

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

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Old school medicine imitated the church in denouncing reforms and afterwards embracing and appropriating them. Says Dr. Adam Smith: "After

POWER.

Dr. Williams, in his "Human Science

PARALLELISM OF ECLECTIC MEDICINE

AND PROTESTANTISM. On the other hand, if such a one be well-informed in the history of medicine, especially of this country, he must iden-

tify the reforms, the protest against the barbarous methods, poisonous drugging, bleeding, blistering, starving and thirst-lng, which the old school inflicted upon their victims, against which the people

We should thank God that we live in

ight and darkness, heat and cold, calm and tempest, growth and decay, mind and matter, soul and body, love and hate, joy and grief, hope and despair. The duality of sex runs through the en-tire structure of the visible and invisi-ble at least so far as man has been able to penetrate. And, as there is a law regulating the manifestation of every form of life, man's only safety from the encroachments of the nether side of ex-stance, and his only surety of attaining to the superior condition, is in under-standing and applying those laws to every atom and every movement of his ble a. All "error" has some small leaven-

'error" has some small leavening of truth, and all "truth" has some slight impregnation of error. The se-cret of harmonious being lies in the ability to adjust extremes. If you do not believe this, ask the sick millionaire

FOR THE PRODUCT THE PRODUC

whole.

beauty, develops within us a conscious-ness of strength and freedom, freedom and ask the blooming but amolitous may be carried on by assigning the labor of overcoming obnoxious influences to the domain of moral law. I have failed groaning peoples, never can you rise she would give to be mistress of a fine establishment and gorgeous equipage, and she will,—if she be not genuinely in love with some humble mechanic,—thus harmonizing extremes,—tell you that the make myself understood. Hate and oppose any condition which shall abridge the sphere of man's natural liberty. If there be a man who has a serious desire

strata of human existence; but, unable ing, embraces all creation, and from His of the oterinal was permitted, while yet in my mortal body, to catch a view of the counterbalancing conditions which in my mortal body, to catch a view of tion; which made damned prostitutes of the counterbalancing conditions which in any motion out of the searched in the whole human race,-teaching them that may not be in your brother whom djust. In the life of the world, as in the his-did I fling from my indignant and In the life of the world, as in the his-tory of man, it passed through currents outraged soul the falsehoods which had and counter-currents, and the aggregate well nigh blasted my entire being;" then and segregate effects are the mile-stones which mark the march, and are to be referred to in future reckoning. did I proclaim, with a voice which man-kind shall never silence: "Your creeds are charnel-houses, and God is outraged

over anybody or any event. Hence the pope may, at times, be overshadowed by the blackness of those souls who believe in the extermination of heretics. But in the extermination of heretics. But there is never a prayer which childhood faintly falters, or old age feebly articu-lates, which does not drop into the ear of an intelligent and ever-ready friend, anxious to succor you, and eager to avercret of harmonious being lies in the ability to adjust extremes. If you do not believe this, ask the sick millionaire what he would give for the robust health of the iron-muscled blacksmith in the rard yonder, and he will tell you that he would barter his riches. Go, then, and ask the blooming but ambitious maid, over her machine or her tub, what disembodied, and peradventure you shall also be able to start some sluggish soul into activity in the upper realm, whither your petition ascends. The gods are messengers for human love.

harmonizing extremes,—tell you that she would exchange her freshness and healthfulness for large means and a gen-the pallor. The ever-fluctuating current of the omnipotent force is constantly playing upon the environments of the human soul,—drifting it hither and thither,—now enriching and now impov-erishing. We are, as I take it, all, whether intuitively or knowingly, searching for the balance-sheet of human axistence. And now it may not be amiss for the disembodied and the risen to impart some lesson from the plane of vision which he now occupies.

to abase themselves for self-preservation: and I have cursed the whole in-iquitous system while the words of absolution fell from my lips. But I was bound hand and foot, and the fiends of fear and folly confronted me whichever way I turned tion: and I have cursed the whole inway I turned. in their absurdities.'

From time to time f read in spiritual papers or hear from Spiritualists this expression: "We must show ourselves expression: "We must show ourselves a power in the land. We must clear the ship of Spiritualism from the bar-nacles of 'free-love' and fraudulent me-dlums," etc. Now, I give those who utter the above, credit for honest ex-pression of what seems to them to be right judgment and correct opinion; and in differing with them in modes of pro-cedure, as well as definition of words. I expression: cedure, as well as definition of words, I only ask as fair consideration, to the end that kindly interchange of thought

on the mountains and in the valleys of the world; it nerves the arm of man to deeds of valor, which strike peans of praise from the resounding universe; and never, till the shackles of physical and mental and spiritual slavery shall have been struck from the resounding universe; bols so lofty and at the same time so sweet and pure a thought as it does. Without the sentiment and essence of all that word signifies, what is humanity? "A sounding brass, a tinkling cymbal." It covers at once the lowliest peasant and the highest monarch with its gracious mantle. It sweetens the rudest scene, and renders bright the otherwise rayless night of earth-life. Without it no disease is ever healed. no crime is ever retrieved, no burden ever lifted; without it there is neither joy, hope nor faith in the unseen. Now put those two grandest words in all the world together, "Free Love." Do you want to rid Spiritualism or any other ism of them? No! a thousand times no! Dear, troubled souls, who have so often taken those heaven-blest words in vain,

of a

ECLECTICISM, THE PROTESTANTISM OF MEDICINE. them. Says Dr. Adam Smith: "After denouncing Paracelsus as a quack, the denouncing Paracelsus as a quack salber (mercury); after calling Jenner an im-postor it adopted his discovery of vac-cination; after dubbing Harvey a hum-postor it adopted his discovery of the country, while villifying Eclectics, it steals and appropriates their remedies. RESULTS OF THE CENTRALIZATION OF POWER THE PROTESTANTISM

ing, Held at Franklin, Pa.

BY J. R. BORLAND, M. D., FRANKLIN, PA. Protestantism, as generally under-stood, means the reformation instituted by Luther and his coadjutors, against the dogmas and teachings of the Church of Rome in religion, and her domination in civil affairs, which led to the separation of Church and State, or rather the freedom of the State from the domina-tion of the church. It was a protest noi only against one, but all the wrongs of the church against humanity.

the church against humanity. Medical Protestantism had its advo-cates inside as well as outside of the pro-fession. Those inside hoped to reform it, as did Luther the church, and were ostracised. Others despairing of re-formation, left it, and with them became

the Protestants of medicine, the eclectics

of yesterday and to-day. Although religious or political issues should not be dragged into the domain of medicine, yet it may be well to imagine how medicine has been affected their victims, against which the people also protested, and which culminated in Eclectic medicine), with the Protestant-ism of Luther and his compeers; and be convinced that the Eclectic is the only exponent of the basic idea of private judgment, and the equality and freedom of man, to be found in the medical pro-ference. thereby, and what relationship exists between medicine, Church and State. During the early ages, the practice of medicine was in the hands of the priests, and for many centuries the church dominated the world, not only in medi-cine, but every other walk of life; but from the beginning of the Christian era, medicine has been readually allorite. Explorent of the basic idea of private gugment, and the equality and freedom fession. The Church forced Galileo to recant, but science has proved that he was right, and the Church wrong, fallible. medicine has been gradually slipping from the priests into secular hands, although the church exercised more or an age when, and a land where, although one may suffer in name and estate,

although the church exercised more or less domination over it, especially of that branch which existed cotemporaneous with it, which some are pleased, in these days, to call *regular*, and medicine was divested of priesthood, but *priesthood* retained the *craft* thereof. In Europe medicine was never able to absolve itself from the dicta of the church. In the fourteenth century the medicine does not represent these

church. In the fourteenth century the Roman Catholic Church restricted the practice of medicine solely to educated physicians. It proclaimed, "that any woman who dared to heal others without is an exotic. Then what school of

woman who dared to heal others without having studied was a witch and should therefore die." (Mitchelet's Witches of the Middle Ages, p. 15.) During the reign of Henry VIII., Parliament enacted that practitioners were "to be licensed that practitioners were "to be licensed that practitioners were "to be licensed to be and the protestant, the American ericets the protestant, the American ericets and references, the ency, jealousy and malice of the allopathic school are hurled; and by every means it can command it seeks to secure the enaction and enforcement of laws to prevent eclectics (heretics) from enjoying the rights guaranteed by our American government. As with Protestant medicine here; the people are with and for the Eclectics, some lesson from the plane of vision which he now occupies. It was always my desire to stimulate the faculties which we are wont to desig-nate as the "higher faculties:"-love, hope, veneration, aspiration. I saw in the world around me the conflicting currents which belong to the different stata of human existence; but, unable the harmanize them. I sought that exbeing did it find soll to fasten? Manichurch and the name of religion! Hu-man selfishness ran riot; none were safe; as well as the religion they wish to the foundations of society seemed about to break up and the gates of hell about If the Church dominates this land, you want so badly to clean out. Jesus to break up and the gates of hell about to open to engulf a helpless world! The so will Allopathy, for they are linked boost and the second se gospel was a myth, even in the church will be its foster brother, for they, too, sticks in some form to all of us; the lust are linked by kindred ties and common which professed his name! long has the world been ruled by the few self-elected purites, their goods and estates! this free (?) land! with a central idea that impurities rested

treme which divorces the superstructure-spiritual being-from the foundahealthy, normal physical life. adjust. To do this. I entered the solitude and secrecy of a monastic life, and there, operated upon by one distinct and powerful element in the upper world, whose confines I was so eager to touch while in this (not so much for the toiling and struggling, and hungry and heart-sick d me, as for the elevation of mysel and my compeers), I labored, zeafously and steadfastly for the accomplishment of my Success was not wanting; for deslons. with the pressure of a will which could not endure defeat, I subjugated my own normal humanity to the insatiable demands of, if you please, a spiritually giuttonous appetite; and the best years of my life, which should have been filled

