

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

# CHICAGO. OCTOBER 10.1891.

# NO.98



# The Cream of Foreign Exchanges.

PUBLISHED EVERY 6TH WEEK



spade" I consider a good maxim, the neglect of which is the cause of much the civilized nations of the present day it is misunderstanding in our communication in our communication in the part of the provided in the part of the soul in the part of the soul in the part of the provided in the part of the part of the provided in the part of the part understanding in our communicafact, and to ask some of them to favor me with their opinions on this question. Must not all *true* Christians be *true* Spiritualists? and, *vice versa*, all *true* Spiritualists be *true* Christians? My spiritualists be *true* Christians? My

concerning what they call the Heathen, the limitation of the Creator's love, mercy and providence over all his crea-tures, in every age and every clime, by the claim that there is no salvation out-side of the comparatively modern doc-trine of belief in Christ, and the con-tinual reiteration of the abominable teaching that belief in him can and does remit even the worst of crimes, not excepting those which bring the crimi-nal to the very gallows itself—all this, and wrongs, the narration of which would fill volumes—draw those lines of OUR ECLECTIC MAGAZINE. and Father of men, should bid the would fill volumes-draw those lines of demarcation between the Christian

I believe in the Fatherhood of God,

The Brotherhood of Man, The Immortality of the Soul, Personal Responsibility, Compensation and Retribution here-

HELL.

as the teachings of Jesus, have been re-corded in earlier Bibles than that of the

they become white men-a curious idea found also in Australia, Tasmania, Tama, and New Guinea, in at least four

distinct races. Some modes of death are supposed to

doctrine of transmigration, the wicked finding avenging gods and penal woes until, refined, they reach the islands of the blest. Plato makes the just and un-inst rescince merger d and number in

A monget in the strict search of the strict search search of the strict search s

Mazd. The Brahmans taught a belief in trans-migration, but no life is endless, and all ing certain books of the Queen Anne-time, and at eleven o'clock went off to bed. My room was a very old room, and bed. My room was at least 300 years old. of most people, but not of themselves. Dr. Tylor says (*Primitive Culture*, vol. ii., p. 19): "In the Tonga Islands, the future life was a privilege of caste, for while the chiefs and higher orders were

The sentence of the following of the set waves for the set is a contrast of the contrast of the

HAPPINESS.

How It Can Be Attained.

## QUESTION DEPARTMENT.

Of Homes in Spirit Life.

vise our questioner to read up carefully and extensively the literature of the subject. There is an abundance of liter-ature on this very question to be found in every Spiritual library or bookstore. As far as a few brief replies will convey information, we will now disc they As far as a few brief replies will convey information, we will now give them seriatim. Spirit homes are local but temporary, and placed in different spheres. They vary as much in differ-ent spheres as the palace and the hut vary from each other on earth. Parents and children only rejoin each other, after quitting the earth, when they are on the same planes of moral and mental develsame planes of moral and mental devel-opment. Homes and localities, as well Burton) the 'continuance theory,' con-trasting with it the second as the 'retri-bution theory.'" close parallel to the Catholic doctrine of purgatory. Their Hell was a temporary and purifying state; and although Ahri-tinuance is the carliest and most perma-nent, though in many races both are found to overlap. Some savage races look on annihilation as the eventful fate of most people, but not of themselves. as associations in spirit-life, are all en cannot share the home of an angelic par ent, and vice versa, until the evil has been eliminated, and the bad reformed by penitence and personal progress

through the animated tribes, and finally becomes man. The upholders of this theory assume that the deaths and sub-sequent transformations of the spirit take place on myriads of earths below this, and that the spirits of earth, in their mere elemental conditions, pass on to other earths in space beyond this. In a word, they assume that all condi-tions below man are embryotic, and that How it can be Attained. The more we fight and struggle to make ourselves happy in this world, the less likely we are to succeed in doing so. Day by day, the thinking mind must see more and more clearly that its only chance of happiness lies in the exit inguishing of self; and yet so strong are the animal instincts—so persistent is the inherent selfishness in human nature— that we most of us find it absolutely im-possible to quell the fiend. The spirit may be willing, but the flesh is unques-tionably weak; and fight against it as one may, this same abominable self will keep cropping up at every turn. It is scarcely possible to realize the amount of quiet power, of caim security, that would result if we could completely vanquish the enemy; for he who by builties are bars succeeded in succeeded in succeeded in security. that would result if we could completely wanguish the enemy; for he who by builties are bars succeeded in succeeded in succeeded in security. that would result if we could completely vanguish the enemy; for he who by builties are bars succeeded in succe that would result if we could completely vanquish the enemy; for he who by Divine assistance has succeeded in so doing (and heaven help the man who goes about the matter in the confidence of his own strength) has, to a great ex-tent, rendered himself invulnerable to the world, with all its petty spite and tyranny. A moment's reflection will convince the most casual observer that this is so, for it is mainly through our tyranny. A moment's reflection will convince the most casual observer that this is so, for it is mainly through our love of self that the world has power to wound us, and if we have ceased to wor-ship that idol of clay, if we have our selves trodden it down and destroyed it, we shall certainly care very little for the clumsy attempts of those around us to still forther mutilate and disfigure the inanimate carcass. There can be no doubt that self is, and always has been, the great enemy to human happiness and peace; and those of us who have any desire to eolog either one or the other, must start, in the first place, with a sincere desire to overcome the evil. They only can be perfectly and truly happy who seek not their own happiness, and perhaps it may help us to remember that "Even Christ pleased not himself." The matter is by no means an easy one. The victory is not to be accom-plished in a day, or even in a month of a year. No doubt the struggle will be a life-long one, but we must not on that pits, whilst the latter do so pay and do so believe. We have only to add to each of these several summaries, that there are modifications and varieties too there are modifications and varieties too numerous to enter into in this article, but as we advance in the discovery and ap-plication of true Spiritual sciences, based upon facts and established by cor-roborative testimony, we shall know the truth beyond a doubt or peradventure— and if the additional question should be propounded—will that time ever come? we have but to remind our questioner that even now the watchers on the tow-ers of eternal progress are crying, "THE MORNING COMETH ".-Emma Hardinge Britten in Two Worlds.

the dogmas of all the sects that call themselves Christians. Other speakers, very properly term the popular theology or popular "orthodoxy," and I perfectly agree with these speakers or writers.

