

LIFE AFTER DEATH.

TRANGE BELIEFS HELD BY THE
ANCIENT EGYPTIANS — ORIGIN
OF THE FAITH IN THE FUTURE
OF THE SOUL—GODS AND DE-
MONS INNUMERABLE DISTRIB-
UTE REWARDS AND PUNISH-
MENTS HEREAFTER.

the "demon" of the ancient Egyptians and the "demon" of the moderns. The "demon" is the popular belief in a hereafter, the subject of an interesting lecture recently by Dr. James H. Breasted, says the *Inter Ocean*. After maintaining that "Westward Ho!" has meant but one generation for the West, "Eastward" is the present call of revivification. "Even to the present call of revivification of Oriental religions in our midst," the speaker added in part:

"We must have historical sympathy, conceiving of the time when to every man and stone was assigned uncanny power. The world was a vast chamber of mystery, and people believed the physical world to be subject to the caprice of innumerable devils and demons, all abjectly obedient to the proper magical charm. The world was a vast, unexplored, and uncharted region. The earliest recorded time, were inordinately disturbed, in order that the unseen but omnipresent other self might possess still

that I imagine think which connected it with the material world, and by means of which it alone could exist. This fragile of the body, with which it is inseparably connected, must now possess an imperishable dwelling place, and hence the construction of indestructible tombs, and the greatest skillings of the world be demanded. One hundred feet down, at the bottom of a shaft, is placed the mummy, and above around is the chapel of solid masonry. Perhaps hewn out of rock, and here, in the dark, the mummy, safe, and undisturbed, coming out of the tomb, and might to greet the sun and the cool morning wind.

COSTLY, EGYPTIAN TOMBS.

"Since with the destruction of the mummy the personality of the dead is extinguished, there is provided a substitute, a statue of stone, and this is wallled up with the masonry of the tomb."

to us the noble portrait statues of an ancient Egypt. The rich left endowment of land to support these chapels, but changing times have diverted these incomes. On the tomb of the great prince Rahut is still seen the richly sculptured prayer: "O, ye who love life, give me bread and beer, and give me loaves of bread and jars of drink, a thousand oxen and a thousand geese, and then follows the name of the person so buried. In the case of a soldier a platoon of his favorite troops is placed on the tomb, that he may review them whenever he pleases. Herodotus tells how the Scythians at funeral feasts the great as a victim or two, but the deceased might have companions. Utensils of all kinds and pictures of the most obscene kind were deposited by Rahut's funeral couch. It was his method that has preserved for us so many examples of the Egyptian in art. The walls of Rahut's tomb are shaped from cornice to base are covered with pictures of the great prince in his outdoor employments in which he is the nobleman of Egypt took especial delight. Thus is preserved the most authentic delineation of antique Egyptian life.

"The opinion of the hereafter thus far considered confirms the future life of

second victory. We shall now discuss a second view of the hereafter. The friends of Rahut would have said that he was not to abide there forever. One would say that in the form of a human being he had gone far into the west into the land of the living, and said that he had been in that flowerly meads he was plowing and reaping; another, that he had gone to take his place among the stars, with Osiris and Isis; but a priest would say that Rahut had gone to sail the heavens with the sun god, crossing the zenith and himself one of the sun gods.

IDEALS OF AFTER LIFE.

"Underlying this series of views pre-
siding departure to some distant place,
and the native people no contradiction, and
there are not man among ourselves as vary-
long life? Regarding the post-reincarna-
tion life? Local in origin, the different
opinions gradually spread all over
Egypt and circulated side by side, re-
sulting in the ordinary Egyptian
who would pray for all these destinies

at the same time on the same tombstone. Thus, on the Egyptian lady's tombstone in the Field Museum there are prayers for two of these estates, while on the tombstone of the priest in the Field Museum there are prayers for all four destines in the hereafter which have been mentioned, and had he served in the West he could have received all of the benefits. Magic chants written on the pyramid tomb walls, and evidence called pyramid texts, were uncovered in 1881, cut into stone 2,000 years before Christ, and the hieroglyphs were written. The buried priest is represented as receiving the homage due to Osiris.

"In the race of the great military empires in the sixteenth century before Christ, the Egyptian empire was dominated by the Assyrian empire, and the Assyrians encountered by the passing of the Nile to reach the happy fields of Yarrow in the West there are hideous regions to be passed, inhabited by frightful monsters. A potent charm is afforded to each of these regions by the passing of the Nile 2,300 years before Christ, these

[illegible]

CELEBRATION IN 1898.

SUGGESTIONS CONCERNING CELEBRATION IN 1898—HINTS THROWN OUT FOR THE CONSIDERATION

OF SPIRITUALISTS.

To the Editor:—I cannot fully express all my impulses to present some of the many views relating to our life after death, in this issue of your incomparable paper. One movement is coming to be looming up to the front, claiming the attention of liberals, is the proposed semi-centennial memorial meeting at Rochester, N. Y., about the 31st of March, 1898, in connection with such an important relation to some special and permanent religious movement, the so-called modern Spiritualism to be fixed and maintained at the Hydesville home of the Fox sisters. These objects if attained seem to demand prompt and energetic action on the part of all those interested in order to insure consummation of the desired results. Spiritualism here does not allow of any compromise of matters, or of measures, and needs in detail, and suggestions in relation thereto seem now to be in order.

It is notable to say, the writer was recently in Rochester and at a meeting of the First Spiritual Society, leading members expressed much interest, a desire to be more active in the cause of work. They refer to the shortness of the time as demanding that immediate and vigorous efforts be made.

Do Spiritualists need anything more than a mention of such movements to incite them to action? Need they to be reminded of their emancipation from the fetters of ignorance and of the chains of religious superstition in order to pursue them in a local rally of forces which is of vital importance, and which promises a rich fruitage of spiritual illumination for all futurity? It has been said of the elder Napoleon that he

ended his Epoch" and took advantage of the situations, and shall not the luminated minds of to-day awake and arise, and comprehending humanitaty true situation, put forth efforts that will comport with our marvelous era.

In regard to ability and resources, the situation favors. There is no absolute want of men of great natural gifts, of play-skillers, for large financial outlay, and all outlays should be graduated according to means—either in the building accommodations, or in publishing a speaking departments. In the latter named lines, no fear of failure need be felt, for our speaking talents, prose and poetic, trace, insipidional as they may be, to the great number of scholars—are unapproachable in power and excellence, by the most tutored secular and religious graduates—this beyond all question. Were it necessary the liberal writers of to-day could send a library of publications more attractive, truthful, and more profound scientific in facts, than all the profane and scientific literature of the last century. Governmental and Cosmological plitudes of all the schools of the past now stored in antiquated halls—destined to be fit relics of the past.

The nucleus of a living library of Truth is yet to made. (Some of the published productions of so-called "spirit mediums" have stood the crucial test

As a memorial of mediumship let it be a title of our hosts meet for such work and the scribe who aims to record it. It is a memorial of the great and just occasion by any of the art of E. S. or modern Photographers. It would be an unreported Pentecost. It is practicable to here name the sixty recently well defined phases of mediumship besides still others now occurring, which we do not in the occasion on such an occasion, for the power of earth and air would be assemblage there.