But there came a time when the curpathway of my life, erasing here and touching up there, as does the painter with his portrait, ere he tremblingly

to hear, you must attribute the fact to the knowledge I have gained in my so-journ on this plane; for the things which were once to me of chiefest importance, now have no significance; and those which before appealed to me in vain, there is something yet necessary to have been in due propartion. have risen in due proportion.

First, then, let us seek to understand the secret of successful living, for that alone is the key to every sphere. The secret of successful living, my carthly friend, is not found in large bank acricha, is not found in intege bank ac-counts, in political reputation, in intellectual supremacy, in numer-ous friends,—who come giadly when bidden to the feast; but it is found in the service of the human; in the homage which we render to the great truths which underlie the movements of nations and of men.

When a truth vibrates the physical realm, it causes a commotion therein, like unto that of the waves when swept by a hurricane, and the dwellers upon the waters ride safely, or sink, accord-ing to the strength of their vessel, and the skill and knowledge of the com-bilities which encompass the problem I

The storm which is now playing upon the bosom of the world is the most gen-Again, we will suppose that we have

NEW SPIRITUAL LIFE.

With the pain and difficulty which at-tend the throes of child-birth, we are now passing into a new spiritual life. Do not fling this aside, oh, reader, upon the earth. They are the words of one who passed through the gates of gain, these were living and stable truths; idea with With the pain and difficulty which atbeing affected by, the rays which are death upborne on the sublime utterances interpenetrating your world from ours; and I should not to-day be laboriously doubting all save that God was good, gorgeous mockery in God's house. imparting through this mortal instru-iment the breathings of the immortal, trovertible evidence of His existence.

but there came a time when the out all human life. You tell me that with-brought to bear upon my being, produc-ing a shock so terrific that, although I have now been for some time a resident of this new sphere, I have not yet en-tirely recovered therefrom. I am yet obliged to travel painfully over the pathway of my life, erasing here and touching up there, as does the painter with his portrait, ere he tremblingly

human race. "God so loved the world that he gave His only begotten son, that whosoever

learn. But if I were to solve for you, as we see it, this problem relative to the physical world and its needs, I should cloister nor the scientist in his laboratory has discovered the fact or demonstrated have placed under your feet a most solid platform, whereon you might gradually mount to the spiritual realm; but you would be defrauded, by me, of the pleasure and profit of laying the basis of every scientific fact, and the dream of

entailed upon you by physical life. How necessary it is for young men and proung women, whose lives have failen into the lap of luxury, and of material into the lap of luxury and of material into the lap of luxury the fact. I give unto you that which you do not

independence, to appreciate the fact that they are as poor with their inherit-ance as the widow's son whose father's

There was one glory, however, in this eld of blackness, self-abnegation. If the lust of love, and the pride of he robe, the repupelation of life. Begin right at home to clean. but, suddenly, I saw that the millions which were coined for fellowmen, made organized efforts to eradicate He owned the world, and his chil-dren flattered him with foolish offerings through his priests. But I saw nothing were it not for a divine law of reci-procity; and were it not conditional upon ing human affection, shall the harmony through his priests. But I saw nothing vouchers for the honesty of others. It is not true, Every heart knows its own with the hearty and healthy breeze of an advancement and growth, that as we devoted to tightening upon myself, and upon my followers, the cruel imposi-tions of a spiritual dynasty, whose extor-tions are more terrible than the demands that I thereby fulfill the object of my in an and experience in another, you perceive that I thereby fulfill the object of my in an any creed, society or custom that I thereby fulfill the object of my in an any creed, society or custom in an any creed, society or custom ing human affection, shall the harmony of the world finally be established. Heaven comes in no other way, and by in other means than by the perfected fullness of conjugal love. Heaven is that I thereby fulfill the object of my in any creed, society or custom ing human affection, shall the harmony of the world finally be established. Heaven comes in no other way, and by in other means than by the perfected fullness of conjugal love. Heaven is intervent weater in another, is in the intervent weater in another, is in the intervent weater in another, is in the intervent weater in another in the demands intervent weater in another in the demands intervent weater in another is in the intervent weater in another is in the intervent weater in another is intervent weater in another is intervent weater in another is intervent weater in the intervent weater in the intervent weater in the intervent weater in another is intervent weater in the intervent weater i being and of his. Mankind yet live in the sphere of selfishness and lust, these twin curses of all human life. You tell me that with-cut selfishness me cancel like the sphere of the law binding the universe together, all human life. You tell me that with-selfishness me cancel like to the fine contemplation of what I had lost, freedom. This I strove to attain in the domain of art, for God has touched with the fingers of truth her sacred and virtue. The central truth of Spiritualism is

THE MINISTRY OF LOVE.

You do not ask me: How were your chains broken? and yet I will tell you. But do God spake to me, through another man soul, and every utterance of that soul condemned my course, and counseled me to return. It commanded me to cease the work of destruction, which with his portrait, ere he tremblingly places it before the merciless criticism of his friend. DECLARATION OF FAITH. This, my first effort to publicly de-ciare the effect of my transgression (which was simply a lack of knowledge that ynu poweses and give it to another to the total and incritication of a God infinitely cruel and unjust; for that which is but the natural and inevitable result of the progression is no first effort to publicly de-relating to the harmony of human existimpulse; and love of right for its own sake, is the exceptional principle? me, I can see but one way out of these confused, perplexing, and absurd con-ditions; and that is Nature's way. Evolve out of it; each factor do where it stands, the highest and best it knows; twinch was simply a tack of knowledge relating to the harmony of human exist-ence), I place here through the kindly hand of my wile, whose heart ever beat responsive to the desires and aspira-tions of my own. And if I shall not en-lighten you upon such points as you shall desire to have explained; if I suggest to another, and burdened society with an incubus, or swelled its industrial ranks with a slave. You have correct personal faults. Avoid as much as possible commerce in spiritual phe-nomena for mere gain. Patiently open every door for the higher light to ilumine the way. Ferments always settle themselves, if love of God, or Christ, but the devotion of one human scul to another. This was not stirred. Dregs seek the lowest level. Clear wine sparkles above them when desire to have explained; if I suggest to you things which you have not expected to hear, you must attribute the fact to Nature has Nature has done her work. We are a long way off from our possible spiritual goal, MRS. C. H. HINCKLEY. Grand Rapids, Mich. soon to open before me. Death? W Who goal

he has not faced its possibilities? What man can tell me that he has compre-What

The Etna Camp Meeting.

camp meeting is over, and we are al saying good-bye to each other. A. E Iffetime? Deats? It is the laying low of all things. It is the purifying process, whereby you behold yourself a new creature. And ch, how new? How fresh! How full of life, and feeling? Every nerve vibrates with sensation, and the great universe seems to resound to your emotion. DEAD AND NOT DAMNED. Saying good-bye to each other. A. E. Tisdale gave grand lectures; also did Mrs. Juliette Yeaw, and Frank T. Rip-by, test medium, of Boston, Mass. Says the Lewiston Journal: "Mr. Ripley"s tests are the best ever given at Etna camp meeting." Mr. Ripley gave, during the whole camp meeting, 249 full names and descriptions, and all DEAD AND NOT DAMNED.

recognized. He lectures and gives to in this State during September. The Such blessed repose as greeted me after the first terrific struggie, language can convey no adequate idea! Over my fevered and fretted spirit dropped a sublime calm, beyond the possibility of expression. Could it be, I said to my-self, that I was indeed dead? that after the force atmosf of the first first state of Banner of Light, Boston, Mass. VINDEX.

