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Moonlight Rambles Therein.

THE "TALL, QUEER SORT OF A MAN" AND THE "JOLLY FAT MAN" CONVERSE ON THE "SACRED THREE."

"The tall, queer sort of a man" and his friend "the jolly fat man" are seen frequently sauntering through the park evenings, and invariably they fetch up at the "Old Abe" monument for a rest and a finishing chat. This strangely matched pair seemed to have a reserved seat on the west side of the horse-shoe shaped stone seats.

At this particular time the fat man was tired, and after a series of grunts and stretches, he lit his cigar and prepared himself for the usual unwhirling of some of the "queer sort of philosophy," as he termed the talks of the "queer sort of a man."

"I say," Professor," said he, "you are always ready for some explanation of everything. What do you think of the 'Holy Trinity' idea? How did the preachers get hold of it, way back, you know?"

"The queer sort of a man" stretched himself and elevating his chin so as to get his eye in range of the massive forehead of "Uncle Abe," he proceeded to unwind as follows:

"Come, now! Let us reason together," said Paul.

"There you go again! Quoting Bible," exclaimed the fat man.

"Please wait, will you?" said the Professor. "As I was saying, let us reason on these things."

"The worship of a 'Trinity' can be traced to the Egyptians, according to Plutarch, whose sacred three was Osiris, Isis and Horus, under the form of a triangle.

"They considered everything perfect to have three parts, and therefore the god of evil had one, and the good god three.

"The ancients had a Christ, a virgin mother, Queen of Heaven.

"Isis was represented as carrying in her hand the cross ankh, or cross. In one of the tombs at Thebes there has been found a figure of a little child issuing from the bosom of its divine mother, the resplendent golden rays darting from its head was intended to represent the rays of the Sun God.

"The God of Saturn was symbolized by a cross with a ram's horn attached to the lower end, indicating the Lamb of God. The God of Jupiter was a cross with a horn on the left end of the bar. Venus, a cross with circle attached.

"The Semite nations indicated their belief in the line, 'First God; then the Word, then the Spirit.' Expressed in the trinites of God, Earth, Atmosphere; Earth, Fire and Water. This method of analysis may be traced to the Hebrews—Je-ho-va, or Je-ho-va, representing the future, the present, and the past; and from this idea the three uniting in one has evolved the 'Father, Son and Holy Ghost.'

"Thus the Christian is indebted to the Hindoo and Egyptian for the ground-work of his religion.

"The trinity of India may be found in bees in a language that has ceased to be spoken for thousands of years before the birth of Jesus of Nazareth.

"The ancient symbols of East Indian theology can be seen in rudely carved and fashioned busts with three human heads protruding therefrom; symbolizing the Creator, Preserver and Regenerator of mankind.

"The Zoroastrians or Sun Worshipers, had a trinity in the sun, 'Light, Fire, Flame,' three manifestations of the sun, which gave to them the 'All-Seeing Eye,' which is synonymous with that of sun worship, that, it is said, Solomon introduced these ceremonies into Free Masonry. Thus are our modern Free Masons chanting Egyptian and Assyrian terms of worship.

"The Persian Trinity was Ormuzd, Mithra and Ahura.

"The Hindoos had Brahma, Vishnu and Shiva, corresponding to power, wisdom and justice, or Creator, Preserver and Destroyer of life.

"The Chinese idol Sampao consists of three, equal in all respects.

"The ancient Egyptians had Emet, Elcton and Pht.

"The Peruvians and the Mexicans had also their trinites. That of the Mexicans being Zozna, (father), Bacah (son), and Echvah (Holy Ghost), and they received their doctrines from their ancestors the Aztecs. It is said that the priest who accompanied Cortez into Mexico was ordered to note the similarity of the worship of the natives to that of the Roman Catholics, and he exclaimed: 'The devil has evidently informed these people of the Christians' visit; for who else could have given them the information?'

"The symbol of government on the lost continent, Atlantis, was a three-pronged tripod, sustaining the principle of three.

"All of these facts carry us back of the times mentioned in the old Jewish Bible. All the forms and ceremonies of the Roman Catholic Church are supposed to be copied from ancient religious ceremonies, which in turn were borrowed from the astrologers and learned magi of the East, and to whom our modern mathematicians are indebted for their system of calculation.

"The same mysterious three and its multiple can be traced as an important factor in astrological calculations.

"The heavenly circle was divided into degrees, 360 in number, representing 8x120 or 12x30, which produces the 12 signs of the zodiac of 30 degrees each.