Germany to a memorial convocation would be a fair exhibit, and record books, literature, works of spirit a

landscapes and portraits, and the rudimentary's mode of production, sketchy locality of scenes or lives of the subjects of all portrait photographs of the subphotography, with evidence of their verity and unquestionable, verified photographs of a collection of these could be gathered from the world; also fac-similes of psychographic messages, with proof of authorship as exactness in signatures and tests, proving claims, etc. The special life size portraits of the "Ancient Bands" of Egypt and the "Ancient Bands" of Egypt, and the "Ancient Bands" of Egypt.

And further to gratify a human curiosity and instruct the people on the occasion, a collection of samples of each mechanical device used by spirit in giving communications—such as Planchettes, dials, typewriters, a

In this connection, also, brief account of some such of the hundreds of new inventions of the time as were given in *Spirits* in various ways might be presented.

Such collection of pictures, works of spirit art, publications and books for library would need some commodious building or structure for examination of pictures, meeting, liberal contributions in case the management signify the acquiescence in such action. Such a similar collection, if effected, might also need a permanent institution or place of resort and preservation. Doubtless Rochester or other locality, perhaps Haverhill, would afford desirable location. It is hoped that all friends who will look favorably on these matters and besides giving expression their sentiments, give also liberally purse and person in aid of such a much needed demonstration.

Freeville, N. Y. FRANCIS RICE

Every man has his chain and clasp, only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it.—Seneca.

LIFE WORK

LIFE WORK
—OF—
CORA L. V. RICHMOND.

—
COMPILED AND EDITED BY
HARRISON D. BARRETT.
—

OUTLINE OF CONTENTS:

INTRODUCTION.

CHAPTER I. Parenthood—Place of Birth—Childhood—Education—Marriage—First Medecumate Work, etc

CHAPTER II. Removal to Wisconsin—The Ballou Family—Admission to Work—Work of Spirit Aid Augustus Ballou.

CHAPTER III. Oahu—Her Early Life and Tragic Death—Water Mission.

CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate—Brooklyn—Huron H. Day—Removal to Portland City, 1860—Philadelphia—Boston—Baltimore.

CHAPTER VI. New York City (continued). Prof. J. M. Hanson—Hon. A. W. Edwards—Dr. Gray—New Bedford—Massachusetts—Hon. F. Pickens in the East—Mendippe, Pa. 1861—Hon. A. B. Richmond.

CHAPTER VII. Washington, D. C.—Reconstruction—President Lincoln—Mrs. Garrison—Italy—Hon. S. P. Banks—Nettie Coburn Maynard—Statement of Mrs. Garrison.

CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Cathlness—Mrs. Sturtevant—Miss Mary Ann Weston—Hon. J. E. Keeworthy—J. C. Ward—Mrs. Slater—Andrew Cross.

CHAPTER X. Work in England (Continued in Three Subsequent Volumes).

CHAPTER XII. California Work. 1875-Other Visitation-Letter of C. M. Plumb-Letter of Mrs. John A. Wilson

CHAPTER XIII. Chicago Work. 1876 to 1895-First Session-Complete Account of Life and Work in Letters and Statements of Members of the Association

CHAPTER XIV. Camp Meeting Work-Cassadaga-Lake Pleasant-Osage Bay-Lake Study-Lookout Mountain, etc.

CHAPTER XV. Literary Work-Hesperia-Volumes of Discourses and Lectures-Psychically-Soul of the World-Literary Work

CHAPTER XVI. Literary Work (continued)-Lecture at Gyroscopic, 1884-"The Shadow of a Great Rock"-Lectures on "The Power of the Word"-Lectures on "Prose and Verse"-Work of William Richmond.

CHAPTER XVII. Letters from Personal Friends; from Oregon and from Lady Catherine and others

CHAPTER XVIII. Appreciation of the Work from Those Best Qualified to Judge-From Rev. J. H. Wendell C. Warner-Drs. Emmett and Helen Davidson

CHAPTER XIX. Mrs. Richmond's Experiences While in the Transie State. Written by herself.

Price \$2. Postpaid. For Sale at all public offices.

AN EXCELLENT WORK

DEATH AND THE AFTER-LIFE is the "Golden Key" to the supernatural introduction to the revelations contained in this book. Some idea of this little volume may be gained from the following titles of its chapters: 1—The After-Life; 2—Becomes in the summer-land; 3—Society in the Summer-land; 4—The Summer-land; 5—Winter-Land and Summer Land; 6—Summer-land Life in Summer-land; 7—Material Work for Spirits; 8—Wonders &c.; 9—Journey to the Summer-land; 10—Order from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece illustrating the emanation of the Spirit from the Body." 10 cents. Postage 5 cents. For sale at this office.

THE HISTORICAL JESUS
And Mystical Christ. By Gerald Massey. 130 pages.
12mo. Price \$5.00.

Children's Progressive Lyceum.

A manual, with directions for the organization and management of Sunday-school classes, by Wm. H. Davis. Something indispensable. Price 50 cents.

C. M. C. BOK.

The Truths of Spiritualism

E. V. Wilson was one of the pioneers of Spiritualism, and was noted as a speaker and text medium. He did a grand work for the cause, and this book narrates many of his striking experiences during his labors. Purchase will do it for you. It is intensely interesting, and will render kindly service to his widow who was left in straitened circumstances.

The book contains 400 pages, and is sold for 41¢. Address, E. V. WILSON, 31 South Locust street, Valparaiso, Ind.

◆◆◆ THE ◆◆◆

World's Sixteen Saviors,

—OR—

CHRISTIANITY BEFORE CHRIST

BY KERSEY GRAVES.

New and startling revelations in religious history which disclose the origin of all the doctrines

principles precepts and miracles of the Christian New Testament. The author, a student of the occult, has written this book in the light of his sacred mystery, besides comprising the History of Sixteen Oriental Civilized Countries. This work is a valuable addition to the occult literature, and will take high rank as a book of reference in the field of occultism. It is a book of great interest and importance, and is a valuable addition to the occult literature. It is a book of great interest and importance, and is a valuable addition to the occult literature. It is a book of great interest and importance, and is a valuable addition to the occult literature.

Price \$1.50. Postage 12 cents. For sale at this office.

Soul of Things; or Psychometric Researches and Discoveries.

BY W. M. AND ELIZABETH M. F. DENTON. A marvelous work. Though concise and yet so full of facts, it is a book of great interest and importance. The reader will be amazed to see the curious facts and the power of the human mind, which will reveal the secrets of the human mind.

Price \$1.50. Postage 12 cents. For sale at this office.

and doubts and difficulties, make Geography plain as day, and throw light on all the great mysteries now obscured by time.

Soul of Things—Vol. I.
Cloth 10 cents \$1.50
Postage 10 cents

Soul of Things—Vol. II.
Illustrated. 450 pp. Cloth 10 cents \$1.50
Postage 10 cents

Soul of Things—Vol. III.
100 pp. Cloth 10 cents \$1.50
10 cents. 300 pp. Cloth 10 cents

THE GOSPEL OF BUDDHA,

According to Old Records.

— BY DR. PAUL CARUS.

A translation from Japanese, made under the auspices of the Rev. Shinko Soen, delegate to the Parliament of Religions, and lately published in Japan. Price 5¢. For sale at this office.

THE DIAKKA.