As I do not yet see that a man can-ot be a true Spiritualist and a true Christian at the same time, in the proper would be well for those who desire unity the church of 1891, and proceed to show, would merely mention, in conclusion, that it is a known fact that some of our foremost Spiritualists and scientists have been converted from Athelsm, Agnosticism or Materialism to Christianity-not by the popular orthodoxy-but by the means of Spiritualism: therefore I do not see why Spiritualism and Christ-ianity should be looked upon as antagonistic to each other. Yours most obedi-ARCANUS. ently.

LINES OF DEMARCATION BETWEEN CHRISTIANITY AND SPIRITUALISM. Anuncer by Editor "Two Worlds."

We are sorry to differ from a writer for whom every reader of the special work he has already given to the world on the subject of Modern Christianity and Modern Spiritualism must cherish an equal sense of respect and admiration, but there are many and cogent reasons why the two beliefs should stand apart, each on its own basis of revelation, and why there should be lines of demarca-

why there should be lines of demarca-tion drawn between them. In the first place, what is Christianity? It may be all very well to say, "*My* Christianity is Christianity? It may be all very well to say, "*My* Christianity is Christianity? It may be all very well to say, "*My* Christianity is Christianity? It may be all very well to say, "*My* Christianity is Christianity? It may be all very well to say, "*My* Christianity is Christianity in any other light than as a good spirit like themselves. All for Christianity for eighteon centuries in war, fire and blood." Supposing, how-ever, that we were to ignore the creeds, articles of faith, and doctrines of all the various contending sects up to the present day, and all the long and ghastly list of crimes committed by Christians in their past eighteon centuries is to be judged immediately, and enter immediately upon one of the final states. Spiritualism utterly denies the excitance of either of these states, and especially affirms there is no finality in any con-The second set of density of the second set of density of the second set of the s

the dogmas of all the sects that call themselves Christians. Other speakers, having a like object in view, more ju-diciously avoid thus causing discord, by by pointing out the errors, contradictory teachings, and absurdities of what they very properly term the popular theology of its total want of adaptation to the crying demands of the hour, and its most popular preachers are the severest critics on the shortcomings of ecclesi-FOLLOW THOU ME."—The Two Worlds,

astical institutions to the urgent needs of London. Christian at the same time, in the proper acceptation of that term, I think it would be well for those who desire units would be well for those who desire unity among Spiritualists not to throw the apple of discord into the Spiritualist camp unnecessarily. If I am wrong I shall feel grateful for correction. I would willingly have endeavored to ren-der myself more explicit; but regard for your most valuable columns forbids. I would merely mention in conclusion SIR:-I am much interested in the let-ters of your correspondents which ap-pear in your issue May 9th, which has pear in your issue May 9th, which has In the late new while of Spiritual faith into the oil bottles of ancient theology, or patch the worn and threadbare gar, part issue May 9th, which has part in your issue a loss of the correspondents which of a true, real, and world-wide spiritual revelation. The very pitor around which the entire doctrine of Christianity revolves, is the vicarious their personal experience in such mat. The years for the site of the inter the same of the inter the same is no such thing its of millions of arisen spirits—being in the experience of what they its of the inter the same inter the inter an vicarious atonement for sin; no substitution of the innoert for the guilty, but that every soul that intercommunion took place, and then a while some few months past, and presently has done wrong must atone for itself; no if reportance and personal well, in the after it as a vicarious atonement, insters, a some twining of a dog was distinctly heads, but could not believe a sonal repentance and personal well, the curse of Go don the inter the room and pass round the aiters. Presently both of them said at the same of his own people, because the wellow at the consequent upward march of suns, plant, "Present best junct and the word has a doubles, words, and all the ever prove doctrine of the fast, and presently bet is the same inter an instant. "Preseto has jumped into your and spirit is make any lips, something like an error of the fast, grant and the word has not the date of the sate of the sate and the word has an addition of the fast, and the word has and the word has a done of the sate a source word we word into the sate a so

I shall never forget. I am convinced that the dear little Presto, with whom I The Hebrew Sheed, which is the equiv-

Animals See Spirits.

to it.