"The three principles of mathematics, subtraction, division and addition, are conspicuous. Divide the 12 signs by 3 and you have the four seasons of the year. These signs are reckoned by groups. Aries, Cancer, Libra and Capricorn are the ruling signs. Persons born in the signs of Aries and Capricorn are said to have the characteristics and are usually rulers in whatever position they occupy.

"It is somewhat remarkable that all the prominent days of celebration observed by the Christians occur in these

signs and agree with the astrologers of old.

"Strange as it may seem to the ordinary man of the day, this number of 3 plays a prominent part in the drama of nature."

"Say," said the fat man, "Socrates, let up on that philosophical string just a moment; my cigar is out and I've lost my match, looking at that pink shirt waist girl on a tandem with the little fellow behind that black mustache over the golf stockings. My! but ain't she a stunner?"

"Oh! now, Professor, you don't like to look at the pretty girls! Oh, no!"

"Excuse me, Professor—but to return to your discourse, that I hope I have not spoiled."

"That three business! That's something I have never heard of."

The queer man gathered himself together and said: "I don't know as I can commence again where I left off. Let me see. Oh, yes. The human family, as well as all animal life, appears to be governed by this mysterious three. Father, mother, offspring, is as holy a trinity as I can imagine. The body is divided and subdivided by three—head, trunk and limbs. The head is divided into three groups of brain convolutions: Lower brain, upper brain, and frontal brain. And one's actions and words reveal the location of the thought emanations."

"The three prominent facial features are mouth, nose and eyes. The leg is divided into three sections; likewise the arm. The hand and foot is also governed by this three. As you will notice, each finger has three joints, etc."

"We have body, mind, soul; material, mental and spiritual; blood, bone and flesh."

"The three kingdoms are called animal, vegetable and mineral. Each may be also divided by three. Iron, stone and brass are prominent materials for building; also wood, glass and paint."

"Gold, silver and copper; wool, cotton and silk; wood, coal and oil for fuel; oil, gas and electricity for lighting purposes. Powder, gas and dynamite for destruction. Fire, air and water; heat, steam and electricity—powerful propelling forces. Heat, electricity and magnetism for healing and curing disease."

"Man has three valuable animal services—horse, cow and sheep."

"The vegetable kingdom can be divided in a similar manner: Tree, root, body and branch; sap, leaf and fruit; bud, blossom and seed. Man controls the entire catalogue of trinites."

"He eats, drinks and sleeps to sustain life by the three principles of respiration, absorption and utilization. He breathes oxygen, hydrogen and nitrogen. He thinks, moves and executes. He manufactures, buys and sells. He is transported from town to city by horse, steam and electric power. He plows, sows and reaps; he threshes, grinds and eats, corn, wheat and oats."

"Through the agencies of bone, muscle and nerve he feels the magnetic forces of the sun, moon and stars, and he is able to comprehend the difference between the animal and human plane of existence. He feels, hears and sees that he is a progressive soul, inheriting immortality."

"We have three necessary as well as dangerous ruling powers, which, when used by selfish and scheming politicians, are disastrous: Churchianity, legal tyranny and the medical fraternity."

"I suggest the idea that the origin of the Holy Trinity worship of the Christians can be traced to primitive man, who, having been endowed with intuition and inventive genius and perceptive faculties through all his stages of development, has observed the mysterious 3 operating through all departments of nature; finally ending in the grand trinity of father, mother and child, which became the foundation of a reverential observance of the unseen reproductive principles and preserving power. The sustaining of such a reverence created a demand for a personification of these principles."

"The supplying of that demand resulted in the ceremonial worship that has varied in operation according to the education and culture of the people in different stages of development."

"By George!" said the fat man, as he sprang up from his dose. "She's fell headlong. Wonder if she has hurt herself badly?"

The Professor stared in amazement at his sudden interruption. "What's the matter?" said he.

"Why, don't you see? She came near breaking her neck!" said the excited admirer of the girl dressed in blue bloomers, who was just remounting her when she was about to fall overboard.

And the meditative tall man turned green immediately and appealed to "Old Abe" with a beseeching look, and the genial Abraham winked his right eye and said, "It was always thus, young man. The masses don't think upon such questions. There are others beside you who are sorely tried because of the thoughtlessness of the age."

And the tall man thought and thought, and the fat man stooped down to pat a little baby in a carriage as they walked toward Clark street, and snapping his finger at a dog, he called out cheerily to his partner: "A jolly night this, old man. Call around to-morrow evening and we'll take another look at the bicycle girls, eh! Good night."

