings nocturnal

l've vainly sought To drown this worm infernal, This curse of thought;

But if at pleasure's fountain

I strive to drink, Remembrance like a mountain Hangs o'er the brink.

Thus, though 1 oft seem cheerful, Beneath are hidden Thoughts bitter, dark and fearful, That come unbidden.

I soon shall take my flight From earth and sorrow I hall with joy the night That knows no morrow

Death o'er my frame doth creep,

My heart is breaking, I soon shall sleep the sleep That knows no waking.

To thee, oh death, do I

A welcome give; I long have wished to die, Yet dared to live.

My harp, last friend and only, Farewell to you; Through all my wanderings lonely You've served me true.

His bead sank on his breast. No more he said, And to the resims of rest His spirit fied.

His grave was -where he fell-By strangers made, And not a stone doth tell Where he was laid.

But oft a harp unseen Walls o'er his tomb, When storms of winter keen, Drive through night's gloom.

Advertisements.

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TERMS: ONE INSERTION, 12 CENTS They Come with No Uncertain Sound. Rufus H. Bartlett, M. D., prominont as an investigator in the mysterles of spirit-phenomena, on one occasion gave utterance to the following before the Amorican League, of this city:

Mention this paper and send us size cents postan and us will send you PREE, a sample of the Elec trie Caronal with semphats, group valuable in

Amorican League, of this city: I feel proud that I am able to stand before you and truthfully say that I am glad to be a momber of this American League, and that I am in opposition to anything which has a tendency to stay free thought, free culture and free hi-stitutions. It costs something, some-times, to truthfully and honestly write and speak the truth, but as my Ameri-canism comes to me through many generations of patriotic Americans, you will, therefore, understand that I am not boru of that spirit which will per-mit of my being backward in writing

Mrs. B. F. De Wolf, Mrs. Olive A. Blodget Prof. A. B. Beverance, Dr. J. C. Philips.

Cronin and the lamented and revered Lincoln, sacrificed to that human ana-conda which threatens the stability of sees and understand, or he or she who

our free institutions; for he or she who sees and understands the inside of that semi-secret, plotting, Roman Catholie-Josuit-political machine, knows that theirs is no idle dream, and right here let me say that I half with gladness the clean pages of THE PROGRESSIVE THINKER, one of the first American papers I have ever read. Its patriotic and fearless editor believes in calling a man who steals a thief, a man who kills

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TREATMENT FREE! FOR TEN A Cost T MENT FREE! FOR TE. contrastamps or sub, br. A. J. Swarts, Allian will send costpand. a good 25 cost in Doing docad Finn," a nice Form, and two other has lete. 3" If you will arrest to give or send 12 copies-"Oded Cheer" to affit ted ones only, sending bim the plain address, he will send them to you, also h "Itales for Absent Treatment in epittaal Will write you date to frach the sittings and will give you 12 treatments at each ir s. Heing sured by optr pour affits increase.

manity and slaves of us all, up to the birth of our Constitution. Let us de-nounce every condition which has a tendency to enslave mind and body, male and female, and rob them of their natural rights and position in life. Let us, as American citizens, as lovers of

us, as American citizens, as lovers of liberty, produce that union which will give to each his natural inheritance in the administration, which is above doc-trine, either papal or protestant, or of individual character, and then, and not till then, will we be the League which shall help to free and blass humanity. O, may the germs which were planted by our liberty-loving and patriotic fore-fathers, which have grown buds of MRS. HUDSON JACK, 703 W. M 1DI-turned. fathers, which have grown buds of such bright promise, blossom and bear

rich fruit in our mental and physical being, in harmony with our divine in-MAGNETIC HEALING, MAGNE-tised reine ites and Magnetic Treatment lies of the references at my home. For particulars address W. Ituby, 50; West Market, Louisville, Ky. 7

<text><text><text><text><text><text><text><text><text><text><text><text><text><text> Association of Missouri" was organized and incorporated under the laws of the State, Feb. 16, 1801. Was hollows we have succeeded in sec.