Fashionable gossip in Paris is just now taken up, says a *Globe* correspond-ent, with the latest sayings and doings of a celebrated member of the English colony. It may be remembered that Lady Caithness, or, as she is better known in French society, the Duchesse de Pomar, ordered from the sculptor Ringhel a marble statue of Mary Stuart, and offered it to the solution of Mary Stuart,

and offered it to the city of Paris on the condition that it should be placed in one of the public squares. After a long and animated discussion the Municipal Comanimated discussion the atomicipal com-mittee consented to accept the statue provided it was relegated to a museum. "Very well," replied the Duchesse, "I withdraw my offer, and I shall give my Queen in marble to the town of Edinburgh, which will know how to do honor to it." Thereupon a writer in the Gaulois, who has interviewed Lady

Calthness, gives an account of her in-ner life in Paris. It appears that she was born on the Ganges, or somewhere near it, and when Lord Calthness, caphear it, and when Lord Calthness, cap-tivated by her beauty, made her one of the peeresses of Scotland, he made her at the same time, historically and figu-ratively, a subject of Mary Stuart. Hence her constant allusion to "my Queen." But there was another reason when he adopted this strike of employee Queen." But there was another reason why she adopted this style of speaking. A few days after her marriage she re-paired to an old castle, which formerly belonged to the Queen of Scots, but which is now her property. While there she saw the phantom of Her Ma-jesty pass over the tombs of the Caith-ness family in the chapel. At first she could not believe her eyes, but a subse-quent event convinced her of the pres-ence of the Queen's spirit. "One night," she says. "on returning from a party

she says, "on returning from a party and getting into bed, I heard a soft voice whispering in to bed, I heard a soft voice whispering in my ear, 'Mary, Mary, get up, I pray you; there is something wrong.' I thought I was dreaming, but suddenly I saw the ghost of Mary Stuart standing at the foot of my bed and pointing to the door of my husband's bedream I areas to satisfy my curicative

> one. The victory is not to be accom-plished in a day, or even in a month or a year. No doubt the struggle will be a life-long one, but we must not on that account give it up in despair. It is only by keeping constant watch and ward from day to day (and then only with the assistance of a prover far bicker than from day to day (and then only with the assistance of a power far higher than our own) that we can hope to overcome the inherent selfishness of our nature; but if we are truly sincere in the effort to do so, we shall surely triumph in the end. And the end is peace.— W. B. F. in Light, London.

## Universal Taxation.

Somebody suggests the passage of a law confiscating to the State all property of every character not reported to the assessor for taxation,--this to include church property. We cordially indorse the proposition. No property protected by law should be exempt from taxation.

### Spiritualists All Right,

The Cassadaga Camp Meeting, before adjourning resolved that: "We are un VERY INTERESTING. BEYOND THE GATES. BY ELIZA. "The Story of Avia," etc. Cloth 1.25. For sale at this effice. World's Fair on Sunday." Such would be the language of the entire body of Spiritualists if assembled in a World's Fair Convention.

# THE PROGRESSIVE THINKER.

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Published every Seturday at No. 41 Loumis Street J. R. Francis, Editor and Publisher.

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# SATURDAY, OCTOBER 10, 1891.

### The Great Columbian Exposition Lord Josus. and Sunday.

The great Columbian Exposition is

not to be closed on Sunday. Free

Important Correction. TO THE EDITOR. The date which appears in the article by Spirit Henry F Lake, entitled "To the Priests and the Poople," published in your issue of Sopt. 26, should read 1874 instead of 1847. Hoston, Mass. MRS. H. S. LAKE.

Truth from High Authority. The Cutholic In advocating the genuineness of the Holy Cost of Treves,

ay . "Where is the evidence having the least validity that they [the gospols] are the writings of the apostles, St. Matthew and St. John, and the disciples, St. Mark and St. Luke?

Is it not improbable to the last degree that we have the real writings of these We have not the originals; w have no copy made from the original manuscript, and properly authenticated. The strongest evidence of their authen-ticity is the fact that the Catholic Church has so presented them for eight-concenturies to the world."

That being the evidence and the only ovidence, then every student of history is ready to declare there is no ovidence whatever. "False in one thing, false in all things," is a maxim of the civil law. The Holy Coat at Treves, without mentioning the twenty others or the thousand other pretended relics of Christianity, are known to be faise. They carry on their face positive evidence that they were never associated with the mendicant Jesus. The Treves coat is made of the most expensive silk, such as only royalty could afford at the time it is claimed it was worn by one who "had not where to lay his head." It is not a seamless cost, as the committee ap-pointed to examine it found to their astonishment. But it is as gonuine A CATHOLIC PRIEST PLANNING & DEVILas the gospel, according to this church authority, and there we are content to leave it, with all the other relics of the

# The Truth Will Come. A late dispatch from Valparaiso, sive view of the difficulties that threaten to adopt their suggestions: in fact they

Devoutly Thankful.

Those Holy Conts.

Passed to Spirit-Life.

CONVENT of the SACREI

BACRED HEART

IT IS VERY IMPORTANT.

It is cortainly very important that

 UUK FALL CAMPAIGN.

 A Narrative of Thrilling Interest.

 One that Every Spiritualist Should lited, as they believed.

 Interest.

 One that Every Spiritualist Should lited, and downad the signal punchment of the ultramontane newspers express and downad the signal punchment of t

G. T. Howell writes as follows from St. Paul, Minn.: "We have organized a society here called the Progressive Spiritualists. We had our second meetlast night in Odd Follow's block. The hall was well filled and the prospect for good work this winter is very flatter-

writes: "I inclose you a clipping from the Chronicle of this city, which is opposed to all religious orders except Catholicism. The unseen intelligences are at work here. The cause is gaining rapidly on the Pacific coast. Mrs. Whit-ney holds forth in the Metropolitan overy Sunday evening, to audiences of 2000. Her tests go right to the point. Besides, meetings are hold at Washing-ton Hall. Scottish Hall and St. George, besides dozens of public seances, which are all well attended. The PROGRESSIVE THUNKER is dolver great good here is THINKER is doing great good here: it is kept moving among friends, and the good work goes on."