And the "tall, queer sort of a man" thought some more as he turned down Clark street: "Strange, isn't it? He appears to be a bright, wide-awake sort of a chap, but you can't keep him on a subject to save your life."

And the fat man jumped on the North avenue car and murmured: "He is a queer sort of a man. Regular dreamer."

GEO. F. PERKINS.

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AMERICA.

The Vision of Washington.

The following description is related by Anthony Sherman, a gentleman of ninety years of age, who had it from the General himself:

"The darkest period of the American Revolution was in the year 1777, when Washington, after dreadful reverses, retired to Valley Forge to encamp during the winter. Often did I see the tears of distress course down the cheeks of the loved commander, when he reflected on the sufferings of his brave soldiers. Washington had the habit of praying to God for help and prosperity. A certain day Washington spent by himself alone in his chamber, and when he came out he looked unusually pallid. Then he said:

"As I sat this afternoon writing and my mind was deeply weighed down with trouble, I discovered opposite me a most beautiful female form. I was much surprised for I had given most peremptory orders not to be disturbed by anyone. I could not for the moment find words to inquire of this unlooked-for visitor. Three or four times I inquired without receiving an answer. She only elevated her eyes a little. I now felt a most extraordinary sensation throughout my whole body. I would have risen up, but the starting of my mysterious visitor made me displease with her. I attempted again to address her, but my tongue was tied. A certain unknown, mysterious, irresistible power overwhelmed me. I was unable to do anything more than stare at the apparition. By degrees the room became filled with a remarkable light; the image herself became suddenly luminous and bright. I now had the feeling of a dying person. I could not think, reflect or move. I am only conscious of the fact that I looked sternly on the vision."

Here I heard the voice saying, "Son of the Republic, look and learn," at the same time the figure stretched out her arm and pointed eastward. Transparent clouds arose in the distance; and these lifting themselves away, there was formed a most astonishing figure. Before me there was spread all the countries of Europe, Asia, Africa and America. Before Europe and America I saw tremendous waves brandishing; and also between America and Asia. Again the voice repeated, "Son of the Republic, look and learn." Instantly I beheld a darksome image poisoning between Europe and America. He dipped water with both hands and with his right hand he poured it out on America, and with his left hand he poured it out on Europe. In a moment black clouds arose from both continents, which met half way upon the Atlantic. Here they tarried awhile and then moved westward, and then covered the terra firma of America. Livid lightnings flashed through the dark clouds. I heard the deep groanings of the American people. Again the angel dipped and sprinkled water before them; then the dark clouds receded and sunk into the ocean."

Now for the third time I heard the voice, "Son of the Republic, look and learn." I looked up and saw in America numerous towns and cities, and improvements spreading from the borders of the Atlantic to the coast of the Pacific. Upon this the angel turned to the South, and I saw a horrid grizzly spectre approaching from Africa to our own land. The people now now put up their hands against the spectre. I contemplated this scene, I discovered an angel of light and on his head he had a glorious crown with the word "Union" inscribed. In his hand he bore the American banner and cried out, "Remember, you are brethren." Immediately the armed hosts threw down their weapons, became friends, and marshaled under the Star Spangled Banner.

Again I heard the mysterious sound, "Son of the Republic, look and learn." The second danger has passed over, and I now saw cities, towns and fields increasing in numbers until the whole land was thickly covered from the Atlantic to the Pacific; and the people were as the stars of the firmament and the sands of the sea—numberless.

Again I heard: "Son of the Republic, look and learn." Upon this the dark angel set a trumpet to his mouth and blasted three, and dipped water with his hands and threw it on Asia, Europe and Africa. Now my eyes beheld the most terrible scene. From each of these countries arose black and heavy clouds which united in one great mass; through these spread lurid lightning and I beheld the Star Spangled Banner, multitudes, marching and sailing towards America, which soon were enveloped in the black clouds. And now I beheld how these immense armies wasted and burned our cities. And now I heard the thunder of cannon, and the furious clash of the swords, and the war shouts of millions encountered in deadly strife.

I again heard the mysterious sound: "Son of the Republic, look and learn." After this the dark angel gave another loud, long and fearful blast. Now suddenly broke forth and dispersed the dark clouds from over the American continent. After this I saw the angel with the glorious crown, inscribed "Union," descending from heaven, accompanied by legions of glorified spirits, having in his hand a sword and in the other the Star Spangled Banner.