THE PROGRESSIVE THINKES has been sus-tained on its merits alone, advertisments not figuring at all in its support. It is the only Spiritualist paper ever sustained on that basis, and Spiritualists generallyshould consider that matter. Callyour friend's attention to it, and that it is sent out 16 weeks for 25 cents. the fierce struggle through which I had passed, I still was not damned? Clothed and in my right mind, I beheld my wife alone and heart broken. Over her pros-trate form I poured unavailing tears,— and then I awolot.

mostly in neighbors, and needed their mankind, since the rise of Christianity over the ruins of paganism, began," and charity? not only religious but civil affairs, ex-

dwells the real saint, and state spectrum virtue. The central truth of Spiritualism is this: "Every man must work out his own salvation," or impurities. You may help, but you cannot cleanse your neigh-bor from a single stain of the soul. As to dishonest mediums, how shall we be freed from them when, like all other olasses the love or need of money, or of For and, with other incompatibles of a re publican government, was tolerated until anti-American in spirit and action. In this land the medical profession

(regular branch) must absolve itself no progress in either, no evolution to betterness. It is the differences of docbecome imbued with and practice Amer-ican freedom, change the firm name, or quit business. The church code of hu-man rights, on which that of the Old

School is based, is being torn to pieces, and a diviner one, which recognizes the fatherhood of God and the brotherhood I have and a diviner one, which recognizes the fatherhood of God and the brotherhood of man, is being instituted. Medical intolerance will be relegated where it belongs, with other dead issues. "Man-kind cannot be scourged back to slavery." The power to do that has passed forever from the Church, State and medicine. Protestantism, evolution,

ists, and who will compare with them the history of medicine in Europe and this country, cannot but be struck with the similarity and parallelism of Allo-Daths with the descent of the struck with

Then came the Protestant Reforma-tion, with its basic principle expressed by Luther: "Private judgment is the right and duty of every man," and " the mightiest movement in the thought of Which represents the greatest liberty, the largest Christianity, the broadest charity? Which comports with the fundamental principles of Americanism? cept medicine, were imbued with and manifested the spirit of freedom from with Protestant medicine, the conflict the rule of the sceptre, mitre and fagot: is still on, and must be fought to the and the domination of the church over finish in this country.

the minds and bodies of men was brought Our forefathers brought this spirit, these principles of freedom with them. these principles of freedom with them. these Naw World, where was put it brought with it the same intolerant after truth, the differential calculus of spirit which had pervaded the church. progress in the religion which saves souls, and in the medicine which cures it has grown to be an insolent dictator, bodily ailments, has been elucidated by Protestantism on these lines, without which there would have been little or

RESULTS TO BE EXPECTED.

The great Etna, (Maine) Spiritualists amp meeting is over, and we are all aving good-bye to each other. A. E. PARALLELISM OF OLD-SCHOOL MEDI-

pathy with the church of these and later times. in its aims, bigotry, domination, and self-asstred infallibility. Its intol-terance of all who self. Grace Greenwood writes to the Home ilmes. In its aims, bigotry, domination, and self-asserted infallibility. Its intol-erance of all who will not bow to its golden calf (code of ethics), whom it is pleased to call irregulars, and would consign to professional death, without benefit of clergy, as the church treated her heretics and dissenters in her most powerful and oppressive days!

prohended its import, though he may have sat in the shadow of the sanctuary and partaken of the sacraments for a lifetime? Death! It is the laying low

death. It is hastened by the discovery of every scientific fact, and the dream of

I give unto you that which you do not comprehend, and hence you credit it little. You say as you read these pages: "Behold, another babbler, who is pages: "Behold, another babbler, who is full of much speaking." But we talk not as one in dreams, but as one who has * ''I do not intend to submit to the authority of the Roman Catholic Church, either now or at of the Roman Catholic Amen.'' Rey, Henry Again, we will suppose that we have

CHRIST.

HARMONY AND SALVATION.

THE PROGRESSIVE THINKER.

Hugh Moore's Seances.

This medium is now in the city and is J. B. LOOMIS-A. J. DAVIS-THE FOX many. Said his health had improve holding mances at 27 Campbell Park, st the residence of Mrs. Voorhes. The scances are held in a dim light, the me-

comfort and cheer you, ever guarding and guiding your footsteps through life. Yes, by day and by night a loving, white-

work. A good test medium would do well here. If there should be a good test medium passing, call on me; it will not cost you one cent, and I will make The Meeting in New York.

in the Carnegie Music Hall Building, located between 56th and 57th streets, on Seventh Ave.: entrance on 57th St. on Seventh Ave.: entrance on 57th St. Services 10:45 A. M., and 7:45 P. M.

HENRY J. NEWTON, President.

NEW YORK NOTES.

SISTERS-THE FIRST COMMITTEE.

the residence of Mrs. Voorbes. The sennees are held in a dim light, the me-dium sitting outside of the curtain, which is tacked to a corner of the roten. The manifestations consist of trumpet-speak-tions. The etherealizations can be seen, but are not sufficiently de-voloed as yet to be recognized as any particular person. A type-writer stands in the corner of the improvised cabinet. My DEAR FRIENDS: Seekers of the truth of immortality, for your benefit do write these few lines. Since I have come into your mids with my medium, I have been blessed in fluding an interest awakening here that in a short time will develoo grand things. I ever an it to power of my spirit in bringing light and knowledge to this bearing in Jannary, 1853, and the beiper is both organizations. I and the power of my spirit in bringing light and knowledge to this bearing wave more that be to readers of TME PROGRESSIVE Your loved ones whom the world calls dead still live in happiness, but not in paese until they have succeeded to strend the spirit is beinging light and knowledge to this bearing wave more the solution. The shares to curded still live in tappiness, but not presceno, not the paese, nor will they live appeare and in gover you and whispering sweet words in your cars, confort and cheer you, ever guarding and guiding your foots feelbe eryson.

robed messenger is nigh, anxiously for me. I found her very ill and with-waiting for a glorious opportunity to do-liver a message that will cheer the W. Lovell and a few friends left in the the season. Jennic B. Hagen Jack broken-hearted mother and the grief-stricken-father, and bring them comfort and happiness, instead of pain and sor-tended to her necessities alone.

row. Oh! friedns, how little do you realize the importance of the work before you, and of the good you are doing in opening an avenue from your world to ours. There are many obstacles yet to be re-moved: the rubbish must be elgared away. and the great band of laborers will, in due time, have a smooth road. At nresent the battle is raging, and it does appear to me that the Fox isters, since 1948, have given the peo-ple of this planet earth many invalua-ple of this planet earth many invalua-ple of this planet earth many invalua-proved that life is continuous, and that away. and the great band of laborers will, in due time, have a smooth road. At nresent the battle is raging, and it does appear to me that the Fox isters, since 1948, have given the peo-ple of this planet earth many invalua-proved that life is continuous, and that avenue from your world to ours. There are many obstacles yet to be re-municate, and also those in every con-municate, and also those in every con-big work was done that day, and it use the sumption of the transmeters. It does appear to me that the Fox the audience, and the most interest bound. I think nothing has me equaled it in popular estimation is a the second convinced many. Univer-ant the plane of life, down to that con-big work was done that day, and it uses the second convinced many. It does appear to me that the Fox the sudience, and the most interest the sudience, and the most interest the second convinced many. It does appear to me that the fox the second convinced many. It does appear to most interest the second convinced many. It does appear to most interest and the great band of laborers will, in due time, have a smooth road.

others who received messages from the tal mediumship, by many regarded a heavenly realms.

THEIR NEFARIOUS WORK IN CHINA. THEIR NEFARIOUS WORK IN CHINA. THEIR NEFARIOUS WORK IN CHINA.

Lyman C. Howe said he had be happily disappointed in many ways, and especially that the comforts were

Mrs. Jackson, Mrs. Orvis and M Howe gave a poem on an improxy

A Review of Camp Work u Liberal. Mo.

nded to her necessities alone. It does appear to me that the Fox the audience, and the most intermine ation of Lincoln went forth in about the great band of hooth road. At present the battle is raging, and it will a waken an immense being sent 16 weeks for 25 cents. The bers, and it will awaken an immense bers, and the very side of life, and as you have kindly given your assistance, we would beseech you to go hand in hand torether, sound the bugle and scatter the seeds of truth far and near upon fertile soil, that they may bring and vicinity is a good field for spiritual work. A good test medium would do work was with a will away and the work is a good field for spiritual work. A good test medium would do work. A good test medium would do work was with with a site work is a good field for spiritual work as dood and carries a faraments was about to close. Mr. Cooper the chairman, icasis is metered in very emphatic language: "Gentlemen, every question I have asserted." A good test medium would do here. If there should be a good here, If there should be a good hedium passing, call on me; it will be happy as a Spiritualist need to happy as a Spiritualist need to Spiritualists held their 24th annu-tring on the grounds of Mr. John the Meeting in Australia and will hold their meetings the coming year in a new and spacious hall the space of Mr. John the space of avenly realms. After the uncontrollable desire for Walser is elected President for the

THE PROGRESSIVE THINKER. Published every Saturday at No. 40 Loomia Street. J. R. Francis, Editor and Publisher. Entered at Chicayo Postoffice us Idelass matter A Late Sermon by Dr. Thomas.