J. W. Stuart, of Broadhead, Wis., writes: "Bro. William Grimes, of Avon, desires to state that there are a number of Spiritualists in Broadhead and vicin-ity who desire a good test medium and lecturer, who can afford, for a compensa-tion within the means of common people, to visit us and give us a few lectures and a great many tests, for the enlightenment and instruction of our neighbors. and friends who are not Spiritualists."

THE RUIN WHICH THE CATHOLIC Stuart? The harvest is evidently ripe of mankind." at Broadhead.

Mrs. Fanny S. Kingsbury.

TO THE EDITOR: It seems highly proper that the life and services of Mrs. Kingsbury, a resident of our city for long time, and favorably known sizes

> ill about two weeks ago and passed a from the residence of Mrs. Henry, a the 16th ult. (I think). Seeing that the Philosophical Spiritual Society is be held to-day at Arlington Hall would hold Memorial services for her. I at

note Memorial services for her. I at-tended, carrying with me the following paper which I read as my impressional contribution for the occasion: "Resolved. That our memory of Mn. Fanny P. Kingsbury, who has lately passed on from the mortal to the immor-tal, is and core will be pleasant for her tal, is and ever will be pleasant for he many agreeable human qualitics-for her ministrations as teacher these many years, both in public upon the platform and in private, under the control and guidance of the intelligences of the spirit-world, showing us life here with all its dutics, and life hereafter with all its glories, and how we and all shall recelve, according to our merit, spira-tion and effort, such measure of high-ness as shall be just under the group-ment of an all-wise Father, the Creater and Preserver of all-and further trut Will some good lecturer and test me- that her work will continue still free

The Society, after the expression of The Dayton, O., First Spiritualist evidual members, Mr. Coman (the char-Society meets every Sunday in G. A. R. Hall, 25 N. Maine St., at 10:30 A. M. and 7:30 P. M. All are invited. Wm. E. E.



SCHOOL. (BHE FIGURES IN THE FORTH-COMING NARRATIVE.) CHURCH HAS WROUGHT. Spiritualists should have a comprehen-stake. The college authorities are slow ign government, enthroned in this

American Republic-a government with its temporal head in Italy-with its exthought and Liberty has scored a point, Chili, says it has been alleged that our country. The scrial emanating find extenuation in the boy's youth, and, perhaps the most consequential in all Balmaceda, after his terrible defest, from the Spirit-world, and given through while they have notified him that he out of the bondage of precedent and bigoty, and the narrow provincialism which would control a compopuly with the Congressionalista." The Pricontessive THINKER, previation of the arrow and with which a novel way the dangers which many others and were dong and the narrow provincialism the provide section and with which and with which and the provide section and with which and with which and the provide section and with which and with which and the provide section and with which and with which and the provide section and with which and with which arrow and with which and the provide section and with which and with which and the provide section and with which are provide and the provide section and with which and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and with which are provide and the provide section and the provide section and with which are provide and the provide section and the provide section and the provide section and the provide section and with which are provide and the provide section and the provide ecutive heads or cabinet at the Vatican.

their band, it declared that party would make every effort to have the gates of the Exposition closed on Sunday. The factor is first and six verified the prophecy: not that the "National Reformer" careful to obscure the "morally of the act, but he cases been known in the United "Mational Reformer" careful to down of Linker is production closed on Sunday. "Installand for them to abow their power. They would abow that America was destinctively a Christian nation, by the grace of God. They would abow that America was develored for the instance of the dist a victory over the anti-Catholics in Nicaraugua have Pantheon all golds sat in council and have expendential. This Pantheon all golds sat in council and with exponsion form their territory. They have

a Christian nation, by the grace of God. They would show that America was not cosmopolitan, like old Rome, in whose Pantheon all gods sat in council and all religions were amaigamsted. This

at relignes were analyzmased.
 be should be easier the borne to the relatory. The basic dorise to the basic dorise of the

ers, Doings, Etc.

would close every door against him ex-eept those opening into their churches. They want him to have the day that would it do to begin by inflicting the penalty on them?

he may attend church and listen to them. The demand comes not from the

otherwise than week days, for all are soats. Bring t equally sacred for good doeds. The talk about a day of rest is the dust to blind the eyes to the real laue. The clergy who are blatant for the interests of the workingman, care only for him so

far as he willingly or unwillingly sup-ports their churches. They gain their salaries by work on the day on which they make it a crime for him to labor. It now leads all others in

face and stand by what we know as the truth. We gain nothing by compro-mising and trimming. The idea of Sunday being different from other days grow out of a falsehood - God worked

aix days and rested on the seconth! Hence man must keep the day on which God became weary. Such is a myth of the childhood of mankind, coming down to a more civilized age, lics divided among the soldiers who excsoming down to a more civilized age, and when thrust on that age as a reality, is a lie and a sharn. Bad enough if the story he preserved, but by some inexpli-table legerdomain the seventh day of the cruel Jehovah has been transformed late the first the Sunday, or day of the Sunged of the Pagan world, and mys-tariously connected with the son of that Jehovah who taught that it was not wel

SECRETARY'S REPORT.