Now, again, amid the din of battle, I heard the voice, "Son of the Republic, look and learn." After the sound of his voice, the dark angel, for the last time dipped water and sprinkled it on the American continent, when the dark clouds with their armies rolled back instantly, leaving the glorious victory to the Americans. Then I saw villages, towns and cities and improvements arise like magic, while the angel of light planted the Star Spangled Banner amidst the vast multitude of people, and cried, "As long as the stars of heaven endure and the dew rains upon the earth, so long shall the Republic endure." And the vast multitude unitedly cried out, "Amen!"

Now I agree the vision vanished, leaving nothing but the mysterious and very beautiful female figure, who once more said: "Son of the Republic, what thou hast seen is thus to be expounded: Three great and dangerous calamities will come over this Republic—the second is the greatest. When this event shall come, then the world cannot conquer it. Now let every citizen of this Republic learn to serve God, his fatherland and the blessed Union." With these words the image disappeared. I arose from my chair with the full conviction that this was a revelation to me of the birth of this Republic, its progress and its varied destinies.

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PROPHECY.

The Greatest of All Japan's Prophets.

KOEMON TAKASHIMA, WHO BELONGS TO THE "EIKI" SCHOOL—PREDICTIONS VERIFIED.

The most prevalent system of divination in Japan is the one based upon the "Book of Eiki," which is the combined work of a certain number of Chinese sages, says the Chicago Record. The most prominent and skillful prophet of this school in Japan is a Mr. Koemon Takashima, who, according to his own published accounts, seems to have been very successful in his divinations.

The theory of this system of divination is claimed to be the same as the unidulatory theory in Western physics, but the connection between the two seems, to an uninitiated person, rather remote. To attempt to explain this system briefly is impossible; to give a full and clear explanation would require too much space, and would not be particularly interesting, except to specialists. It is, perhaps, sufficient for me to say, for the benefit of the general reader, that divination is performed by means of fifty sticks at the moment when the purity of one's heart is at its apex.

Without going into any further explanation of the theory or the process, I wish merely to set forth some very curious illustrations of the successful application of the principle.

A clerk once came to Mr. Takashima to ask a question, but he could not find 300 yen, which his master had entrusted to him, and which he said that he had locked up in a chest of drawers. When the diviner had consulted his diagrams the clerk received the following instructions: "The money is still in the house, in the upper story; the bamboo cage is splendid and free from house."

When the distressed clerk reached his house again he found the money hidden in the bamboo chest upstairs.

Mr. Takashima relates several instances of correct prophecy with reference to the outcome of business ventures; but one of these will suffice as an example. When a merchant friend visited him he obtained the following advice: "Remorse disappears. He has obtained three articles on hunting."

This was interpreted to mean that he would make a profit of three times his capital. The merchant gathered together all the money he could raise and bought up a large quantity of ginseng, which he sold to a Chinese factory at an extraordinary profit. He then returned to his home, and he was considerably surprised by a sudden appreciation of foreign coins, he cleared altogether about three times the amount of his capital.

At one time, when a friend of his was about to return from Australia, he prophesied to the friend's family that he would encounter shipwreck north of the equator, was in danger of meeting his parents, but would safely escape from water to earth—all of which happened. Mr. Takashima also has indulged in prophecies concerning political affairs, and has made some remarkable "hits" with reference to the National Assembly of Japan, Hawaiian affairs, the war between China and France, and the Franco-Prussian war and several other similar subjects.

It is especially interesting to note that Mr. Takashima sometimes has been consulted by the most intelligent men and leading statesmen of Japan. It is scarcely possible to believe that such men had any real confidence in divination; it is more likely that they resorted to Mr. Takashima out of curiosity or in sport, and yet his prophecies were fulfilled in each and every case. For instance, the late Count Mutsu, when he was Governor of Kanagawa Prefecture, planned a great revolution in the system of local taxation, and he determined to offer his views to the Imperial Government, but first consulted Mr. Takashima concerning the outcome. The latter received a revelation that Mr. Mutsu's views would be accepted and that he would thrive be advanced in office. This prophecy was soon verified.

In May, 1893, Mr. (now Count) Matsukata, then Minister of Finance, told Mr. Takashima that he was afraid that year would be one of bad crops, as the weather was very heavy in the spring and the weather comparatively cold. The diviner prophesied what actually happened, that, although a drought would come, it would not be so severe as to cause serious damage, and the crop would be abundant. It must, however, be kept in mind that this weather prophecy was made in the month of May, and did not base his prophecy upon any scientific observations and calculations, but relied entirely on the chance arrangement of his sticks.