THE DIAKKA AND THEIR EARTH
by Victoria, by the Seer. A. J. Davis, is a very interesting and sacred book, and is the only one of its kind.

much that is false and repulsive in its spiritualism, em-
bodying many important revelations for the world of to-day.
Victor Wilson, a resident of the Summer Land, Price
20 cents. For sale at this office

THE WOMAN'S BIBLE

PART I. THE PENTATEUCH.

Comments on Genesis, Exodus, Leviticus, Numbers
and Deuteronomy, by
*Elizabeth Cady Stanton, Lillie Devereaux
Blake, Rev. Phoebe Hanaford, Clara Be-
dick Colby, Ellen Batelle Dietrich,
Mrs. Louisa Southwold, Gr-
sula N. Gesteiford, and
Frances E. Harr.*

"In every soul there is bound up some truth and
some error, and each gives to the world of thought
what no other one possesses."—Cousin.

The bright and scholarly comments of this salary of thirty millions and of deep interest, and throw a strong and new light on the Bible teachings relating to woman. All should read it.

Price 60c. For sale at this Office.

THE KORAN.

Commonly called the "Alkoran of Mohammed," explained into English from the original Arabic, with explanatory notes taken from the most approved commentators, and with a new and complete Glossary. George Sale. Price, cloth, \$1.00. For sale at this office.

TREE AND SERPENT WORSHIP.

By A. S. Hudson, M. D. Price, 15 cents.

PULPIT, PEW AND CRADLE.

By Helen H. Gardner. One of her brightest, most original and most interesting essays. The Bible woman should read it and know her friends and children.

Each. Price 10 cents.

CALIFORNIA SCISSORS

USED JUDICIOUSLY.

RELIGIOUS FANATICISM AND CHICANERY - QUEER CLIPPINGS FROM CALIFORNIA COLUMNS.

Omaha, Neb.-A startling theological thesis, Rev. Charles Savage was heard to declare that worshiping must be done only in the nude.

Rev. John Morrow has started a religious creed of his own which is said to have a very extensive following among the women of Omaha. He is the only man who takes part. During a Presbyterian in good standing, outsiders becoming aware of the conditions, Rev. Charles Savage was sent to call on Morrow and demand an explanation. Morrow admitted that he preached that it was lawful to worship perfectly nude, and said that he preached it. He said that he found authority for it all through the Bible, and referred especially to John xiii. He said this doctrine would prove that shame and fear and passion were dead, and there were other benefits that God alone knew. He didn't say that he had stated to a lady who attended Morrow's meetings the questions and replies. She said she had believed the doctrine and had practiced it.

The latest dispatches record a big church row in Tacoma, Wash. Many families are broken up by a religious war. A preacher almost insane, as a result of the preaching of a California missionary on route to China, Rev. Peter Robinson, who advocates the doctrine of personal sanctification.

Ten days ago this missionary began preaching this doctrine of "body sanctification" in the First Baptist church of Tacoma. Those who have accepted this doctrine style themselves the "Concomers," and number over a score. Half of them are women who have left their husbands because of this belief.

Two weeks ago Rev. Harriman, the pastor, concluded that the Holy spirit had left him and to regain it he has fasted and prayed for two weeks; he has joined the "concomers" and declared he would not preach there again until the "demon" was driven out of the church members. The trustees tried to get him to go away and rest. They fear that brain fever will result.

These "concomers" have become so worked up that both men and women have given way to hysteria. Social circles are deeply stirred over the split in the church, owing to the prominence of the persons and the strong objection of the husbands to the "concomers' women. One of these women became so hysterical that she had to be taken home and locked up in her room under a physician's care. Verily the works of the howling derelicts in the January revivals are bearing fruit.

Joseph C. Rodgers has been liberally provided for his soul. By the terms of the decree of distribution of the estate of the above deceased he paid out \$900 for masses as follows: Rev. Gloria \$500; Rev. J. J. Pimentel \$50; Rev. E. F. Fernandez \$50; Rev. A. M. Santos \$50; Rev. Gabriel Soares \$50. Thus you see that this doctrine of "body sanctification" was determined to escape purgatory.

In the face of the hard times the churches collected a larger sum for missions than in any former year, being \$334,808.00. In addition to the sales of the American Bible Society it needs \$250,000 a year to maintain its mission work. It is estimated by seven other missionary societies of the United States. Great appeals are rising everywhere for all-Christendom to contribute liberally to its support.

An orthodox war is waxing warm in San Francisco over a series of sermons given by Rev. W. R. Anderson.

Third Congregational Church and a leader of the Christian Endeavor Society of that city. The wrath of the local Presbyterian organ, the Occident falls upon Rader's head. It charges Mr. Rader with direct antagonism to the good body of the church, the Baptist, the Methodist, and Presbyterian churches and declares that he should resign from the Christian Endeavor leadership. In reply to the Occident's criticism, Mr. Rader gives a pointed criticism of the Westminster Confession of faith, which states that "those infants who are infidels are saved by Christ through the spirit, etc." Then he submits the question, "What becomes of the infants who are not of the elect?" The answer of course must be the damnation of them. He further states that there isn't power enough in the Westminster Confession of faith to change their confession of faith which has been preserved in the alcohol of orthodoxy for 200 years. The Presbyterian divines claim that a "proven error in Scripture" contradicts not only their doctrine but the Scripture's claim. Then it no wonder they oppose Bible-bible criticism.

A champion for Rader appears in the person of Seymour W. Condon, president of Alameda Co. Christian Endeavor Union, whose article is so full of helpful startling to the clergy that I send the full clipping.

The demand made by the Occident, the local Presbyterian organ, that Rev. Dr. Rader take no part in the 1897 Christian Endeavor Convention on account of his alleged unorthodox views, has brought forth this reply:

Editor "Chronicle": The Occident has arrogated to itself the right to read Dr. Rader out of the Endeavor movement, and more especially out of the '97 convention, as reported in the columns of the "Chronicle." It becomes entirely appropriate for Endeavorers to decide for themselves whether their members and leaders should be tested by the standard of any denominational creed or dogma.

If the editor of the Occident, who has put so much spleen into his criticism of Dr. Rader, hopes to stay the tendency among intelligent young men and women to think for themselves, he will not be accompanied by vindictive criticism or un-Christian and unbrotherly treatment of a man generally admired and loved by Endeavorers for his moral courage and high Christian character. The tendency of Christian young men and women to think for themselves, and refuse to follow in the spiritual calf paths made by the wanderings of their forefathers is not measured by the relative numerical strength of the more liberal denominations.

Any one in touch with the young people of any denomination may find that they are young people do not get out of their church when they differ theologically with their pastors. We venture the assertion that if any strictly orthodox Protestant pastor in the city of San Francisco or Oakland knew the real convictions of his flock upon matters of belief he would be surprised and startled. The younger element in the churches is fired with a more practical zeal than that which centers about the preservation of the story of Jonah and the whale or Noah's disembarkation on Ararat.

Humanity calling for a practical Christianity manifesting its presence in deeds of mercy. It is interested in the spiritual culture of men and women along the lines of human need. It is tired of mind-slugging indulged in by those who profess to be followers of Jesus Christ, whose life was one of service to men. The Christian minister

N. S. ASSOCIATION.

REPORT BY SECRETARY WOODBURY - ENTHUSIASTIC MASS-MEETINGS HELD, ATTENDED WITH GREAT SUCCESS - LIBERAL DONATIONS MADE AND AN IMPETUS GIVEN TO THE CAUSE OF TRUTH.