really to turn them on Sunday, and when the closed gate forbids, it rushes over the dam and wastes its energy. We know that Sunday is the same as other days; that it is not sacred or hely; that there is no command to keep it otherwise than week days, for all are seats. Bring t means for the sum of seats over if they will bring Juggernaut and his all debts. At a business meeting of the here to look at it, and Comstock, with his Vice Scolety would occupy front that there is no command to keep it otherwise than week days, for all are

means for incidental expenses 2. A Missionary fund to be devoted to the payment of speakers, in accordance with the following vote: to pay to any branch of this organization employing a We feel like giving those Spiritualista

speaker who is a member of this associa-tion a sum equal to one-half of such speaka thousand thanks who have so signally alded us in placing THE PROORESSIVE THINKER in the front ranks as a Spirit unlist paper. It now leads all others in creating and branch, payable by Scoretary's gradually growing. The paper is sus-tained alone on its morths, advortise-ments playing no part in its support. a speaker who is a member of this associa-tion a sum equal to one-half of such speak-er's travoling expenses incurred in serv-some ono had posted for. Thus a me-dium is accused of fraud. By persons full -of fraud. It is a good thing for Spiritual-ism that such fools and knows continue to be skeptles and scoffers. The fullow instanced, further said he had brought a bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said, in order to bottle of "holy wather" and bad poured it on the floor where he said he said by a floor of the said it on the floor where he said.

to send report for publication to THE PROGRESSIVE THINKER, with invitation to other liberal papers to copy. For further particulars address

E. PALMER, Boo'y. W. Gurland, Me.

Edgar W. Emerson.

In behalf of humanity and the good instruments through whom the dear ived one gone on before are volcing the truths of immortality, I ask the use of your columns to make mention of the good work done here in Ottumwa, Ia., through the mediumship of Edgar W. Emergen who has here will all superstition be forever driven by the offulgence of present day spiritual Ight. L. G. B. Stuttgard, Ark. To the Epitron: Our fortnightly meetings have been maintained ex-

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

Hall, corner Third street and Girard The Spiritualistic Field-Work. back from the Pacific coast.

Although our Association is but two Ave. They are giving good service by months old, the prospect is quite flatter-iectures and tests. The audiences are then. The dama decreases to from the working man, but from the preachers. Nature knows no Bunday or Sabbath day. She has no appointed rest. The sum forgets not to allne or the world is grow that form the new ord to grow that form the mountain and turns the mill wheels all the week. It is proposed to induce an East inding ing from the mountain and turns the mill wheels all the week. It is just as mentioned the association has dispensed to intro stream common to Solicity and wheels all the week. It is just as mentioned the association has dispensed to intro stream common to Solicity of the masses to make legal months or Solicity of the masses to make legal months of the proposed to induce an East inding in an interesting meeting. The First is proposed to induce an East inding in three counties of the units is not the world is grow that form its charitable from its charitable on its course. The stream comes rush-ing from the mountain and turns the mill wheels all the week. It is just as ready to turn them on Sunday, and when the dam and wastes its energy. We have to remove to Chicago during the World's Exposition, and bring their if they will bring Juggernaut and his in dobts. At a business meeting of the will be sustained and build an earnest

Prof. W. F. Peck lectures at New

The Spiritualists of this cits hold regular institutes on Sunday as follows: P. O. S. A. Hall, corner of Washington Scal-sweet and Ogenes Ave., Mrs. Gees L. V. Rich-mond speaker, at 19:45 and 7:46. The People's Science Society, under the supervision of Mr. Jentics, at limit anytess at limithtype's Ideal, with Society attent, at

Barvices mark Sunday at 9:30 and 7:00 P. M. at 51 West Laka street. A. H. Williams, Prof-

The First Spiritual Collinse Society of College with bold a userling at 2000 in the ball 1 forth Ads street.

The Philosophical Spiritual Bosiniy movie at rilagion Hall. Indiana avenue and Thirty rel strett, of 19:45.

The First South Side Spiciant Success, which and the second state of the second state at Bricklayers Hall mach Sunday Proping

public platforms who have the superof the spirit-world, or just a particular the spirit world, or just a particular the spirit world in the s

 It hold. Lethargy is a prominon factor
 Mer. Androws gave gave the case of ca and we believe on a firmer had over before. September 20th tended the Mediums' Order of concent Westbore, Mana., and a success it was. This is new any inc., having im business control verbill. Mans. Its mans inits bigette. We built to the second of the second factor grad, and we tray become gradeal as a second initial to the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the initial of the second of the second of the second of the initial of the second of the second of the second of the initial of the second of the second of the second of the initial of the second of the second of the second of the second of the initial of the second of the second of the second of the second of the initial of the second of the second of the second of the initial of the second of the second of the second of the second of the initial of the second of the seco aus Bestroak in population New Bulleril, Mass.

# A SUGGESTIVE WORK

STATUFOLENCE:

# THE PROGRESSIVE THINKER.

## EARLY CHRISTIANITY.

### Its Character Vividly Portrayed.

The Editor of this paper is frequently solution of paganism as all that was a foll to the marvelous benefits which they believe their divine faith has conferred upon the world. A student of history soon discovers that all this is very questionable. He will find that pagan Greece and Rome had, without the aid of any rovelation, and that the decline of that civilization, and that the decline of that civilization followed the triumph of Christianity. He will find that pagan Greece and Rome had, without the aid of any rovelation, and that the decline of that civilization followed the triumph of Christianity. He will find that the decline of that civilization followed the the the the triumph of Christianity. He will mote that the enlightonment and skeptific plants are the the triumph of the comparatively ignorant. gator into the origin of Christianity to do is to examine the intellectual, roof God, were comparatively ignorant

the New Testament itself. When Herod, the Tetrarch of Galilee, heard of the fame of Jesus, he snid to his servants. "This is John the Baptist; he is risen from the dead." (Matt. xiv., 2, and xvi., 14.) If this was the state of mind the source of the sour in a ruler, we cannot wonder that stories of the resurrection of Jesus spread among his followers. The only wonder is that we have the record that "some between spirits and mortals will be found among his followers. The only wondon is that we have the record that "some doubted. (Matt. xxviii., 17.) The Jows are stated to have believed the incarnate those who have tested and accepted the those who have tested and accepted the defty had a devil, who went about to kill him (Jonn vii., 20), and leaus him-solf wilf I by Beelzebub cast out devils, by whom do your children cast them out." (Matt. xil., 1)—thus recog-them out." (Matt. xil., 1)—thus recognizing the casting out of devils by others worship, or who realize the necessity of as genuine miracles.