In 1885, when Count Ito started for China to negotiate with reference to Korean affairs, Mr. Takashima correctly divined that the negotiation would result peacefully, to the general advantage to the yellow race and to the special honor of Japan. In fact he had already divined that Count Ito was the proper person to send to China to carry out that negotiation. His divination brought out the following message: "There is game to hunt; advantageous to remonstrate; free from blame. Good if a venerable man command the army, but unlucky if a youth convey corpses by cart." This was interpreted to mean that as the Japanese were free from blame it was proper to remonstrate and hunt down the birds that had devastated the Japanese cornfield—namely, the massed Japanese in Korea; and that a youth would convey corpses by cart, because he is unequal to the task; but it is good if a venerable man command the army, because he pursues a middle course. It was further explained that "a venerable man" meant a man from "a venerable province," and that by a play on the word "Goshu," the name of the province in which Count Ito was born, he was clearly pointed out by the oracle as the only man who could successfully carry through the negotiation.

ERNEST W. CLEMENT.

A BABU GHOST STORY.

Results of Mrs. Bhattacharya's Tank Bath.

Babu Harinar Bhattacharya writes the following from Khurial in Hooghly district, which is verified by Babu Tej Chunder Bose of 20-1 Cluckock Khaurama's lane, Mizapore street, Calcutta:

A belief in ghosts and spirits in this age and the nineteenth century is sure to be put down as superstition, pure and simple. Yet manifestations which do occur in our very presence cannot be accounted for as being other than supernatural. If men deep-read in philosophy and science are asked as to the causes of such phenomena they ascribe them to something mysterious; but they would never admit the existence of such agencies as spirits. I myself had no belief in them; but my recent experiences have thoroughly convinced me that there are such beings as spirits.

My wife has a good constitution, was hale and hearty, and she was passing her life happy and free, always engaged in her household affairs. On the 17th of last month she went to have a bath in the tank attached to my garden. On her return home she felt very uneasy and was slowly swooning. Addressing my mother she said something was wrong with her, as she felt a choking sensation and was losing vitality, and after that she became quite unconscious and remained so for more than an hour. A doctor was immediately sent for, and by application of restoratives and other medicines she came back to her senses. But this state did not last long, for she commenced laughing and crying alternately, now talking to herself, and again raving like a madman; she would scream in fright as if some one was going to strangle her. The scene was most pitiable, and we were at our wit's end as to what to do. Doctors treated her in their own way, but it was of no avail. Her sufferings continued for six days without the slightest sign of relief.

One of my neighbors hinted that the case was one of "possession by spirit," and suggested that Gunga Moyra's son from Nalhati should be sent for, as he was considered the proper person to cure such a case. On the 22d of June the elders were consulted, and their consent having been obtained, I went to Nalhati and informed Gunga Moyra's son of all the particulars. He promised to come on Friday, the 24th of June, and directed me to keep ready a jugful of water to be drawn out of a tank before daybreak and before any other person had touched the water of that tank. Punctually at 11 a. m. he arrived at our village. He is a venerable-looking old man of seventy years or upward. After taking rest for a few minutes he asked for a tulsi leaf, which being given to him, he wanted to see the patient. As soon as she saw him she shouted out, "Krishto Moyra, why are you here?" Without making any reply he repeated certain incantations and touched her head with the leaf, which at once made her quiet and senseless.

Thereafter he came away, and made arrangements for the pujas in a room in the upper apartment. Three pujas were provided in this room. On one he sat himself; the second was placed in his front, on the four corners of which were arranged Jala flowers; and in the centre was a brass vessel, filled with the water from the jug, referred to above; the third was reserved for the patient. After the pujas were over, which lasted nearly half an hour, he directed that two strong persons should keep hold on her. He then gave three low tappings on the wooden seat reserved for her, and by magic, as it were, she came straight running shivering and shivering and took her seat. No sooner she sat there than the ojah drew a circle around her with a piece of chalk, repeating certain mantras as he did it. The patient again demanded to know whether he was not Krishto Moyra of Nalhati. He it noted here that no person in our village, not even myself, far less my wife, ever heard or knew that Gunga Moyra's son's name was Krishto Moyra. We only knew him as Gunga Moyra's son. The ojah, however, answered in the affirmative, and inquired what she had to do with his name. She said: "You have no business to molest me; I have done you no harm. Why should you tease and trouble me? I beg of you to leave me and depart in peace." The ojah in a defiant attitude replied: "I have come to drive you out. If you go away gently I will deal with you well." The patient said: "I am Issur Ghose of Basyent," then

EXTRAORDINARY MANIFESTATIONS.

Seen and Described by two Missionaries, as they Occurred in L'hassa, the Sacred City of the Grand Lama of Thibet.