The Production Subscription. The Furdished until that would have done credit to any griter autice, at the following terms, invertably in Spiritual rostrum.

of worth.

"We don't keep childron in school after a certain age," continued Dr. Thomas. "It is better to send them out of the central figures, and his intrigues into the school of the world. For il- and corruption are portrayed by a into the school of the world. For il-lustration, look upon the southern countries of Europe. Four hundred years ago Spain, Portugal and Italy were the powers of the carth. Spain was the proudest power of that time. Portugal sent her shins all over the world, and Italy was in the lead in poetry and the arts. The northern countries, however, began to send their sons into the world, and now England.

This Macazaras will contain the CREAS of our For-eign optitualist Exchangra. It will prove invaluable to every refactive mind in the Spiritualist ranks. That number will be devoted exclusively to Spiritualism and kindred exclusive in foreign constricts. The Two Worlds, Light, Medium and Daybreak, Agnostic, The Yreveialater, Psychological Review, and many others equally good, siways contain some rare germs of thought: something of great values something with which each one should be familiar. Each one will be the future be drawn upon to assist in making for our readers an its rather that four and for with you in subscrib-ing for our paper. Inits upon his contributing at least big cents per week for our support in this great work. Dr. Thomas declared that to-day the

Do you want a more bugntiful harvest than we can reyou for Elecatist Just pages and think for a mo-cal what an intellectual feest that small investment il furnish you. The subscription price for Tax PK-Essive THINKER sixteen works is only twenty. Are buil for that amending you chain sixty four pages of id, substantial, soul-elevating and mind-refreshing sing matter, equivalent to a medium-sized book! CLUBS: IMPORTANT SUGGESTION: ample copy, to solid it in others to units with them, and ince he able to remit from it to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulnest. The same sur-gestion will apply in all cases of renewal of subacrip-tions-solid to there to add in the good work. You will emperate an difficult whatever in Inducing Solitions mer that Sunday was not a holy day any more than any other day. "Do not the trees and the flowers grow on Sunday?" he asked. "Does not the wind blow on Sunday as well as on another? We arrived at St. Paul to find that ar-bo not our children grow on that day as well as on another? It is not a holy day, except that all days and all time is holy." blow on Sunday as well as on Monday? and at the

SATURDAY, SEPTEMBER 26, 1891.

price of only a tride over one cent per week.

As there are thousands who will at first vents twenty five cents for THE PROGRESSIVE THIS!

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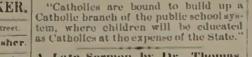
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One year Clube of ten is copy to the one griting up





The Convent of The Dr. Thomas preached a sermon lately

In the course of his sermon he said: Clube of ten is copy to the one getting up the club) Sitteen weeks (on trial) EXEMPTAYCES. Remit by Postoffice Moncy Order, Registered Letter, or draft on Chicago or New York. It custs from 10 to 13 cents to ret drafts cashed on local benks, so don't tend them. Postage stamps will not be received in exprent of subscription. Direct all letters to J. It. Prancis, No. 60 Loomis BL, Chicago. III. The Course of his sermon he sold: "The first actions of life are prompted by a sense of bodilly necessity. The mind coupled with those serves to make man push on to provide the comforts and necessities of life. Rising higher still they become more spiritual and minister to mind and heart, and the efforts to project one beyond the plane of physical leeling give him a standing in the world of worth."

THE CONVENT OF THE SACRED HEART The subscriptions are received, unless back numbers
If at expiration of subscription, if not renewed, the paper promption of subscription, if not renewed, the paper promption of subscription, if not renewed, the paper promption of subscription of subscription, if not renewed, the paper promption of subscription, if not renewed, the paper promption of subscription of subscription, if not renewed, the part is discontinued. No bills will be set for the paper promption of subscription, if not renewed, the paper promption of subscription o is the title of an interesting narrative

vines coming to their senses in regard to the Sabbath. It is absolute stapidity to claim for Sunday the sanctity of the Mosaic Sabbath. Dr. Thomas truly says that all time is allke sacred, though

have said:

to Sunday closing. He is reported to

"We don't want the Fair closed Sun-day. It is nonsensical. It would put us on record as foolish and provincial. It

a suburb of St. Paul. The day was spent in a social way and closed with a short address and a vote of thanks to the host for his kindness. The Alliance is de-

Col. Ingersoil on Sunday Closing. The great Agnostic, Ingersoil, was re-cently in this city, and was interviewed by an Evening News reporter in regard by an Evening News reporter in regard

which was expressed a desire on the part of several of the attendunts of the spellbound an hour and twenty minutes.

being done for the winter. Sunday, Sept. 6th, the St. Paul Spirit-ual Alliance held a pienic, being the guests of Dr. Barton at Inver Grove,

OUR FALL CAMPAIGN.

sons into the world, and now England, France and Germany are the powers, while over here is a grand republic reaching from sea to sea." you increase the good work so necessary for the enlightenment of the world. The Chiniquy version of the assassination of Lincoln went forth in about Salvation Army, without its music and paraphernalia and the lack of education 125,000 copies of THE PROGRESSIVE THINKER. This narrative by Hudson on the part of its leaders, stood exactly where Methodism was 150 years ago. He emphatically agreed with Dr. Lori-the story will run through thirteen numbers, and it will araken an immerie amount of thought.

SACRED HEART.

Notes from W. H. Bach.

be.

you as happy as a Spiritualist need to

The First Religio-Philosophical Society of Spiritualists held their 24th annual meeting on the grounds of Mr. John

Hutchison, Sept. 6th. The speaker of the day was Mrs. S. V. Niece, of Shell On Sunday, 13th, we held a meeting at spellbound an hour and twenty minutes. She was assisted by Dr. H. Blunt, of In-

meetings which I conducted last winter, to organize a society to work in connec. dependence, Iowa.

a day of rest is all right.

<text><text><text><text><text><text><text><text><text><text>

is regarded with superstitions rev- will take their places with bats and erence, and sometimes as possessed of a vampiros. tallsmanic charm.

An idea of the character of Roman in in China may be derived from their literature written for the instruction and admonition of "the faithful," ilterature written for the instruction and admonition of "the faithful," While it contains many books full of Christian truth, it includes others as full of superstition, fables and pious frauds as the books of Buddhism: thus presenting another strong resemblance the stories given by the priests is, a the stories given by the priests is, a Dr. J. C. Street, of Boston, is now in the stories given by the priests is, a map in time of persecution was urged to deny his Savior, but refused, assurerat-ing that the name of Jesus was deeply engraven on his heart. He was im-mediately killed, heart extracted, and the non-state of the persecutive statistics; to open the volop the persecutive; to believe the mediately killed, heart extracted, and the name was actually found clearly representation on it's coping hope to change with the process of the the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training to the despondent. Each individual to a project stument of the spectral training trained to spectral training to the despondent trained to spectral training to the spectral training training to the spectral training training to the spectral training train

ip their frade and decent and the people. The factional janglings and unseemly jealous dissensions between the Jesuita and the Dominicans so disgusted the forter propogation of the Romish re-ligion. But they have regained their position and influence, and now the work is static with massacress and the foreigners. Description. Due the static with massacress and the foreigners. Due the static with static wit

Turn the eye in whatever direction we in the summer of what the Summover. In the name of what the Summover is to wear the Summover. In the name of what that Summover is the summover is the summover in the summover is the s retains and coremonics, and thus the Chinese and coremonics, and thus the Chinese and coremonics, and thus the Chinese are in the van. The timid will follow. For whilst renouncing ideatry are in Governments has the tendency been so great, to break away from the bigoted trand intercessors, pletures, images and intercessors,

Dr. J. C. Street.

This weak we publish an article entitled "Eclecticism the Protestantism of Medicine," from the pen of Dr. J. R.

Mark Dennet writes: "Our meetings in Salem, Mas., have been resumed. Mrs. Harily is to fecture. She is a trance

In Mrs. Emily P. Deming's roport of the Haslett Park camp meeting the type

facturers can turn them out. The higher powors are in this badge movement: it originated with thom, and was rovealed through the great spirit known to thou-sands of Spiritualists as "Truth," and it is promised that the good and lofty spirits will "keep guard" wherever the Sunflower badge is worn. The C. D. Haines Co., of Rochester, N. Y., have asked THE PROTRESSIVE THINKEN to notify its readers that through the

to give it an immonse circulation. Ad-vertisements solicited. Apply for rates.