Not only did the early Christians founder and his apostles; they believed that the heathen delties wrought mira- The second class are those who realize cles, and that the heathen oracles cles, and that the heathen oracles prophesied truly. Only those were said to have been inspired by demons. They never thought of questioning such stories, but only of discounting their di-tority. Lucian, in the second century, tells us that a dexterous juggler, turning Christian was sure of making bis for vinity. Lucian, in the second cruning judgment hereafter. In a word, tells us that a dexterous juggler, turning judgment hereafter. In a word, tells us that a dexterous juggler, turning judgment hereafter. In a word, the second constant of the good done, the second constant of the good done.

naticism, extending from the time of those who believe this, and act this out

### THE ORIGIN AND THE END THE INCOMING ACE. Spiritualism, Spiritists, and OF LIFE

One of the first things for an investi- AN IMPORTANT AND URGENT COMMUNI-CATION FROM THE SPIRIT SPHERES.

Spiritualists.

and superstitious. Christianity arose in an atmosphere of credulity. Evidence may be found in the New Testament itself. When Herod, The Sew Testament itself, when the of the Superschool of Galilee, heard of the the number of Galilee, heard of the the number of the number of

nad a devil, who wont about to facts of spirit phenomena, hence who be-

its influencing their life-actions. Such persons seek to compromise their belief prodigies ascribed to their and actions by calling Spiritualism "A and actions by calling Spiritualism". that Spiritualism is the first, last tune, and cleases represents the wonder-workers of the original Salvation army as "ragabonds and common cheats, who rambled about to play their tricks at fairs and markets—not at the resorts of the wiser and better sort, for among them they never venture to appear." The age was one in religious fa-naticles in the creed of Spiritualism, and the source of Spiritualism, and the source of Spiritualism, and

the Maccabees, and culminating in the as far as they can, and live this out on frenzy accompanying the fall of Jerusa-iem. Among the Christians, that the permit, are SPIRITUALISTS, and have and of the world was near at hand was universally credited. This belief was the chief cause of the success of the "SPIRITISTS," to the religion which

Message From a Spirit Through a Celebrated French Medlum

the result of that which proceedes it. Take the atom at the moment of its being launched into space, and we will see it pass by soven different states be-fore it is changed into pure atoms or fuids, as follows:

The atom. Molecule, or group of atoms. An assembly of molecules, forming

ninerals The vegetable life.

In observing the spirit or group of particles in all of its evolutions, we will ee them pass through the seven differ-

ent conditions:

nt conditions: 1. Isolated particles united to the nolocules disseminated in space. 2. The first group of particles, animat-ng the universal kingdom. 3. The vegetable kingdom. 4. The animal kingdom. 5. More complete groups (arguing here)

More complete groups forming hu-

maulty. 6. Reconstitution of the particles

forming the duality. 7. Penetration of the ideal particles, and the volttion of the duality, giving birth to the unity, which alone can have access into the second degree of the Infinite. From each state of matter and each condition of spirit is evolved a special

force, which, reciprocally combined, pro duces in all the degrees a vibration, a

life and a progression. From the equilibrium of these forces is derived order, harmony, light and knowledge; from their disorder is ongendered the following: The suffering of the body. The passions of the soul The troubles of the spirit.

We can name these forces: Physics moral or divine, according to which is produced.

Through matter.
 Through spirit or duality.

3. Through the unity. The vibration or combination of these orces is defined thus: The positive,

attracted by the negative, is united with This union results in the neuter that is to say, a new form or state Under the pressure of this law, simple in its cause, and multiple in its effects,

bosom of all spaces, and from which the following results: The gravitation of matter.
 The reconstitution of the duality.
 The radiation of the unity.

Its Life Thoughts Presented.

TRANSLATED BY Z. T. ORIFFEN. Before arriving at the unity of the scond degree of the infinite, the soul as to undergo an innumerable series of undergo an innumerable series of has to undergo an innumerable series of transformations, of which each one is the result of that which precedes it.

that mist is heard a still small voice, whose mysterious utterance is "Hitherto hast thou come, but no further cannot thou go," for they find themselves face to face with the grand problem of life itself; and this mystery they call "the unknowable," for they cannot enter upon the domain of the scientist of spirit.

And the surmises of these intellectual

6. The human bodies. 7. The periaprit, or envelope of the spirit of all degrees. In observing the solution beings, however vast their acquire-ments, this one secret as to what life itself really is must ever be covered by a veil that nover can be lifted.