MANIFESTATIONS THAT ARE GENUINELY DIABOLICAL, ILLUSTRATING THE EVIL INFLUENCE ON THE SPIRIT SIDE OF LIFE—THE BARBAROUS CEREMONIES AT L'HASSA SEEN AT LAST—TWO CATHOLIC PRIESTS, DISGUISED AS LAMAS, PENETRATE THE MYSTERIES OF THE SACRED CITY OF THIBET AND WITNESS FOR THE FIRST TIME THE DIABOLICAL RELIGIOUS EXORCISM OF DISMEMBERING A HUMAN BEING.

The readers of the Sunday Journal will remember the attempt of Mr. A. Henry Savage Landor, the explorer, to explore the mysteries of the holy city of L'hassa, in Thibet. The narrative of the frightful tortures he suffered when the Thibetans penetrated his disguise was told in the Sunday Journal last fall by Mr. Landor himself. But where Mr. Landor failed, two very clever French missionaries succeeded. Father Huc and Father Gabet, disguised as Lamas, entered the sacred city, and for the first time the eyes of civilized men beheld the shocking religious ceremonies of L'hassa. The complete story of their extraordinary experiences is told in the book, "Travels in Tartary, Thibet and China," published by the Open Court Publishing Co. (Chicago).

Huc and Gabet were two Catholic priests who had devoted their lives to spreading the gospel in China, Tartary and Thibet. They were experts in Chinese, and before starting on their memorable journey prepared themselves by mastering the Tartar dialects. Camels were purchased, so that they might travel in true Tartar style. As they went deeper into the country, passing out of Chinese territory, they shaved off the pigtailed growth so as to conform to Chinese custom and put on the yellow robes of Lamas.

At first there were found consisting of mud houses ten feet high, containing a long, wide kang, or sort of furnace, about four feet high. Its flat, smooth surface is covered with a reed mat. In front of it three immense coppers, set in glazed earth, serve for preparing the food. The apartments by which these monster boilers are heated communicate with the interior of the kang, so that its temperature is constantly maintained at a high elevation, even in the terrible cold of winter.

When the last of these huts was left behind the brave missionaries were launched on a journey through an unknown and hostile land, accompanied by a single convert. They soon came to Sain-Oula (The Good Mountain), so called because it is anything but good to the traveler.

The Good Mountain is noted for its intense frosts. There is not a winter passes in which the cold there does not kill many travelers. Nor is the danger less from the robbers and the wild beasts with whom the mountain is a favorite haunt, or rather a permanent station.

The worthy missionaries were neither frozen nor killed, but, traveling on, they reached the town of Tolou-Noor, famous for its idol foundries. There the Tartars were seen in their native haunts, living in tents that looked like conical hats. The sticks inside meet at the top like an umbrella, and over this frame is a double covering of coarse linen. The women do the work, milking the cows, gathering the fuel, weaving the cloth, tanning the skins and drawing the water. The men merely take the flocks and herds to pasture or go hunting. These sleep all night and squat in their tents most of the day, dozing, drinking tea and smoking.

For the first time now they beheld the worship of the Lamas as they approached one of the Lamaseries. And here, too, was seen the remarkable consecration of a Lama. When the old Grand Lama dies the Thibetans watch for a rainbow, and this is interpreted as a sign of his aid. The monks come out in procession, and their oldest member says: "Your Great Lama has reappeared in Thibet, at such a distance from your Lamasery. You will find him in such a family." The child is found; he cries, "It is I—it is I who am the Great Lama, the living Buddha of such a temple; conduct me to my Lamasery."

He is generally only five or six years old, but nevertheless he is examined respecting the habits and customs of the defunct Great Lama. When the titles of the living Buddha have been confirmed he is conducted in triumph to the Lamasery, of which he is to be the Grand Lama. Upon the road he takes all is excitement, all is movement. The Tartars assemble in large crowds to prostrate themselves on his way and to present to him their offerings. As soon as he is arrived at his Lamasery he is placed upon the altar; and then kings, princes, mandarins, Lamas, Tartars, from the richest to the poorest, come and bend the head before the child, which has been brought from the depths of Thibet, at enormous expense, and whose demonic possessions excite everybody's respect, admiration and enthusiasm.