Are the grateful words writin the sector of the sector of the sector we have testimonals from al-mest every state in the union and would be plcased to show them to you. Hend symptoms and one dollar for a holts of our Power-fully Magnetic health restarting Medicine by return mail. N. B. ASTAL GUIDE to health sent to any all free for the states all letters to L. J. shafer. Chicago, lil No. 17 Thirty Third St. **RELIGION OF MAN** ETHICS OF SCIENCE.

EVERY MAN

who would beaman or who would desire an increase of manly energy, should pro-cure at once the

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infinate the mithel, restore nony and lost vitality, and invigorate you uily in a word, the Electric Cornet will ben the weak, invigorate the young, and the agel and infini-

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OURED! OURED! CURED!

SURE COLORE LEARCH

BY HUDSON TUTTLE.

The past has been the Age of the fields and the Ra-lights of Fals, the present is the Age of Man and the Religion of Joy. Not service trust in the task of knowledge in the laws of the work, belief in the di-visity of man and the scenari programs for and perfec-tion is the foundation of the line toward perfec-tion is the foundation of the line toward perfec-tion for the foundation of the line work. The following are the tilles of the chapter:

PART FIRST --- Religion and Science.

Introduction: Religion: Fetlahlen: Polythelm; Monethelan; Phailie Worship, Man's Moral Program depends on bis Interactual Growth: The Gro-logical Problema-the Origin of Evil, the Nature of Gool, the Puture Ritate; Fail of Man and the Containan Scheme of Redemption: Mac's Will, Free Agency, Responsibility; Dullas and Obligations of Man to Good and Himself. PART SECOND .- The Ethics of Science

PART SECOND--The Ethics of Science The Individual: Generative and Evaluation of Spirit: The Individual: Generative and Spirit: The Individual: Generative and Evaluation of Spirit: The Individual: Generative and Intervidual: Generative and Intervidua

This instrument has now been thoroughly trated by

THE PSYCHOGRAPH **DIAL PLANCHETTE!**

State, Feb. 16, 1811. We believe we have succeeded in se-curing a more liberal charter than could have been obtained at any other place in the State. It gives the protection of the laws for our mediums and speakers, and affords us all the privileges and im-munities vouchssied to other religious, we will be avecome to be avecom

munities vouchsafed to other religious, scientific and benovolent societies, and forestalls any unfriendly legislation by the State, putting restrictions on us. Our plan of organization may not be in accordance with the ideas of many, but we think it will be found about as unobjectionable as any that might have been adopted. We lay down no creed or articles of faith for any to object to, but the objects, as set forth in the pre-amble, are to disseminate the facts, principles and philosophy of Spiritualism: to encourage the investigation of all moral, roligious and scientific subjects, and for

IT IS A MOST EXCEL-LENT WORK

This work is by DHL M. L. GHERMAN, southed by BRIF. W. F. LYON. Hereinfore it has been as for 2, but the price now has been reduced up of it in a soft that will bettered and instruct. If contains 400 but the price now has been reduced to at the set it that will interest and instruct. It could also so, and is full of suggestive thoughts. Its dis-netion from the colectial address. It treats of ince-tor Things Interflepence in Subcasses (A sumation reds) Interflepence in Subcasses (A sumation reds) Turnity (Entricht History, Prostruction, Inder-nets) Units, the subcasses (Devided and Evel-intered Ideas; The Neulons Theory, Prostruction, Inder-ities, Justice, Improgrammed of the Virgin, The-nets, Justice, Improgrammed of the Virgin, The-nets, Justice, Improgrammed and Histories; Device around the Contest align of Language, The Define size, Matter and Spirit on a Destit, Impro-right Burger, The Kontest and Histories; Define trooms to Hereise, A Shure Master etc., etc. the author again. The Key, Spirit Bingre-ricos to Hereise, A Shure Master etc., etc. the author again. "Each Individual particles of hereise, and that is all they can particles of thereise, and that is all they can particles of thereise, and the of a subcer etc., etc.