Novertholess it is given us to know somewhat of the qualifies and outwork-ings of life, and the new incoming age we may herald as the bright and morning star which proceeds the dawn of the more effuigent glorles of a perfect day; and even the star itself is a sun whose luminosity shall cause the luminary of the passing age to pale, for it is already flinging its dual ray athwart the shad ows of the past, and imparting its genial light to many who have been sitting in darkness, and its increase of life to those who were long in the bondage of the fear

death The indawning age brings with it a ty to know something more of life, of God, and of man, for the knowledges of the age now passing away have been dis-covered to have their base only in the "appearances of truth," knowledge only in part, shadows of good things to come; and when that which is perfect is ome, that which is in part must be done away; and those sincere souls who have examined the foundations of the old systems of thought have found themsystems of thought have found them selves compelled—perforce—to eachew the husks of creed and dogma, and the speculative theories of a blind, confiding faith, and are athirst for truth, pure

truth, in contradistinction to "appear**ances** 

To all sincere scokers after pure truth and ardent students of the laws of life, the secrets of the ungels of the incoming age are imparted as conditions of recep tion are evolved.

To those who have the ear to hear, everything is vibrated, lives, is renewed and progresses in you, around you, in the depths of the earth, as well as in the one life, and that is the great infinite ubiquitous life, which is the same in all worlds, sphercs, and universes, and be-

side it there is none other." The qualities of this one grand life can be but faintly and imperfectly por-trayed in the language of the mortal, and those terms most comprehensive for

teachings based upon a knowledge of the actuality gained in the school of life's experience, an embodiment of truth in ontradistinction to the appearances

gift, has been a favorite theorem with those persons who do not happen to be those persons who do not happen to be endowed with any particular gift. This notable theory is now being sdapted to mediums: not the present of the present state of the present mediums; not the prophets and sybils of old, but the mediums of modern times. Of course the accusation that they are "all mad," or must eventually become so, is always mude by those who have no gifts themselves to boast of. As an example of what the unendowed ones of carth say and think of those that are a little more glited than themselves, read the following extract elipped from a London daily on "The insanity of Mu-sicians." Alter the title of the glit, from the inspiration of music to that of spirit mediumship, and you have at once the mediums; not the prophets and sybils of mediumship, and you have at once the raison d'etre of why uninspired and envious souls pronounce all who are more

"Pathologically speaking, music is as fatal a gift to its possensor as the faculty for poetry or letters, the biographies of all the greatest musicians boing a miser-able advantage of the anternal and unboly sort and consequently only cautiously and su able chronicle of the ravages of nerve disorder, extending like the Mosaic curse to the third generation, Handel's mother was subject to paralytic seizures, in one of which she lost her eyesight. He himself was struck down with pa-ralysis at fifty; lost his cycsight, like his mother; and during the last years of his long life—he lived to seventy-five—was totally blind. Mozart's father died of using no other article or mechanism gout: his mother succumbed to an plieptic seizure. Soon after his thirtleth year the composer broke down mentally and physically. During the composition of the 'Requiem' he labored under the delusion that he was being poisoned, frequently swooned away, and became partially paralyzed. In his thirty-sixth year he died of inflammation of the brain. His head was too large for his body, which was stunted; and towards end of his days he indulged in con vivial excesses, frequenting the society of low and unprincipled persons. Beetho-ven was eccentric to a degree that bordered upon insanity. He was constantly changing his lodgings, and al-though miserably poor, had sometimes to pay for three or four places of abode. From the age of thirty he gradually lost his hearing; in his later years he was completely deaf, and the music he wrote his hearing; in his later years he was completely deaf, and the music he wrote he never heard. It was conceived and perfected in his imagination. He was only five feet four increas in height; his head was unusually large; his bair bushs; provision of an omnipotent spirit. he never heard. It was conceived and perfected in his imagination. He was

# PSYCHOMANCY.

Its Nature Fully Explained. Psychomancy, derived from

cuted and put to death for the its varied modes of intercourse have at tributed it either to Satanic influence or to the omnipotence of the holy spirit about to become so. Although in many cases the beings of the Spirit-world have been recognized

> perstitiously entertained. Since the ad-vent of modern Spiritualism, however, the very opposite has been the case, people having regularly communicated by means of the simplest methods, viz., in their own family circles and by their own firesides, without the intervention of prices, adept, or the professional me than a simple table, although, in the past, many peculiar ways and ceremonics were adopted and performed to induce the dead to impart the desired precious information. In forest and cave the witch and hermit have manipulated their charms and enchantments, which

practised in more public places, would have led to persecution and death. All this, in the nincteenth century, is rap-idly passing away by the rapid infusion of knowledge from the Spirit-world, and millions commune daily-yea, hourly-in their domestic circles, receiving divinations, premonitions and predic-tions, warnings and solicitations by the tions, warnings and solicitations by the billion, without the slightest fear of mo-

to renew the horrible life under Harris's ule: the husband and wife and mother separated for years; the long suffering of all three under the influence of the monstrous delusion; and the disillusion the The that hath the ear to hear, let him hear what the spirit with to the church within him-herself.—Thomes Powers, in Light, London. Insanity of Genius, Instanty of Genius, INTERESTING FACTS. That special gifts of mind and genius are evidences of insanity, or at least than that of the special and prevailing gift, has been a favorite theorem with those torsons who do not haven to the special and prevailing gift, has been a favorite theorem with those torsons who do not haven to the special and prevailing thas the special and prevailing theorem to a special and p

THE PAUPER'S DEATHBED.

Tread softly-bow the head, In reverent allence bow-No passing bell doth toll; Yet an immortal soul Is passing now.

Stranger however great, With lowly reverence bow; There's oue in that poor shed, One by thist pattry bed, Greater than thou.

Beneath that beggar's roof Lo! Death doth keep his state; Enter - no crowds attend-Enter - no guards defend This palace gate.

That pavement damp and cold No smilling courtiers tread; One alient woman stands,

Lifting with meagre hands A dying head.

No mingting voices sound---An infant wall alone; A sob suppressed-again That short, deep gasp, and then The parting groan.