As Huc and Gabet continued their journey they met a large number of pilgrims in the desert. One of these, when interrogated replied: "We are all going to Rache-Tchurin. To-morrow will be a great day. Lama Bolite will manifest his power—kill himself, yet not die." This was the ceremony as M. Huc describes it:

"A Lama has to cut himself open, take out his entrails and place them before him, and then resume his previous condition. This spectacle, so cruel and disgusting, is very common in the Lamaseries of Tartary. The Bokte, who is to manifest his power, as the Mongols phrase it, prepares himself for the formidable operation by many days' fasting and prayer, pending which he must abstain from all communication whatever with mankind and observe the most absolute silence.

"When the appointed day is come the multitude of pilgrims assemble in the great court of the Lamasery, where an altar is raised in front of the temple gate. At length the Bokte appears. He advances gravely, amid the acclamations, of the crowd, seats himself upon the altar, and takes from his girdle a large knife, which he places upon his knees.

"At his feet numerous Lamas, ranged in a circle, commence the terrible invocations of this frightful ceremony. As the recitation of the prayers proceeds you see the Bokte trembling in every limb and gradually working himself up into phrenetic convulsions.

"The Lamas themselves become excited; their voices are raised; their song observes no order, and at last becomes a mere confusion and yelling and outcry. Then the Bokte suddenly throws aside the scarf which envelops him, unfastens his girdle, and, seizing the sacred knife, elicits open his stomach in one long cut. While the blood flows in every direction the multitude prostrate themselves before the terrible spectacle, and the enthusiast is interrogated about all sorts of hidden things, as to future events, as to the destiny of certain personages. The replies of the Bokte to all these questions are regarded by everybody as oracles.

"When the devout curiosity of the numerous pilgrims is satisfied the Lama resume, but now calmly and gravely, the recitation of their prayers. The Bokte takes, in his right hand, blood from his wound, raises it to his mouth, breathes thrice upon it, and then throws it into the air with loud cries. He next passes his hand rapidly over his wound, closes it, and everything after a while resumes its pristine condition, no trace remaining of the diabolical operation except extreme prostration. The

Bokte once more rolls his scarf around him, recites in a low voice a short prayer; then all is over and the multitude disperse, with the exception of a few of the especially devout, who remain to contemplate and to adore the blood-stained altar which the saint has quitted.

"These horrible ceremonies are of frequent occurrence in the great Lamaseries of Tartary and Thibet, and we do not believe that there is any trick or deception about them; for from all we have seen and heard among idolatrous nations we are persuaded that the devil has a great deal to do with the matter; and, moreover, our impression that there is no trick in the operation is fortified by the opinion of the most intelligent and most upright Buddhists whom we have met in the numerous Lamaseries we visited.

"It is not every Lama that can perform miraculous operations. Those who have the fearful power to cut themselves open, for example, are never found in the higher ranks of the Lama hierarchy. They are generally lay Lamas of indifferent character and little esteemed by their comrades. The regular Lamas generally make no scruple to avow their horror of the spectacle. In their eyes all these operations are wicked and diabolical. Good Lamas, they say, are incapable of performing such acts, and should not even desire to attain the impious talent.

"Though these demonic operations are, in general, decried in well-regulated Lamaseries, yet the superiors do not prohibit them. On the contrary, there are certain days in the year set apart for the disgusting spectacle. Interest is, doubtless, the only motive which could induce the Grand Lamas to favor action which in their conscience they reprove. The fact is that these diabolical displays are an infallible means of collecting together a swarm of stupid and ignorant devotees, who communicate renown to the Lamasery and enrich it with the numerous offerings which the Tartars never fail to bring with them on such occasions.

"Cutting open the abdomen is one of the most famous sic-fa (supernaturalisms) possessed by the Lamas. There are others of the same class, less imposing, but more common. These are practiced in people's houses, privately, and not at the great solemnities of the Lamaseries. For example, they heat iron red-hot and then lick them with impunity; they make incisions in various parts of the body, which in an instant afterward leave no trace behind.

"One of the most curious customs is called the 'miracle test,' by which the Thibetans believe it possible to discover the personality of each child previous to its reincarnation."

M. Huc determined to proclaim this jugglery and announce the true God, but fortunately for him an accident to his camels prevented or he would not have left the spot alive, but been torn to pieces by the zealous.

Huc and Gabet now engaged a Lama who had passed ten years in the Lamasery at L'hassa, to instruct them in Thibetan customs and language, which were soon mastered. They reached the Lamasery of Kounboun, containing 4,000 Lamas, and they studied the manners and habits with great care. Here they saw the miraculous Tree of Ten Thousand Images (Kounboun), which, according to the legend, sprang from Tsong-Kaba's hair, and bears a Thibetan character on each of its leaves. Tsong-Kaba was the religious founder of L'hassa in the fourteenth century. Conceived immaculately, at the age of three he renounced the world. His mother shaved his head and threw the hair out of a window, from which sprang the miraculous tree.