The past three months the business at this office has been such as to demand the almost constant attention of three persons.

In January the N. S. A. January 1st, 1897. Membership, 163 societies.

Purchased recently Library of Prof. Worthen, formerly State Geologist of Illinois; also list of books now out of print from Colby & Rich. One thousand Annual Reports printed, same edited by President Barrett. Six Agents appointed and certificates issued. Missionaries 1897 appointed and certificates issued. Correspondence opened with all camp-meetings in this country applying for a day for the N. S. A. during the camp season.

Sunday law measures proposed in Congress. Public meetings held in Washington, D. C., addressed by President Barrett, Secretary Woodbury, Hon. L. V. Moulton, Dr. G. A. Fuller, on "God in the Constitution, Taxation of church property and Sunday laws."

January 7th, mass-meeting at Baltimore, Md. Addresses by President Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. A. Fuller, Rev. Mrs. Walcott, Secretary Woodbury, Mr. F. A. Wiggin and Mrs. Powers. Tests by Mr. Wiggin and Mr. H. Adams. Music by Mrs. M. Wheeler Brown and Mr. Althaus.

February 2nd, mass-meeting in Boston, Mass. Spiritual Temple, addressed by President Barrett and a host of talent as reported already in papers.

February 3rd and 4th, mass-meetings in Brooklyn, N. Y., Historical Hall. This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program.

Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.

This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic. \$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., N. Y. Historical Hall.



THE INDIAN FAMINE. RELIEVING STARVING NATIVES AT A RESIDENCY. [From the Illustrated London News.]

A SAD PICTURE OF THE PRESENT DISTRESS IN INDIA—ITS PEOPLE STARVING AND DYING FROM AN EPIDEMIC DISEASE—LIFE ON THIS EARTH HAS NOT YET REACHED THE ANGELIC STAGE.

Prince Bogdar Kharagovitch, a great traveler, hunter and linguist, is now in India studying the ravages of the famine and plague. In a letter from Bombay to the Paris Figaro the Prince writes:

"In the Hinduo quarter, among the little people the natives are having sandalwood and incense, and the air is heavy with the pungent odor of phenol. Before a stricken house from which a body is being borne away are large plaques of a roseate hue. All around the soil seems stained with a yellowish liquid."

"In the native quarter, along the sea, the plague seems to flourish unrestrained, and the houses, odorless with chlorine and phenol, become more and more frequent. Calcutta, a semi-English quarter, is almost deserted."

"The Bourse and most of the manufacturing are closed. It is estimated that 250,000 workmen have fled from the city."

"Every evening the station is a crowd of excited people at the station who have successfully missed all the trains during the day. A mob of white and red coolies hustle each other around the ticket office, as they expect their money and murrain their prayers. The poor cry aloud, push frantically, are thrown down and back, and return to the charge again and again. In the center of the station groups of women and children await the welcome ticket which will permit them to flee. Then the last train goes, and the huge crowd throws itself upon the ground, to sleep and to await the morning train."

"Here they call the plague an 'echo-man' and attribute it to the grain from the interior; they destroyed the dates, threw the grain into the sea, but the scourge remained and grew from day to day. One morning the people found a lot of dead rats, then some pigeons and chickens, then a dead man, and then others."

"In the hospitals, thanks to inoculation, more than two thirds of those stricken recover. But the idea of mixing the castes, of personal contact with inferiors drives the Hindus away from the hospitals; they prefer to remain at home, trusting to their native doctors and sometimes, lost beyond recall, they die clinging to their laws of social life and to their superstitions until the last."

"The religion of the Parsees, who form a very large part of the population of Bombay, requires all sorts of practices before and after death which are impossible in a hospital, which is why the Parsees cling to their homes."

"At the home of an ill Parsee whom I went to see a woman was washing a white robe in which they will dress the dead tomorrow for his last toilet. The robe must be washed by some member of the family, and the woman, who knew that her husband had the plague and was lost, and who was preparing the shroud, betrayed a mute, tearless resignation that touched me deeply."

"In the narrow streets funerals are constantly passing. A Hindu is borne on litters, the body painted red, the face hideous, grinning with a livid grin under the scarlet pigment of his face, and he is covered with garlands of jasmine and Bengal roses. Before the bier a man walks bearing a vase in which are live coals, with which the pyre will be lighted. Behind march scores of people shaking rattles and beating upon a long drum."

"The Hindu who is carrying a piece of wood, which they will add to the funeral pile in honor of the dead. 'And here are others—Musulmans. The dead is carried on a bier covered with a maroon-colored cloth, embroidered in gold. The bearers and those who follow sing a mournful melody that is almost gay as they march slowly towards the Moslem cemetery, on the shores of the sea, where the dead will sleep under the great bayanas and the jasmine flowers."

"Upon a litter covered with white draperies, the dead, dressed in white, borne along by four men, also in white, and clothed in white. The Parsee custom demands that the dead shall be shrouded and carried to the tower of Silence by the same men, who form a separate caste. They cannot take part in the public ceremonies without being defiled, and dwell in a house especially built for them."

"Now because of the epidemic the authorities have obliged them to wear gloves, which they throw into the fire with their other clothing after having stripped the dead, all naked as he came into the world, so he should return to dust."

"And in the evening the cultures will gather at the Tower of Silence and pick the skeleton, leaving nothing but bones, which the devouring sun will soon reduce to dust—to be scattered abroad by the first monsoon, and reach each one."

"Very slowly the bearers and others walk in two long white files, each couple bearing between them a white handkerchief, carrying the bier to the tower, where the rafters of late grown sluggish with much feeding, await, as they sleep in the sun, the feast that has been brought them."

SCENES IN THE HOSPITALS. "One day I went with Mr. Snow, the Municipal Commissioner of Bombay, to visit the hospital at Parel, a suburb, where patients stricken with the 'chom' are treated. It is a large framework of iron roofed and walled with matting, which is burned when it becomes impregnated with microbes."

"Upon low slatted beds, covered with reed mats, the unfortunates lie groaning. The doctor who treats them took us from one to another. They were uncovered for us and first sight nothing unusual was observed upon each brooding bodies, all naked under the sheets. Then it was noticed that there were swellings under the arms and at the groins."

"In one of the wards are the convalescents and light cases. At the very end there seemed to be a skeleton covered with brown leather, lying upon one of the beds. He was a refugee from the famine district and here only to find a victim to another pest. The attendants awaken him and he opens his great sunken eyes and smiles like a happy creature, which then goes to sleep again. He is improving and, after having braved the famine and the 'chom' will probably live to tell of an experience that few have passed through."

"In bamboo cottages covered with matting are isolated the 'chom' cases with simple remedies by Hinduo physicians. An old man is there. The doctor is applying a white paste to his neck. He is delirious and regards us with a vacant stare."

"Another case is that of a Hinduo woman who was isolated and here with her husband yesterday; he died this morning. She is very beautiful, for the disease which came yesterday has not yet enlivened her features and she sleeps peacefully, seeming rather a character in a strange play than a poor, suffering creature, which the ineffective remedies of a Hinduo doctor will allow to die tomorrow."

"We returned to the city by another road, which led by the field of pyres. In the blue air of the night that was rapidly falling, under the giant figures of the banyans, huge funeral pyres were rising, which slowly spread themselves over the heavens."