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not have been any bloodshed among the missionaries. The troubles in China arising from the camp around for Subbath observance. The laboring man will one dy tonch bis to be provided, or the game and from that day to this the game and from that day to this the game area on the surface. In the far open on Sunday. To allow they are save to the real the range much generating and from that day to this the miserable petificrons prices of the miserable petificrons prices of the miserable petificrons prices of the far open on Sunday. To allow they are save the petificrons prices of the miserable petificrons prices of the miserable petificrons prices of the miserable petificrons prices of the camp around the proving the end they are save the petificrons and the printed cannot move that the printed and decet tand inposition in the far open on Sunday. To allow these where the far open on Sunday. To allow these where the far open on Sunday. To allow these where the far open on Sunday. To allow these where the far open on Sunday. To allow these where the far open on Sunday. To allow these where the far open on Sunday. To allow these where the camp around the sufface to the set is to the pool of Bethesia to the sufface to the set is to the pool of Bethesia to colore it would make the printed concerts the far open on Sunday. To allow these where the camp around allow the the mothing in the far open on Sunday. To allow these where the camp area of all the mystery, and there stars the cultures of the top of the far open on Sunday. To allow these where the camp area of all the set is to the pool of Bethesia and form that day to this the miser top controls of the misers of the top of the dimend algenes the mothing in the far open on Sunday. To allow these where the set is to the far open on the far open on Sunday. To allow these where the camp area of all the set is to the camp area of all the set is to the camp area of all the set is to the camp area of all the set is to the camp area of all the set is to the camp area of allow t

The First Spiritual Culture Success of Chi-cago will hold a meeting at 2.80 to the hull 11 North Ada street. The Philosophical Spiritual Society meets at Artilogton Hall, Indiana avenue and Thirty drst street, at 10:45.

The First South Side Spiritual Society will hold services at 77 Thirty first street, at 2:30.

Mr. A. B. Coman visited Bonton Har-bor last wook with the view of assisting

The binding of the only according to the only of the only of the only of the only of the high sol order; the median of woman's place in particular in the special goal works, the median of according the high sol order; the median of woman's place in particular in the special goal works, the median of the special goal works, the special goal works, the median of the special goal works, the special goal

L. Louis, Mo., for October. Dr. Rothermal goes to his gold mines will close the public exemi-

LYMAN C. HE

Woman's Day at Liberal. Ma

Friday, Sept. 11th, was set must be

In Georgia. Georgia Goodman has had a develop-ment in his mediumship during this four weeks that is prophetic of a first-cess and the manifest impression

THE PROGRESSIVE THINKER.

THE SOUL IN MAN.

Its Personal Existence Explained!

From a Rational Standpoint.

BY DR. ROBERT GREER.

For the benefit of all whom it may con- speak and travel, without using the corcern. I propose to advance some argu-ments in proof of the personal existence of soul in man, and its destiny for a higher life, from a rational standpoint. It is universal eraving for evidence of

It is a popular theory with scientists that one form of life develops into an-other, and that man is the outgrowth of all the lower animal kinedom but why all the lower animal kingdom; but why should scientists stop here? Why not go a step further, and theorize upon a soul: and an incontrovertible argument to be development of life for man'

from the Ethiopian, or chimpanzee: or. If eternal progress towards higher form-ations be the law of nature, why may not this same change go on perpetually from the lower to the higher: or from man to some higher form of life, between earth and alr and start. ations be the law of nature, why may not this same change go on porpetually from the lower to the higher; or from man to some higher form of life, between

earth and air and sky? Is man the diamond of creation, and all else the mere gilt or golden setting? Or is there no higher life, no higher de-velopment for man? Why not follow the path of human progress intelligently in this direction, and behold the illimit-the surroundings: or to visit, perhaps, some distant loved ones. But the soul returns. It again takes possession of the body: and if there is any impression made upon the brain, we call it a dream. How little we know of dreams? Dreams able expanse of celestial nature, above and beyond the domain of man? Where others, the reminiscences of the soul's science fails to explore, why not bring reason to bear, and see, almost at a glance, the infinite possibilities which Great mental feats, also, have been permay exist in this direction? Do scientists know it all? Or is what sition of poetry, or the solving of a diffi-

they do not know, or do not care to know. cult problem. not worth knowing?

not worth knowing? Why may not man produce a still higher form of life in realms beyond the stars? Nature, surely, is not frozen out or exhausted in this direction. There must be somewhere in the arcana of na-solved great problems. Even school ture a higher form of life and a higher children have accomplished difficult

ture a higher form of the and a higher intelligence than man. But scientists, generally, seem to overlook one very important or particu-lar thing in this direction, and that is, that there is a soul or "spirit in man, and the inspiration of the Almighty giveth it understanding." It is this soul or spirit in man which gives to man his intellect, his genius, and his power; and it is by reason of this soul or spirit in it is by reason of this soul or spirit in man, as well as by his superior physical formation, that man ranks, in the order upon your moral of nature, a distinct genus. But the mestion is often asked, and justly, too:

trace of a soul can be found. But is there no philosophy whereby to demonstrate the personal existence of soul in

are totally different. and is especially applied to the inner. to see invisible life of man. Every outward living human form is but the expression of the body is the birth of the soul: of the soul or spirit which animates it. But whence this soul or spirit in man? Is it of human or Divine origin?

hand of the mesmeriller. A clairvoyan A clairvoyant can see the most intricate, internal ar rangement of his or her own, or another's body; and even the most remote objects, though separate from the clair. voyant by interposing walls or moun-tains. These facts can be demonstrated and repeated over and over again, as

physics.

there while his body remains under the

well as any fact can in chemistry or

If then, our inner man can see, hear,

The strange little band of infatuated women and misguided mon comprising the Koreshan flock that worships at the shrine of Dr. Teed, is said to be in a wonderful state of excitement, says the Inter Ocean of Sept. 13. Religious frenzy and mysterious anticipations have laid hold of the faithful who dwell in the "College of Life," at the northwest corner of Cottage Grove avenue and

bigher development of life for man? If plant and animal are on the road to man, why may not man be on the road man, why may not man be on the road man, why may not man be on the road man man man animal are on the road may naturally infer that, if a man die, Francisco, and make final proparations francisco animal are on the road to the road to return from San francisco animal are on the road to the road to return from t

llovers in Koresh at one swoop"-these are his words-and he quotes Scripture to prove his assertions.



DR. CYRUS TEED.

Your immortality is not dependent But if Cyrus really means business, upon your moral qualities, or mental capacities, but your exaltation is. Immortality is the gift of nature, or result

If you want to be an angel, And with the angels stand, You must qualify the intellect For that exalted band.

CYRUS TEED'S WAYS. Startling Story of a Former Dweller in His Home.

Communistic Ideas Prevail in the "College of Life." The " Messiah" Seals Chicago's Doom

and Foretells His Translation-His Dupes - Roreshans Excited.

name. A Mr. Stevens, of Syracuse, N. Y., who years ago loaned Teed \$500 to set who years ago loaned Teed \$500 to set him up in business as a practicing physician, is said to be still whistling for his money. Teed's old father took care of him and his wife and child years ago before he 'caught on' with his Messiah before he 'caught on' with his Messiah before he 'caught on' with his Messiah abuse, and ingratitude. I have at the present time. often heard Cyrus tell his followers that he did not consider it wrong for them to

tiles, as he calls them. Such is a specimen of this charlatan's practical thias.

of Life' during my stay was the violent creeds. In proof of this statement, I putbreaks of jealousy among the women. utbreaks of jealousy among the women. This, I soon learned, was because Dr. Teed showed favoritism. And his favors almost invariably went out to the invariably designated as manirere ection. There was always a lively and manner as possible. "While I was an inmate a woman

would cure her miraculously. Fearing she might loso her sight, she consented Chicago may expect to witness some to try. Dr. Teed made passes before her very lively events before the end of the eyes a few times, and even touched them

westion is often asked, and justly, too: What rational proof have we for the ex-stance of any soul or spirit, or anything whatever of the superhuman in man, which can survive the death of the obody? Tor instance: the body of man may be subjected to the soverest chemical tests: may be dissected, discreting rate, and graces: may be burned and reduced to ashes, and graces: may be burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is burned and reduced to ashes, and not a trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But is trace of a soul can be found. But

according to Cyrus, the streets will run This deluded woman had been one of his with blood, the war between capital and favorites, and was supposed to have