Beyond the stars !

## WITCHCRAFT IN ITALY.

### Its Inhabitants Sadiy Behind the Times.

The Saturday Review produces from the Secolo of Milan a vivid sketch of a remarkable scene witnessed in that

billion, without the slightest fear of mo-lestation. The lost art of the ancients has been recovered, the science re-learned, and humanity awakened to the invaluable benefits which shower as give maker: and two children, one of which are a modest room on the fourth story.

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ought y but ero of ature, cal re-The work, s than No al-Benefigrand ganiza-at Ha-Blos hope it

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ORK. FIFICIAL

# THE PROGRESSIVE THINKER.

The Fifteenth Annual Congress. It Meets in Philadelphia, Oct. 31.

FIFTEENTH ANNUAL CONGRESS.

# OVER THE GRAVE. A Touching Funeral Dis-

towards her. Of this fact our dear daughter was aware, for she had many and conclusive evidences of its truth during her life on earth. She was well aware that what is termed "death" i not the end of existence, and that though lost to our physical eyesight the loved ones can still, when they have the opportunity afforded them, communicate with us, and thereby assure us of their undying love and deathless affection.

- Oh, joy unspeakable to know This truth divine made manifest To weary, waiting souls below, Through those now entered into rest; To know that for the ills we bear,

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Your joy be the reality, Our suffering like the dream. Our suffering like the dream. The spirit form of my dear child, whose physical casket lies in that coffin before us, is, in all probability, standing by our side at this moment, cognizant of all that I am saying to you. She is not lost to us, but is only gone before, and she will without doubt be frequently present with those whom she loved when in the body, to influence them for good

physical vision, yet she can see us and be cognizant of all our loving thoughts sprang. with the elements from which they sprang. the best and noblest in the world John Calvin was intensely "spi

[Here the coffin was lowered into the grave.

- The casket here we leave To wither and decay; The precious jewel it once held Hath left its house of clay. The casket is but dust— The merely mortal frame; And since it has no further use, Returns from whence it came. The immortal soul it held Lives through another birth, And needing not the casket now, It gives it back to earth. So may we labor here In goodness, truth, and love, That we may meet in joy at last In that great home above.

SPIRITUALITY. As Viewed by Robert G.

the Greek marbles as unclean, and de-

nounced the glories of art as the snares and pitfalls of perdition. These "spirit-

which no religion resting on mere faith can supply, namely, an actual knowledge that our dear child still lives and loves us; that although she is invisible to our out off the breasts of mothers. These man, we now commit the mortal remains of my dear child to the earth, to mingle

The casket here we leave

## of this life, to help those that he can reach. He believes in being useful—in making money to feed and clothe and NOTABLE EVIDENCE educate the ones he loves-to assist the deserving and to support himself. He does not want to be a burden on others. With Reference to Spirit Power.

<section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> The plano had been drawn forward from the wall, and two of the legs of the table placed upon the keyboard. The sofa The best and noblest in the world John Calvin was intensely "spliritual" when he warmed his fleshless hands at the flames that consumed Servetus. John Knox was constrained by his "splirituality" to utter low and loath-some calumnies against all women. All the witch-burners and Quaker-maimers and mutilators were so "spiritual" that they constantly looked heavenward and longed for the skies. These lovers of God-these haters of men-looked upon the Greek marbles as unclean, and dewas standing on one end, and a heavy fender drawn from its place into the room; the chairs were turned over, all

The Fifteenth Annual Congress of the Mrs. Holmes came to the city and gave

of the room, a beautiful design appeared, formed of little points of brilliant lights. resembling those at general illumina-tions, only on a much diminished scale. It was about two feet long and one foot in height .- Robert Cooper in Light, Lon

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piness.
by the clouds that separate the seen from the unseen fade away, and as the physical matter dies off from that which has been fettered and imprisoned by its and more extended eyesight. Things that were previously strange to most of us, and thoughts that could not be followed in their upward flight to the heights to which they pointed, become then quite clear. The mental sight of the past appears as that of one who see, not as before through a glass darkly, but as clear as the noonday sum. To this is superadded a heart is gener for this.
be the number of the matal sight of the past appears as the noonday sum. To this is superadded a heart of one is the sub-time.
be the number of the sub-time of the sub-time of the sub-time of the past appears as the noonday sum. To this is superadded a heart is non an iteror are dimly underside a heart. The mental sight of the past appears as that of one who could now see, not as before through a glass darkly, but as clear as the noonday sum. To this is superadded a heart is non itero-time.
be the sub-time of the sub-time.
be the number of the sub-time of the sub-time.
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be the sub-time of the sub-time of the sub-time of the sub-time.
be the sub-time of the sub-time of the sub-time of the sub-time.
be the sub-time of the subsun. To this is superadded a heart-sight—more penetrating than any intel-lectual insight—which makes all plain, and to this enlarged horizon there ap-pears no limit. To know that sin an 1 error are dimly under-stood. And that which man calls evil is undersloped good: the set is undersloped to know that sin an 1 error are dimly under-stood. And that which man calls evil is undersloped good: the set is undersloped the set is unde

mendicants hated laughter and American Secular Union has been ap-

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shift his position to any extent, yet on

one occasion the cage was found re-versed, the door end being placed against the wall—a feat for the medium to have done himself very much like lifting oneself by the waistband. Most of the materialized forms that

came from the cabinet retired backwards, possibly the front part only being ma-terialized. In one instance a form, instead of returning to the cabinet, ap-

France, appeared. He was tall and

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