"I stopped at the Parsee's house I had visited three days ago. He had died, and where his bed had stood there was burning in a copper vase, and another vase of copper flowers had just been arranged, which will be replenished for fourteen days, while over there in the full blaze of the sun at the Tower of Silence his bones are bleaching, soon to be blown away in dust."

The above illustration represents a most pitiful scene in India. In this country, which is the seat of the epidemic diseases and with an abundance of food, the people can hardly realize the sad condition of the starving, dying millions of that far-off land. It is terrible to contemplate. And while the prosperous inhabitants of the United States are grating and grating, we are reminded of the sufferings of the people of India are suffering to-day. The angelic stage of life has not been reached in this civilized nation. When that has been attained, every home will be an asylum to succor some less fortunate one.

NEW YORK. "The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

THEY sleep in the sun, the feast that has been brought them.

SCENES IN THE HOSPITALS.

"One day I went with Mr. Snow, the Municipal Commissioner of Bombay, to visit the hospital at Parel, a suburb, where patients stricken with the 'chom' are treated. It is a large framework of iron roofed and walled with matting, which is burned when it becomes impregnated with microbes."

"Upon low slatted beds, covered with reed mats, the unfortunates lie groaning. The doctor who treats them took us from one to another. They were uncovered for us and first sight nothing unusual was observed upon each brooding bodies, all naked under the sheets. Then it was noticed that there were swellings under the arms and at the groins."

"In one of the wards are the convalescents and light cases. At the very end there seemed to be a skeleton covered with brown leather, lying upon one of the beds. He was a refugee from the famine district and here only to find a victim to another pest. The attendants awaken him and he opens his great sunken eyes and smiles like a happy creature, which then goes to sleep again. He is improving and, after having braved the famine and the 'chom' will probably live to tell of an experience that few have passed through."

"In bamboo cottages covered with matting are isolated the 'chom' cases with simple remedies by Hinduo physicians. An old man is there. The doctor is applying a white paste to his neck. He is delirious and regards us with a vacant stare."

"Another case is that of a Hinduo woman who was isolated and here with her husband yesterday; he died this morning. She is very beautiful, for the disease which came yesterday has not yet enlivened her features and she sleeps peacefully, seeming rather a character in a strange play than a poor, suffering creature, which the ineffective remedies of a Hinduo doctor will allow to die tomorrow."

"We returned to the city by another road, which led by the field of pyres. In the blue air of the night that was rapidly falling, under the giant figures of the banyans, huge funeral pyres were rising, which slowly spread themselves over the heavens."

"I stopped at the Parsee's house I had visited three days ago. He had died, and where his bed had stood there was burning in a copper vase, and another vase of copper flowers had just been arranged, which will be replenished for fourteen days, while over there in the full blaze of the sun at the Tower of Silence his bones are bleaching, soon to be blown away in dust."

The above illustration represents a most pitiful scene in India. In this country, which is the seat of the epidemic diseases and with an abundance of food, the people can hardly realize the sad condition of the starving, dying millions of that far-off land. It is terrible to contemplate. And while the prosperous inhabitants of the United States are grating and grating, we are reminded of the sufferings of the people of India are suffering to-day. The angelic stage of life has not been reached in this civilized nation. When that has been attained, every home will be an asylum to succor some less fortunate one.

NEW YORK. "The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 50 cents. For sale at this office. Price 50 cents."

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. By Mrs. M. J. F. Fletcher. The thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest and best of our women. At this office. Price 5

QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Edwin P. Woodward: Q. Some six months ago I began sitting, and soon had table-tipping in answer to my questions. I stopped for awhile, and when I sat, I had the life almost taken out of my body. I was so violently treated. How shall I avoid this, and is it best to go on?

A. There would appear to be physical conditions, difficult to overcome, and unless the advantages of a well-arranged circle are at hand, it would be better for the time to discontinue your sittings.

Juo W. Hawkins: Q. What is good? A. Joutrey says that "the particular good of each creature is but an element of universal good," wherein the strange blends physical laws with moral insight, and does not account for the idea of good. Reason may, and often does, regard the "universal order" very differently, and ages before such order was recognized, concrete conceptions of good were entertained. If to the idea of universal order be supplemented that of activity for uses related to mind, then would arise the conception of good.

Another school says: "The highest good, the summum bonum, is worthiness of spiritual approbation." (Dr. Hickok, Moral Science, p. 43). Shall we choose, as an ultimate end, that which we must be to make the choice? Equally absurd to suppose the highest good to consist of personal introspection. It would not be a good to stop short on barren approbation, even the most genuine. For activity is put forth for a purpose, else it is objectless, and the purpose of right activity oversteps approbation to its results.

Dr. Fairchild (Moral Philosophy p. 21) says, good "consists in the satisfaction of that sensibility—satisfaction in every form in which it can exist." This definition places the desires on a level with the highest spiritual perception, and makes the satisfaction of the passions in their lowest estate, a good. This is the position of the optimist, who, affirming all things right, would allow the fire of desires to consume themselves, forgetting that ashes only remain after the conflagration.

Happiness is the supreme good belongs to Paley's Mechanical scheme of Creation, based on a personal God and the selfishness of man. In the scheme of Nature, as happiness is always in great excess of pain, whatever is best must produce the greatest unhappiness. To say that the conscience decides in favor of happiness is an illusion; for its decision is for the right, which necessarily yields the supreme happiness.

It will be thus seen that the question is not one to be lightly answered, and as engaged the profoundest thought of moral philosophers; yet viewed in the light of psycho-philosophy, it is simplified and made understandable.

Obedience to law is productive of the greatest pleasure, but most rarely is it practical or possible for the mind to know that such will be the result of a determined action. The martyrs and heroes of the world felt that expectation of happiness had no part in their determination to right an injury. Not for happiness stood Leonidas with his three hundred in the pass of Thermopylae, nor Joan of Arc at the head of the French army, nor Washington with his bleeding soldiers at Valley Forge. The love of country, the hatred of wrong and oppression, the generous emotions of liberty, blotted out every vestige of happiness as motive, and it is strange to brand them with such ignoble motives.

Man being endowed with various sensibilities, both on the physical and spiritual side, their perfect satisfaction according to the laws of each, co-ordinated with all the others, is the highest good. This result presupposes harmony and perfection of functions, separate and collective, and brings into view the comparative good, with its unnumbered consequences. This perfect satisfaction is the absolute good, about which there can be no difference of opinion. When we speak of objects as good, the word has a relative and distinct meaning. Absolute good is only realized by thinking beings. The answering of every desire and motive, legitimately, results in happiness. It is the state of virtue, it is pronounced good by all, because the most desirable state.

The opposite condition is wrong, so pronounced universally, for its result is pain and unhappiness.

L. J. R. Q. Over two years ago we organized a home circle for investigating Spiritualism, and very shortly received what is known as table rappings and by observing certain established rules we received the names of many that we are thoroughly familiar with, and a great many that we did not know. Among them that we did not know was one that gave the name of F. Osborn, and said he was manager of the circle. These raps continued two or three months and all at once ceased as strangely as they came. But after the rappings stopped the sitters saw a white cloud-like vapor that would rise at different parts of the circle and float off, repeating itself of times over and over again, and at the same time the sitters would feel something like the touch of fingers on different parts of the body. One of the members discontinued sitting on account of an ill influence taken on at circle. Can this be explained? and would it be advisable to continue circles?