For that excited band. This earth-life is simply a school of levelopment for the soul. And judging man? I answer, yes. But, to begin with, what is soul or spirit? And what is life? Soul (commonly called spirit), in a Soul (commonly called spirit), in a pipifif: And wintisting:
Soul commonly cailed spirit, in a
general sense, as I understand it by the light of rasson and of science, is the light of rasson and of science, is the intervent and the sould wind the shall triumph over death intervent and the sould wind the shall triumph over death intervent and the sould wind the shall triumph over death intervent and triangling and the sould wind the shall triumph over death intervent and triangling and the sould wind the shall triumph over death intervent and triangling and the sould wind the shall triumph over death intervent and triangling and the sould wind the sould wind presset the universail I death and and gainsy.
pipiled in some way, he known sould wind the sould gas before the law could be ful-there aver, in all "breadth or should go before the law could be ful-should agenet do can compare the consistently with truth be regard and true the should agenet of the should and true the should agenet of the should and true the should agenet of the should and the should agenet the should agenet agenet should agenet agenet agenet should agenet agenet agenet should agenet should should and the shou



enter the home without first turning words, that he is the Messiah, and has sunshine of truth takes its place enter the home without first turning over all the worldly property they may possible. And Teed has this property put in the ball soft of the world appeared in the ball soft of Moses and the prophets, Napoleon, Swedenborg and other great in the ball soft of Moses and the prophets, Napoleon, Swedenborg and other great liable to legal seizure were it in his own income ages of 0.000 years each, and that would and years of existence since since all the golden, silver, brass and is now about to usher in a second golden age. In my opinion this crank ought to be muzzled. "The tree of knowledge is laden with delcious fruit, and the world shall bla sinshine of truth takes its place. The tree of knowledge is laden with delcious fruit, and the world shall would service of the mark ought of the source of the anathe-mas of the Romish church, is cursing through the golden, silver, brass and through the golden, silver, brass and through the golden, silver, brass and the nage of 0.000 years each, and that the is now about to usher in a second golden age. In my opinion this crank ought to be muzzled. "The tree of knowledge is laden with delcious fruit, "For Gol doth know that in the day that ye eat thereof your eyes shall be opened and ye shall be as gods, know-ing good and evil." But not afraid to eat your fill from this forbidden fruit. "For in the day thou when thereof thou shaltsurely die." But

It is Considered from Various

man race is under the ban of inherent and universal sin, which is the result of and universal sin, which is the result of a curse pronounced upon humanity by God, because of the failure of one man to obey the mandate to refrain from eating the tree of the knowledge of good and house and heirs to an infinite patrimony as was he of Nazarth? Will they continue to allow the dark mantie of aucient superstitions to be

he did not consider it wrong for them to get all they could off outsiders, or Gen-tiles as by could off outsiders, or Genfrom the pulpit their denunciations of those who dare to seek after knowledge of divine things in any other channel than the dictates of the Bible and their

Why should Adam and Eve not know

the difference between good and evil? See how quickly the orthodox brother women who were young and physically attractive. With these he was lavish in his display of affection. He kissed

estations of platonic or spiritual af- asks questions about the thousand and ection. There was always a lively one "mysterious ways" of the God of ivalry among the women for Dr. Teed's the Bible, he is immediately forbidden favor, and for this they used all the arts of coquetry, and interesting both in dress and manner as possible. enough, and want to become a Christian,

is, and say, "God bless you." A broad smile illumines his countebible and Christianity were nance. He wants to pray with you quality and worthiness to all other sys-

Par Par, Mich.

CRITICAL.

Its Absurdities and Foolishness

Pointed Out.

It seems strange, in view of all the ex-

of common sense these things were with their corresponding sacred books, done, and nine chances to one, if you are wherein were announced to the world all You must shut your eyes and swallow them down, or seek some explanation. This is a broad and historically de-monstrated fact that all true Spiritual-

is as far from "love your enomies" as

be muzzled. "The most proposterous of all his is that he is the man child born of the mother of the sun. Immediately after this birth he was swallowed by the dragon. This was his first translation. In recent years, he says, he has been pestered by women from many parts of the world who claim to be mothers of tho sun, seeking their long-lost child." FORBIDDEN FRUIT. Brother, if you have not tasted this be due to be attended to the sun seeking their long-lost child." eatest thereof thou shalt surrely dio. But your death will be like the death of the caterpillar. Dead will be the superstition infancy, shutting out the sunshine of thought and filling your soul with the darkness of ignorance and fear. Dead will be the power that has so long held you a prisoner within the walls of mythology, and restrained you from the excelse of your God-given inherit-ance-freedom of thought. Brother, if you have not tasted this FORBIDDEN FRUIT. It is Considered from Various Standpoints. Orthodoxy claims that the whole hu-man race is under the ban of inherent and universal sin, which is the result of the exercise of your God-given inherit-Brother. If you have not tasted this fruit, try it! Its flavor is delightful, its effect exhilarating. You will feel its life-giving essence permeating every fibre of your being. It will stir a dormant soul into activity, and set the life-current of truth free. The tree of the knowledge of gord and the exercise of your God-given inherit-those who profess to follow him, to be-little longer the world of men as they have done for nearly two thousand years? Can they, with the lights of this age, consent longer to consider them-solves as cringing paupers, over beg-ging on their knees for Divine bounty and set the life-current of truth free. The tree of the knowledge of gord and

in the day ye cat thereof your eyes shall again cust over thom, or will they be opened." F. D. JACOB. their patrimony, and under the banners of Light and Love, in obedience to cos-mic law, subdue the world to their uses, making it a fitting nursery for the heirs of immortal life, in accord with Divine

> The times are ripe for change. Spiritualists, it rests largely with you to help the world into a higher and nobler life or see it sink again into ages of darkness, priesteraft, crime and blood. Hockessin, Inl. J. G. JACKSON.

cellent work done for the cause of pro-gressive truth at Cassadaga during the late meetings, that the Religio-Philosophi Mrs. N. D. Miller in Los Angeles. cal Journal found nothing better to say

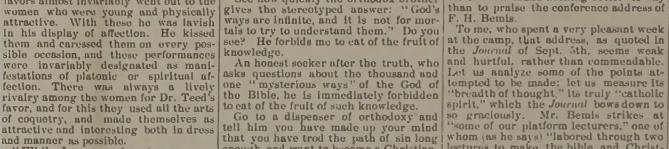
> WONDERFUL MANIFESTATIONS OF SPIRIT POWER.

TO THE EDITOR:-There is quite a Spiritualistic revival in Los Angeles just now. This is the natural result of an influx of mediums into this city. Mrs. N. D. Miller, the celebrated materializing and slate-writing medium, of Memphis, Tenn., has a home here, a charming cottage in the suburbs surrounded whom (as he says) "labored through two lectures to make the bible and Christ-lectures to make the bible and Christanity second to all other sacred books It was the good fortune of your cor-respondent to attend a scance in this

and religions." We do not remember that any speaker at Cassadaga argued specially that the home on Tuesday evening last. It was second in a dark circle. Owing to the continual strain on her nervous system by giving materializing scances every week and slate-writing every day. Mrs. Miller gives a dark circle once a month to recuperate her strength. I also went to gather strength, being but just restory, or Joshua making the sun stand still, or the parting of the waters of Jor-dan. If you have a grain of inquisitive-ness, you will wonder how in the name dan. If you have a grain of inquisitive tound, of and moral philosophy who, ignorant of the disintegrating ness, you will wonder how in the name tems of religion and moral philosophy who, ignorant of the disintegrating of common sense these things were with their corresponding sacred books, power of light, imagine that darkness s only necessary to hide tricks and

le. If they are ignorant of an established law of nature, a law demon-strated every day by photography, it is their own fault. Life is too short to

which is directly antagonistic of the moral maxims attributed to him writing heard on the sintes. No one fact, which is directly antagonistic to well-known and indisputable laws, he will grow distant in manner and is no longer glad you are seeking after the truth! He no longer wants you to be-come a member of his flock, for you might lead some of his sheep astray. You see you are after that forbidden fruit. Rather strange, is it not, that an orthodoxy have, as we believe, rested the sitters to be correct. I was a stran infinite God should have made the upon the race many centuries to their the sitters to be correct. I was a stran-highest type of his creations so imper-fect in the most vital part of his being of progress, then it is well for all speak-my state, names dear to me and unknown fect in the most vital part of his being of progress, then it is were for an approximate in y state, names deal to the and the should have immediately begun to the people at all times that the maxims of Jesus, which they have been incluming the creator? to rebel against the desires of his creator? If this does not suit my orthodox friend, how will this do: Strange it is friend, how will this do: Strange it is perfect that he should have found the imperfections of his creator's design: for, surely, if the story be true, it was not the intention of this God, in his original scneme, to have any one olse but Adam and Eve enjoy the pleasure of living on his footstool. We owe it all to Adam's hankering after a change in his diet. He ate the apple, and here we are.



came there for the treatment of her eyes by Dr. Teed. She had been told that he grab your hand and tell you how glad he



There are many who believe or imagnature makes the body. God creates of nature and evolution. theories the soul. There are other

the soul. There are other theories about the origin of soul, but they are too childish and too absurd to call for any serious consideration on this occa-sion. The soul or spirit of man is simply the product of the vital germ spark inherent in the parents, and developed by law of procreation. The reproductive elements of soul, as well as the reproductive elements one of us; and when a new being origi-one of us; and when a new being origi-ti comes to set the an intic free from the nates, it only requires the natural process, viz., the act of generation, by which the germ is produced, and the act of develorganism is retained within the matrix. organism is retained within the matrix. for nourishment, until matured for birth. So that while the pre-existing elements of the soul, like the pre-exist-ing elements of the body, may nave ex-isted always, the structural formation of the soul, like the pre-exist-isted always, the structural formation of the soul, like the structural formation of the body, is only of recent origin, and did not exist always. And so, instead of the soul being the direct creation o God, as some imagine, the soul, like the body, is simply the production of nature.

Now, then, what is life? Life is sim-ply the manifestation of spirit. Human life is not the result of organization, but organization is the result of life smitht is the result of spirit.

While man is, seemingly, only one organization, composed of matter and force, he is the personal embodiment of that a new camp meeting project has two distinct natures. These two dis-tinct natures represent two distinct lives or personalities, viz.; the animat man and the spiritual man; or, in other Clevoland. The meeting to organize bank should be exposed and uproted man and the spiritual man; or, in other words, body and soul. Separate the soul from the body, and the great chem-leal change called death will be the re-ault. When the body is dead, it is be-cause the spirit bas field. From that cold, inanimate body, the interestidence of the soul, the breath of life and the spirit of life have departed forever. The life power that once moved the great engineer or soul who once con-trolled it will control it no more, and simply because the life power is not in the machinery—it has gone to the great maximore. But what is the philosophy wheredy

science or mesmoric power will domon-strate the presence of soul in man, or a two-fold existence in a single individual. Distinguished men of science, and exby experiments upon mesmorized per-sons, that man can both see and hear without using his bodily eyes and oars; and can communicate thoughts without uttering them there there are a set of the set o

soul or spirit, in a spicial sense, is the but the horoscope of the future. Try, therefore, and make the present as glad coming events, and ask of one another: active, living basis of all organic life: and golden as the future you should like "Who will it be? Is it I?"

b see." While Cyrus is thus getting ready for But to return to our subject: the death his translation and his entrance upon The body dies, the soul survives; The casket breaks, and lo! The soul of man is born again.

poorly clad, goes about canvassing for the sale of knives and forks to earn There are many who believe or imag-ine that the soul of mag comes direct from God, and enters the germinal cell at the time of conception; and, that while one degree higher in the eternal order Messiah. Hence his standing in the Ripening through light and shade,

of nature and evolution. Just as the caterpillar has to die to An intelligent person who spent al-

Death means transition to a

fined it.

body, is simply the production of nature. So much, then, for the origin of soul in higher life. But how can man enter

But what is the philosophy whereby to demonstrate to our senses the person-al existence of soul in man? I will tell you: It may be news to some that mesmoric strate the presence of soul in man, or a

bit in mesmerism in this country and in Europe, have proven again and again, by experiments upon mesmorized part.

and can communicate thought without camp meeting grounds. attering them through organs of speech. tained that man can travel to distant places, and take cognizance of things Freeze one should really free that Chinger.



A DRAGON ONCE SWALLOWED HIM.

"In my opinion the latter has won the

fight in Dr. Teed's case, though he may not think so. The case of Dr. Andrews was a most pitlable one. He left a good home and good practice at Binghampton, N. Y., after getting ensnared by Teed, and his wife followed him to the college

for the sake of keeping her family to-gether. Another sad case was that of young Bonnell, a glited musician, who sacrificed everything that was bright in the life stretching out before him, and Why does the preacher get up in his ground

went into the home, where Dr. Teed put him to work baking bread and perform-

his diet. He ate the apple, and here we are. Why does the preacher get up in his pulpit and thank God for prosperity, for all we have and are, when he ought to thank Adam. He alone should be thanked or consured, according to the may be average of the source of the second the source of the source ing menial drudgery. When inmates fell slek they were shut up in a room, and nursed by some of their companions, ay you look at it. Just think how wonderfully and fear-Wise? With him it was "scribes, pharlway you look at it.

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As to the materializations which come through Mrs. Miller's mediumship, the

4

An Incident Worth Considering.

my mind and begs expression. One day, while the Methodist camp meeting was while the Methodist camp meeting was in progress at Clear Lake, a man dressed in black, and looking solemn enough to make a good mourner at a fashionable rich man's funeral, entered my offlee. As he came into the room he said: "Is this Judge Rosserans"

'Is this Judge Roseerans?" 'It is." "Will you please be seated?'

"Well, Judge, you may think it strange for me, an entire stranger, to call on you, but I have often heard you spoken of as an open and avowed Spiritlist, as well as an unbeliever in Christ and his mission to save poor, depraved, sinful humanity. Are you that kind of a man, or have i been wrongly in-formed? You may consider me impertinent to ask these questions, but my calling as a Christian minister requires me to do all the good I can by opening the eyes of the skeptical and unbelieving to a realization of the danger they are in when they reject Christ, the Son of God. I want them to note the awful words: "He that believeth not, shall be damned?" Judge, from what I have heard of you. I have reason to think that hurch here on carth.'

and commends itself to my mind as worthy of respect. I am glad to see you and make your acquaintance, and hope sincerely that your visit will result in much good to us both. Let my bellef be what it may, I am sure of one thing, and that is my great need of wisdom. How kind you are to come to me through motives so pure and unselfish-to open my eyes and point out to me the road that leads to perfect safety and infinite hap-piness. As you came in here to remove the mote in my eyes, I suppose before you came you had dirested yourself en-tirely of the "beam" (as Christ called it), that was in your own eye. How about this matter? Can you see your way plainly, or is there not a small cloud before, you constantly, obstructing your vision? How about the old saying: "Let not the blind lead the blind, lest they both fall into the ditch." I suppose you are a believer, in the full ac-ceptation of the torm, and are in no danger of damnation, else you would not. come to me with the boldness and assurance you have. Am I right in my suppositio

"Yes; I think you are. I am a true and unqualified believer, in every sense of the term. I bear the witness in my soul that I am accepted of Christ and that I am in unity with him and his gos-pel he commanded me to preach. I think I have removed the beam, and am

no hypocrite." "You have no idea how glad I am to see you, for real believers at this day and age are about as scarce as honesty among politicians, or rich men in the kingdom of heaven. You are an entire stranger to me, and believers are so scarce and frauds are so plentiful, you certainly cannot blame me if, to guard against imposition, I require a slight test at your hands-something similar to what you would require of a spiritual medium were you to suspect fraud of him or her. It is but a small matter to you: but a great one to me, and will sat-isfy me that you are no fraud, but a true and genuine believer, and worthy of all The feature of the sector is and that my unbe-lief will soon be a thing of the past. As I want to start right, before we proceed further allows atten with me into a drug the difference of the spirit of a per pool. It is contained and swallow a few grains of strychnine, and if this does not strychnine are strychnine ar rains of strychnine, and if this does not hurt you, I will promise to do all I can hurt you, I will promise to do all I can for the cause you advocate, and admit that the gospel you preach has a true and genuine ring to it. You know your master told you that if you were a be-liever, poison would not hurt you, even lift was deadly. Come right along with me, and let me see your faith by your works. How glad I am that the Lord sent you to give me this little test—a thing I so much need. I will pay for the poison, and it shall not cost you a cent, and I will call the attention of oth-ers that are skeptics to this little test, that they may also be led to glorify our Father which is in heavon." "What do you mean? Do you think I am fool enough to swallow deadly <text><text><text><text><text><text><text><text>

 TWILICHT MUSINCS.

 An Incident Worth Considering.

 BY M. P. ROSECRANS.

 To-night a little incident comes before

 To-night a little incident comes before

 Mrs. Winslow's soothing sirup. But, for the part of believers. Child on nothing for him, and the gat of believers. To-night a little incident comes before

 Mrs. Winslow's soothing sirup. But, for the back of faith on the part of believers. Child on nothing for him, and the gat of miracles is past, and we are not expendent too perform them now. You

Mrs. Roberts and the Wire Cage. No. P. ROSECRANS.
To-night a little incident comes before
Mrs. Winslow's soothing sirup. But, for the back of faith on the part of believers. Child on nothing for him, and the gat of miracles is past, and we are not expendent too perform them now. You
Mrs. Rosecrans.
To-night a little incident comes before

Your motive is surely a good one, they were the once spoken of in his day and age or in the more enlightened

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ND	now.	мисн	11E	LOST	ON	ACCO	UNT	07
	CIRCUMSTANCE.							

Of all the men the world has seen Since Time his rounds began, There's one I pity every day— Earth's first and foremost man: And then I think what fun he missed By falling to enjoy The wild delights of youthtime, for He never was a boy.

He never stubbed his naked toe He never studied his baked toe Against a root or stone; He never with a pin-hook fished Along the brook slone; He never sought the bumblebee Among the daisies coy, Nor felt its business end, because He never was a bor He never was a boy. He never hookey played, nor tied The ever-ready pail, Down in the alley all alone, On trusting Fido's tall: And, when be home from swimmin' came, His happiness to cloy No slipper interfered, because He never was a boy. He never was a boy. He might refer to splendld times 'Mong Eden's bower, and yet He never acted Romeo To a 0-year Juliet; He never sent a valentine Intended to annoy A good but maiden aunt, because He never was a boy.