A. This statement shows what may be accomplished by the home circle. Such a beginning promises wonderful results if continued with earnestness; conditions that have been found most advantageous should be complied with, and the places of members that cannot attend supplied, and the circles held in one place at the appointed times. Continue by all means, with assurance that you have surprising manifestations in store for you.

R. R. P. Baldwin, Mo.: Q. Can a medium become so depleted as to lose the power of clairvoyance? A. Most assuredly, and not only that, but all other forms of mediumship. It is the common experience to lose the capability, and have days and weeks go by without the least perception of spiritual influence.

S. H. Gainsville: Q. What can be said in opposition to the assertion that spiritual manifestations are works of evil spirits, or the Devil? A. There was a time when this explanation was relevant, but now that the once powerful Satan has passed

with the darkness of ignorance, it is a waste of time to answer the question. It is the old custom repeated in weary round, and considered ample reply to advancement in the realm of thought. When Luther flung the fires of reformation, and Catholicism saw the flames rise high, the priests mounted the summits of their grim towers and shrieked in wild refrain: "The Devil!" When England threw off the Catholic yoke and became spiritually free, then came across the wide sea and echoed along the shores of the channel that portentous growl: "The Devil!" When a comet flashed on the evening's sky, and shook out its fiery train, the church sent up prayers to be saved from the arch-fiend, the Devil.

When a rap manifesting intelligence is heard, and a table moved by invisible power, when there are those who fall into unconscious trances and have the secrets of the future state revealed to them, the clergy from their pulpits shriek: "The Devil!" Ah, Satan, you are much abused! You have been the scapegoat for the follies and ignorance of the world.

If evil spirits can communicate, why not the good? Ah, here is an unfortunate! Can a benevolent God let loose on mankind an innumerable host of demons and allow them to do the children of men, and forbid the good and loving ones to hold communion? Dives was an evil spirit, but he could not return to earth, and hence requested Lazarus to bear a message to his brethren. The Bible proves thus that while the evil spirits could not, the good could do so and communicate.

"The tree is known by its fruit." The good tree cannot bring forth evil fruit, nor the evil tree good fruit.

Spiritualism makes men better. It teaches a sublime code of morality. It inculcates virtue, goodness and purity. It holds forth the most exalted motives for right doing. It destroys oppression. It gives assurance of an after life, and the presence of loved ones gone before. Can such pure waters flow from a corrupt fountain?

R. Yonsey, Maryland: Q. I read the Questions and Answers with deep interest, and am pleased with the clearness and directness with which the subjects are treated. I would like to know what the intelligences who write the of the awful prophecy in The Progressive Thinker for February 13, by Dr. Miller. He says that the British earthquake was only a beginning; that there are high spirits who have decided to shake the earth from Europe to Australia, and millions of people will be swallowed up during February?

A. An inquiring brother may retire to his couch in peace of mind, for February will pass and many a year and there will be no such shaking up. The days when wild-eyed madmen could frighten nations by howling destruction like a Jeremiah, happily have passed. Spiritualism is the science of the universe, and has no place for a "high order of messengers" whose business is world-thundering. To be messengers, there must be somebody to send them, and there is no such God on a throne to dictate; to admit that these messengers have power over planetary laws, is to go back to the night of ignorance, and condemn ourselves helpless slaves in their hands.

It is little short of a crime to utter such dismal prophecies. There are always a few at least, who believe there may be something in them. The idea that spirits engage in world-building, or world-destruction is very ancient, and opposed to the government of the universe by law.

is quite consonant to the ideas formed of an Asiatic despot, seated on a throne and sending out "messengers" to this and that world, to flatter, but is repugnant to modern thought, and opposed to every line of spiritual science.

England had a slight earthquake, local, and undoubtedly attributable to the disturbance of crust pressure by excavations in mines. The yielding of the crust usually is imperceptibly slow, but at times the resistance is so great there is accumulation of force, which at last suddenly gains equilibrium. There is no need of calling in "diabolic force" by the way, who knows anything about such a force? or "high messengers." If such have come with the determination to murder "millions of people," they ought to be arrested as the most atrocious crimes left unbeing, and it is a miserable circumstance that by their invisibility they are sent free from the police! Oh, let us have a prophet of good, standing up and crying out that the sun will gladden the earth, healthadden the cheeks of beauty and of strength; the harvest be abundant, and joy reign!

The world has been seared with the wallowing of the false prophets of evil. When the old Hebrew wanted his eyes turned to waterspouts to give vent to his tears of anguish over coming misfortune; War in the clouds, counts like flaming swords of destruction; pestilence, famine, plague, volcanic throes and earthquakes opening earth's yawning abysses to swallow up the marts of men—what a wall to frighten the slaves of superstition; for the plying laughter and scorn of the wise!

Prophecy is possible, for predictions can be made along the well-known lines of law, and have the certainty of mathematics. These pretended prophecies, however, are nightmare dreams, and reflect on the sanity of those who utter them.

THOSE VACANT PLACES.

Oh, whither the friends that departed—Those bright, happy faces so dear—Who bowed to this world as they started?

In silence? Do they linger near?

Where are our mothers' dear faces, That always brought peace and good cheer?

That dwell here so fully their places, Now vacant? Do they linger near?

Those fathers whose lives were a gladness, That brushed back full many a tear From eyes of the loved ones in sadness, Now absent? Do they linger near?

That brother who stayed but an hour, To bid and again disappear; That nestled in a blighted vine flower Through earth-mold: Does he linger near?

That sister whose life was a prayer; Whose voice was so tender and clear; Whose touch was of love and sweet care: To others: Does she linger near?

Those faces seen present and brighter; Those voices we seem to hear, And somehow our burdens lighter—To shoulder—when they linger near.

We know the departed still linger In memory's dome here; And we feel the soft touch of a finger That comes from that mystical sphere.

But still, there are those vacant Like haunts we can scarcely endure—Where once were the dear, forms and faces, That nothing can parry or cure.

DR. T. WILKINS.

ESTABLISH THE KINGDOM OF HEAVEN WITHIN.

THE ABUSE OF WEALTH.

AN INSPIRATIONAL LECTURE BY MRS. LEE NORIE CLAMAN, PASTOR FIRST SPIRITUAL SOCIETY, CHICAGO.

I think that I may have the best thoughts extended at this time, for the instrument that I have to use is very much out of tune, and I fear that the music will not be as sweet as it might be.

"In the last day," saith the Lord of Hosts, "I shall pour out my spirit upon all flesh." As long as time itself, the greatest master minds that have ever lived have striven to know this great power divine, from whence comes life eternal. This great philosophy which from time to time we proclaim unto you for your betterment—is for the elevation of conditions, materially speaking. And, if it is to be the truth, which it is, it undoubtedly embraces spiritual parts the curtains of the great beyond and lifts you into its arms of truth.

We behold Old Mother Earth as a molten mass of lava, with no life at all upon it, cast off into space as far as it could go. Then it began cool, and life began to appear. We behold a later period when mankind was in a far higher condition than at the present time. The theologian of to-day will rise in remonstrance, and say to me this is not true, the world is unfolding, is developing to-day as never before. Let us see. We turn over the pages of life in that day and the age of the world when light dawned upon this planet. We find that there was a similarity of character, of nature, but likes and dislikes had not been abused as they are at the present time. Men were not at war with each other as they are to-day. And, behold, a light appears. The spirit of truth has been poured over this great family of human souls, and because of that, truth is brought to the front.

All that man can possibly conceive of, everything that man needs from the time of his creation until the dissolution of the body, has been put upon earth for man's use. We go to yonder forest and we find great, huge trees. The smallest limbs of that tree will help to keep mankind from being crushed by the trunk of the tree. And every thing saved to build man a house. Down deep in the earth are all the different minerals for man's use. And I fear, as I behold the great multitude, that because of all these things given to mankind alike, man has made a shameful abuse of the gift, and hence comes that despair that grips his heart. Individual ownership of property, which is a duty by man. The infinite law of life, the law of attraction, or, in other words, God, had nothing whatever to do with it, but man in his avariciousness has assumed equality with God and sought to be in all he can get for himself of worldly goods, and let his soul starve.

Here are millions of souls who only as yearning are crushed with matter as you are at the present time, going backward and forward on earth, single of business, thinking of but one thing, solitary thing—thinking of how to make a dollar; thinking of how to draw to yourselves great possessions, and of how to keep A, B and C from getting them. "I want what I make."

Now, made it, and I think neither God nor man for it. How often you hear these expressions. In a great city only a few ages ago lived a man in a palace. Servants, houses and lands had been all that he could want, enjoying the luxuries of life—so he thought. But there was a voice that spoke from within. It is said unto that rich man, "Come unto me." Would it give him rest, as we see. The time comes when that man is called out of the mortal body. Gaudy plumes decay, the house is left a ruin, the money is gone, and he is left a beggar. He passes through a great din of spirit voices to the other shore. He beholds, as he looks just beyond, the man to whom he had not allowed even his earthly goods to take him. He is called out of Rest. "Poor man," cry the crowd, "I wish I had been he." Oh, he has come back to earth again, to tell his brethren not to do as I have done. I took the reins in my own hands and was selfish. Alas, and alas, it is now too late. Won't you give me one drop of cold water to cool my parching tongue? This hell of consciousness, I cannot stand.

The blessed teacher of immortal life turns, his face with heavenly light aglow, and says to the man in torture beneath, "You must work out for yourself that place of rest. You will have to begin over, as it were. Ages will come and go, and you in darkness will have to plod along here below."

That man comes back. He finds a man in a negative state, a man who would just as soon look at you, and would just as soon take the life out of the mouths of the poor and eat it himself, as not. He finds a victim like that, and says: "I like this. This is good enough for me. I enjoyed this when I was on earth; this was my business." He takes hold of that poor victim. He loses for the time being his own individuality, warped, as it were, by the spirit. He sees to see how many men he can knock the force of out from under, and how much money he can draw to himself, and hoard up for his own use, regardless of the needs and misery of his brothers.

It was easy for him to make money. It came to him from every hand, just as it did to you. He has often said, "I could not help making money. It was just as easy for me to make money as it was to eat. But here was the trouble, and here is the trouble—it is the abuse I gave to my fellowmen. Oh, show me the light, and I will go with you anywhere. Just give me the word of encouragement that I may rid myself of this hell within."

Spirits who have a desire to overcome their desires for wrong are helped into that love and light which brings rest of mind and quiet, because they are doing that which they know will give to them rest hereafter, and also peace of mind here below.

So with that man who went out few days ago into that old lake out there. He thought, perhaps, to hide his shame. He thought, perhaps, that if he was swallowed up in the bosom of the lake, houses and lands might be saved for those whom he had left upon earth.

Have you ever thought, dear friends, that let you own millions, you could eat but one meal at a time, you can sleep but one sleep at a time, you wear but one suit of clothes at a time? Then what is the use of all this wealth?

The infinite Being of light and life has the power to change in the twinkling of an eye the whole course of all that is, and leave you in blank astonishment. Where am I; whence came I; and whither do I go?

The anguish of the rich man, for I say unto you, it is by far easier for a camel to go through the eye of the needle than for such a one to find a resting place in spirit life. Where a man's entire desire, his propensities, his entire life is set upon gaining possession of it, would most undoubtedly not be a heaven of rest, were he to open his eyes and find himself where all was calm and peaceful and serene.

The day is coming, is now, when you must come as one of the recruits in this great warfare; this great reform for justice and right. Your friends whom you call dead are here. They are pleading with you as never before: "Be one of us in truth. Take hold of the banner. Unfurl it to the breeze. Take up the sweet refrain of truth. Breathe it back to those on the mortal plane, and help them to understand how to come into life after death. Awaken, then, while it is day; for tomorrow you die and pass away."

The man who loves his neighbor as himself, the man who goes hungry that some one else may be fed, has the spirit that you want to cultivate. If a man has been upon yonder shore, far away, and perhaps has spent weeks and months in pursuit of happiness in foreign lands, having turned into himself a great deal of what is called riches here, he should say to his poorer neighbor, "Take my trip for me. You go across this time, and I will stay at home." This is the spirit you want to get hold of. I bring unto you. Let the spirit so long penned up within you shine forth, and those of you who have houses and lands, those of you who are in a position to do great work, see well to it that you wait not until the morning sun, but that you give unto your brother. Help him along that he may have some of the luxuries in truth. Let him open the doors of selfishness, and become a man of truth. Say unto those who have misused you, Get behind me, Satan. I want to show you the true and living way, and put into practice the God-laws within my breast.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT. The entrance to the Temple of Knowledge is through the Portals of Doubt. SUBJECT: IS MAN A FALLEN BEING?

The leaders of the younger groups request the members to relate some personal incident, wherein they have fed a hungry animal, assisted some sick, aged or helpless person, or deprived themselves of pleasures, that they might be able to relate some illustrative stories, as of the pirate, cruel, bloodthirsty man, who repined under a tree at night and saw two doves in the branches feeding their young. Their affection so touched him that he left his comrades and returned to his home, and became almost saintly in his character.

Why do you do good to others; why are you merciful, and benevolent? Because you are good, and hence you have so much goodness, mercy, benevolence and gentleness that if you do your best, you can become good and pure as the angels.

For the older groups: Is man a fallen being? No. If originally created perfect, he could not have fallen, for perfection does not admit of temptation. If he had fallen, and then became totally depraved from a state of perfection, total depravity would not admit of reform; for the totally depraved could not comprehend moral principles any more than an ox can comprehend mathematics, not possessing mathematical faculties.

The moral faculties are always moral, and hence the term "moral depravity" is a misnomer. Immorality is the result of the propensities, passions and appetites overcoming the restraint of the moral faculties.

Robbers, assassins, murderers and the criminal class are examples of the control of the animal faculties and abeyance of the spiritual.

The sages, saviors, martyrs and all who give self for the welfare of others, are examples of the dominance of the spiritual.

Bees to man should be governed by spiritual laws, in which his animal nature should be subject, when this is reversed we may call it depravity, although never total.

The revelations of geology show that man existed on the earth before the great Ice Age, or at least 2,000,000 years ago, and even then had reached a degree of civilization. He lived on the earth with the mammoth, and was one of the means of its destruction. The pyramids, according to Lepsius, date to within 112 years of the Biblical Creation, and Egypt had been inhabited as recorded in the Nile deposits twelve hundred centuries before that time.