He never cut a kite string, no,

Nor hid an Easter egg. He never ruined his pantaloons A-playing numble-peg. He never from the attic stole A coon hunt to enjoy. To find " the old man " watching, for He never was a boy.

I pity him. Why should I not! I pity nim. Why should I not? I even drop a tear. He did not know how much he missed; He never will, I fear. And when the scenes of "other days" My growing mind employ. I think of him, earth's only man, Who never was a boy

at the end of the room. Against the wall on one side of the hall, midway, between the front and rear of the room cage has a door, hung on three strap hinges, and capable of being fastened with a spring padlock. At one side of the cage, separated therefrom by the wire netting which forms the wall of the cage, is a compartment made of cloth stretched over a wooden frame, the front of the compartment consisting of a movable curtain. The wire netting of which the cage is constructed ex-tends over the top and across the bot-tom, and the entire framework of both care and secondary compartment is se-curely nalled to the floor and to the

given to Dr. H. B. Storer. Then a committee, consisting of Rev. Solon Laur, pastor of the Unitarian Society Laur, pastor of the Unitarian Society at Chicopee, and Dr. T. S. Hodgson, a well-known physician of Middleboro, proceeded to further secure the cage. A black linen thread was passed around three sides of the cage, beginning at a point in the door midway between top and bottom, passing in aud out of the meshes of the netting, around one side to a point about six inches from the wall in the rear, back to the door, around in the rear, back to the door, around the other side, turning at a point near the wall, and coming back to the starting point in the door, where the two ends of the thread were tied. and the knot secured by scaling wax upon a card, the wax being stamped with an Odd Fellow's charm taken from Dr. Hodgson's watch-chain.

Under these conditions, in a sufficient light, the most remarkable manifestations occurred. Over thirty forms appeared, many of them materializing outside the cabinet, the process of building up the form and drapery being plainly visible. Illuminated forms appeared, and all were recognized by those in

Secular Union During Aug. 1891. giving the name of Lydia, greeted several friends, danced, and then sat

Mr. Window² scattling situp. But, org.
 Mr. Window² scattling of the interval of believing and degine of the interval the interval of the interval of the interval of the interva

thoroughly charged, first with electro-magnetism from the bodies of the sitters interposition in his behalf. Inharmony magnetism from the bodies of the sitters -developed from the presence of some was a cage made of wire netting se-cured to a wooden framework. This nized control of the sitters, and that through them the table is moved? When the experiment with "be light" or "be heavy " was tried in the presence of Home, the table obeyed. Now, if we pause here, why is it more absurd to ascribe the power to the living than to the dead? Our proposition concerning non-creations now becomes pertinent. of nearly one thousand people. He Whatever faculty spirits possess, mor-tals possess; so we do not, so far, make the act more rational by ascribing it to spirit power. But the intelligence, what about that? This much we can answer: spiritualists who have been compared with orthodox ministers and church members in your valuable paper should curely nailed to the floor and to the wainscoting behind the cage. There is no window behind the cage. There is no window behind the cage. There is door beneath it. Before entering the cage Mrs. Roberts' clothing was thoroughly examined by Mrs. M. A. Wilkinson, and found to be of dark cloth only. In the presence of about sixty people

In the presence of about sixty people Mrs. Roberts took her place inside the cage, and was locked in, the key being inter the presence of about sixty people and finishes in the night what he could not do in the daytime, and does it un-tor br H. R. Storer. Then a not do in the daytime, and does it un-consciously, we have a bint as to one possible means of furnishing the intelliing to keep the society alive. She has gence; sensitiveness is another. In the meantime, we must remember that the tloned. Her whole soul seems to be in spiritual hypothesis alone will explain the work of advancing the cause of spiritual hypothesis alone will explain before abandoning all others. The rootlet in the ground seeks the proper direction in which it shall move for the propagation of its future color and branches. Intuitively the animals of lower orders hunt out antidotes for pol-sons. It is possible that the cerebellum furnishes us with this feaultr. If this is sons. It is possible that the cerebelium furnishes us with this faculty. If this is a fact—not be a fact, but if it is nore a fact—does it not account for much more than we are willing to admit? A me-dium arises, passes under influence, and then speaks: why is not this simple self-psychology? As to myself. I have lost of forms appear and are recognized by friends and relatives. At a seance held at the house of Robert

psychology? As to myself, I have lost all faith in trance speakers. Now, Mr. Editor, I am a firm believer in Spiritualism, generally speaking: but I often grow weary when I read of some little simple twaddle, easily explainable, foisted upon our ism by thoughtless writers, simply making themselves and the ism ridiculous. Some, again, seem bent on bringing

Some, again, seem bent on bringing us into ridicule by hearing or seeing the Mich.

JULES WALLACE.

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hood is sometimes carelessly uttered, thinking that truth might hinder ad-vancement, perhaps. AND BE IN TOUCH WITH THE A great spiritual fraitenity, governo aw. The Sundowre turns its face to it a fit emblem for Antritualists. It is a Price at. Profile deviced to the cause Hainra, 26 St. Clair St., Rochester, N. 1 In the communication of Aug. 17 "by correspondent," he represents Mrs. E. TREE!! IN ABOUT THIRTY STATE of nearly one thousand people. He would have approached nearer the truth had he suid nearly three hundred people. 20 patients are cured of greatly it th through Dr. A. J. awaris, All it works Alterna Realing. To all

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missed being present but very lew times

James Riley contributed largely to the

Baker, during the camp, five forms pre-sented themselves, all recognized by friends present.

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THE PROGRESSIVE THINKER.

Recently a writer in the Religio-Philo sophical Journal entertained us with a story of the revisitation of a poodle rat-tling his chain. How often we are de ceived by such phenomena² A door ceived by such phenomena? A dog barks, and it is the bark of our dead dog; instantly the chain of reflection, instantly the chain of reflection, in a broad and liberal platform to proswith all its complex recollections, is set in motion, and we furnish the attendant REAL phenomena. Let us, then, leave our poo dle-dog Spiritualism out of sight until fairly demonstrated, and then acknowl-edge the whole ism, reduced to an ab-surdity. B. R. ANDERSON.

THE EVERLASTING MEMORIAL.

Up and away, like the dew in the morning, That soars from the earth to its home in the

sun; So let me steal away, gently and lovingly, Only remembered by what I have done.

The brief race of time well and patiently

run. So let me pass away, peacefully, silently, Only remembered by what I have done. Gladly away from this toll would I hasten, Up to the crown that for me has been won: Unthought of by man in rewards or in praises-Only remembered by what I have done.

Up and away, like the odors of sunset, That sweetens the twilight as darkness comes

final Books for sale by Titus Merrett, 523 W. Sith SPIRIT UALISTS VISITING CHICAGO

mem. READER.

Vicksburg, Mich.

A Joyful Reunion.

The First Society of Spiritualists assembled for worship at 10:45 A. M., in sembled for worship at 10:45 A. M., in their new quarters, Washington Hall, corner of Washington boulevard and the Williams Pay-the State Street City

Ogden avenue, Sept. 13th, and again were baptized with the matchless minis-My name, and my place, and my tomb all for trations of their beloved teacher. Mrs. Cora L. V. Richmond.

(after the summer vacation) of those HAVE YOU THE CATARRH! who love her, who for years have listened to her peerless mediumship, and in consequence have grown in grace, goodthusiastic spiritual workers would be hard to find. fellowship and spiritual acumen, until a

on: So be my life-s thing feit but not noticed, And I but remembered by what I have done. Yes, like the fragrance that wanders in dark, ness When the flowers that it cause from are closed up and gone: So I would be to this world's weary dwellers, Only remembered by what I have done. MELTED PEBBLE SPECTACLES We restore just vision. The spectacies that large syse, mounted in a fine steel frame, set in a fine wadne star, which are an area of worm plasses. Or sets the four solaries and the start of the start is a start of the start is a start of the start of by my new method of clairvoynat aight. Price spectacion 1 in Address, B. F. Poole, Clinton, Jown, 1 WHY SHE BECAME

closed up and gone:
So I would be to this world's weary dwellers, Only remembered by what I have done.
Needs there the praise of the lore-written record.
The name and the epitaph graven on stonet the things we have lived for -let them be our story.
We ourselves but remembered by what we have done.
I need not be missed, if my life has been bear in.
(As its Summer and Autumn moved silently on)
The bloom, and the fruit, and the seed of its dune.
I need not be missed if another succeed me, to reap down those fields which in spring the who plowed and who sourd is not missel by the reager.
And is only remembered by what he has done.
I need not be missel if another succeed me, to reap down those fields which in spring the who plowed and who sourd is not missel by the reager.
And is only remembered by what he has done.
I need not is missel if another succeed me, the reager.
And is only remembered by what he has done.
I not myself, but the truth that in life I have spoken;
Not myself, but the truth that in life I have sown,
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