When first known, man was a savage. History is a record of his advancement. He is a being of evolution, not retrogression. The Garden of Eden, the Golden Age, is in the Future, not the Past.

MEMORY GEMS. Man has been evolved from the low form of being, through intermediate stages, to the high, noble, immortal, fixed and immutable state of growth.

Man has never fallen from a state of perfection—never has been, nor can be estranged from God.

A BUSINESS ADJUNCT.

A PROPOSITION FOR THE INAUGURATION OF A FINANCIAL COMMISSION TO THE N. S. A. RESOLUTIONS ENDORSED BY THE MICHIGAN MID-WINTER CONVENTION OF SPIRITUALISTS—A PLAN LONG NEEDED INAUGURATED, AND WHICH WILL REDOUND TO THE INTEREST OF SPIRITUALISM.

The rapid strides of modern Spiritualism in the field of psychic research, has brought with it a demand for something that shall sustain the work without overreaching upon the spiritual field in which its greatest fruition is expected.

Spiritualism has grown from the inherent soil in the hearts of humanity, fanned by the zephyrs of the spirit, world, and ripened, a manna the sweetest known to the human soul.

This has been done with meager cultivation, and until the last four years, without the systematic co-operation of its friends upon this side of the vale of life. Its cultivation and development is as boundless as the spirit-realm, while its possibilities are only limited by the needs of humanity.

At its annual convention the National Association held out a great work for 1907, but finds itself confronted with an empty treasury, no available resources, and no systematic method of raising any. The needs are many, but with the exception of a strong spirituality and a store of boundless self-sacrifice on the part of the National officers, the association is practically powerless to meet the requirements. The great work of carrying on the blessed knowledge of immortality into the fields of individuality and materialism, now shown with the tares of theology, the immunity from persecution without, and imposition from within, the protection of our magnetic healers, the care of our superannuated workers, the building of a home for the society and the preservation of its literature; aye, the very perpetuation of the spiritual doctrine of Spiritualism seems now dependent upon sustaining our National organization in the wonderful work it has undertaken.

It was with a hope of meeting these requirements so earnestly urged by Brother Barrett at our recent mid-winter convention, that the writer introduced the following resolution which was unanimously adopted: Resolved, That the President of the National Association of Spiritualists be requested to immediately appoint a commission of five members subject to the confirmation of the National Association at its next annual meeting.

This commission shall take immediate steps to incorporate and devise ways and means for the furtherance of the work of house raising. Said commission shall have the care and responsibility under the direction of the National Association in convention assembled, of securing and protecting endowments and other funds for the furtherance of this branch of the work, make annual and detailed reports of the annual convention of said reports of the National Association, with such recommendations as in their judgment shall best conserve the interests of Spiritualism.

While the resolution within itself but faintly hints of the possibilities of such a commission, it lays the necessary foundation for a business adjunct almost untried in its field of usefulness. It practically provides for a commission to raise funds for the purpose of sustaining the National organization, in its broader and more spiritual labor, while it constantly accumulates and perpetuates, through endowment and otherwise, a means for the furtherance of the great work of the association.

Among the several avenues open to such a commission, when legally incorporated, is the application of endowment of the principle of perpetuating our labor for the cause of humanity after we have crossed to the higher life. While everyone may not be able to leave an endowment for the furtherance of the cause of Spiritualism, few would decline the opportunity to make the commission their beneficiary for a few hundred dollars. If they could be assured that such a fund would be judiciously used for the furtherance of the noble work, practically carrying forward their life work after they had entered the great future.

While this but one of many avenues open to such a commission, it is confidently urged that this application of the fundamental principles of Spiritualism would place the National organization in position to carry out the great work outlined by the convention, and form a bulwark that would insure the future of the association.

With adequate stability, and a fund for the protection of our mediums, persecution will cease, and they will be accorded the recognition to which their positions entitle them; our healers will no longer be the subject of adverse legislation, our auxiliaries will take their positions with other religious societies, and the unpopularly with which all reforms are at first surrounded will give way to that indorsement commanded by all staple institutions built upon a great moral principle. With the ban of ostracism removed, Spiritualism will take firm hold of the enlightened minds of the present age, demonstrative religion will take the place of mouldy theology, and an era of religious tolerance and material progress will have been inaugurated.

D. A. REYNOLDS. Lansing Mich., February 8.

A STARTLING FACT. The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists. We have his address, covering three pages, and five other addresses and articles, one by C. J. Cagwell, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Arcana of Nature: or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"The Wateksa Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness." Compiled by Mary Lurancy Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and is a paper covered, 10 cents. For sale at this office.

EVOLUTIONISM.

A Book of Lectures on the Laws and Wonders of Evolution. A Sequel to the "Religion of the Stars."

BY O. H. RICHMOND,

Chief of the Order of the Magi for the Jurisdiction of the United States.

Illustrated with many full-page charts, such as are used in the Grand Temple.

This work contains, within a small compass, the knowledge gained from reading many large books, together with much not to be found elsewhere. It is a book for busy people. A book which gives you a real understanding of the great problems of Nature.

It leads the reader by easy gradations from a universe of ultimate atoms up to the peopled earth, and beyond to the infinite heights of glory. Ten miles of rocky strata, with many hundreds of fossils, in place, are shown on fifteen charts and lectured upon. Other charts illustrate the surface of our globe from an evolutionary standpoint. All thinkers should read this book. Illustrated by the author. Bound in cloth.

Price, \$1.25 per Copy. For Sale at this Office.

A REMARKABLE DOCTOR BOOK HAS JUST BEEN ISSUED, ENTITLED THE NATURE CURE BY PHYSICAL AND MENTAL METHODS.

A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF A NEW DAY IN MEDICAL PRACTICE. A CLEAR, SHORT-OUT TREATISE ON THE CAUSE AND CURE OF DISEASE.

By MARVIN E. CONGER, M. D.

Assisted by ROSA C. CONGER, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

THE NATURE CURE is divided into twelve chapters, as follows: First—Introductory. Second—Cause of Disease. Third—Food and Drink. Fourth—Exercise. Fifth—Fever; Cause and Treatment. Sixth—Disease Inflammatory. Seventh—Epidemic and Chronic Disease. Eighth—Baths. Ninth—Women and Children. (By Rosa C. Conger, M. D.) Tenth—Useful Recipes. Eleventh—Object Lessons and Tables. Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price.

ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

"THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical, and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price. Fifty Cents.

CELESTIAL DYNAMICS, Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really scientific method of treating the sick successfully. Mental Healers, Meta-physicians, and all who practice the Healing Art, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

THE GOSPEL OF NATURE, IT IS A MOST EXCELLENT WORK.

By M. L. SHERMAN, assisted by PROF. W. F. LYON. Hereafter it has been sold for \$2.00, the price now has been reduced to \$1. It is a book that will interest and fascinate. It contains a full and suggestive thought. Dr. Sherman was a medium of rare gifts, and his work is a reflection from the celestial spheres. It treats of the Soul of Nature; Intelligence in Substances; Animal Intelligence; the Confusion of Language; The Soul of Nature; Justice; Immortality of the Virgin; The Science of Death; Spiritual Death; Immortality; The Abode of Matter and Spirit; Size and Distance; Spirit (Organism); Bond of the Spirit; Spirit (Organism); Goss to Heaven; A Silver Ladder, etc., etc.