After a journey of eighteen months, the last three through "hideous deserts, where the only living creatures you meet are brigands and wild beasts," they came upon the plain of Pampona, and there, lowering above them, stood a lofty mountain—beyond it was L'hassa.

The Thibetans hold that whoever climbs to its summit attains a remission of all his sins. And the weary travelers found it no small pleasure after their long wanderings. It took them nine hours of hard work to climb it. They found no difficulty in entering the city and engaging small rooms there.

The houses at L'hassa are for the most part several stories high, terminating in a terrace slightly sloped, in order to carry off the water; they are whitewashed all over, except the bordering round the doors and windows, which are painted red or yellow. The Reformers Buddhists are so fond of these two colors, which are, so to speak, sacred in their eyes, that they especially name them Lamasque colors.

"The people of L'hassa are in the habit of painting their houses once a year, so that they are always perfectly clean, and seem, in fact, just built; but the interior is by no means in harmony with the fine outside. The rooms are dirty, smoky, stinking, and encumbered with all sorts of utensils and furniture, thrown about in most disgusting confusion. In a word, the Thibetan inhabitants are literally white sepulchres, a perfect picture of Buddhism and all other false religions, which carefully cover, with certain general truths and certain moral principles, the corruption and falsehood within."

Huc was most struck by the Thibetan women and their customs. "Before going out of doors they always rub their faces with a black, glutinous varnish, not unlike currant jelly, their object being to make themselves as ugly and hideous as possible. They daub this disgusting composition over every feature in such a manner as no longer to resemble human creatures." This custom originated with a reformer, Nomekhan (sixteenth century), who was disgusted with the vanities of womanhood and issued an edict commanding the use of this varnish, which was obeyed without a murmur. (How would this work in the United States?) Still the women do most of the work in Tartary style.

All sorts of rumors were current about the two strangers. Huc and Gabet took a bold step, as the former describes:

"We resolved to conform to a regulation in force at L'hassa, and which commands all strangers who are desirous of staying in the town to present themselves to the authorities. We went accordingly to the chief of police, and declared to him that we belonged to the Western heaven, to a great kingdom called France, and that we had come to Thibet to preach the Christian religion, of which we were the ministers.

"The person to whom we made this declaration was cold and impenetrable as became a bureaucrat. He phlegmatically drew his bamboo quill from behind his ear and began to write, without the slightest observation, what we had told him. He contented himself with repeating twice or thrice, between his teeth, the words 'France,' and 'Christian religion,' like a man who does not know what you mean. When he had done writing, he wiped his pen, still wet with ink, in his hair, and replaced it behind his right ear, saying, 'Takpoue' (very well); 'Temion chu' (dwell in peace), we replied, and putting out our tongues at him, we left him, delighted at having placed ourselves on a proper footing with the police. We then walked about the streets of L'hassa with a firmer and more assured step, and regardless of the remarks that continually assailed our ears."—New York Daily Journal.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

REASONABLE CRITICISM.

Slightly Tart, but Kindly and Generous in Spirit.

It is a curious thing that a person cannot mention matters publicly pertaining to public people, especially matters of everyday talk, without being called a "kicker." The mule is said to be a great kicker, but he is quite indispensable to the government during a war. He is such a brave and calm animal; unexcitable and trusty and true when there are burdens to bear, during very trying times; quite slow of motion except when tickled or angered. Therefore, let us consider the real value of a "kicker" in the most trying times and take the name as a compliment. I am neither angry nor tickled, nor selfish, nor envious, nor dominant in spirit. I am in earnest; I am sincere. I have no personal animosities toward any officer of the N. S. A. I am not a member, and may never become a member of the N. S. A., but I am a Spiritualist and shall ever do what I think will best advance the cause that is as dear to me as to those who assume to dictate who are "good Spiritualists" and who are not. Spiritualists are not of that negative, subservient, and dependent class who will kiss the toe that would dominate their walk of life.

Am I not a "Good Spiritualist" because I do not give of my hard earned money towards the raising of a debt I did not help make? towards the extravagant feasting of a few of our teachers, whose bill-of-fare need be no better than that of any other workers in the field, many of whom have barely enough to sustain life? Such things as these make the orthodox world laugh at our weak imitations of their examples of magnanimity. They make old Spiritualists smile, sometimes.

If we would have the thinking, reasoning class of the world look up to us as a monument of purity, goodness and usefulness, we must be useful; we must think more of the needy and less of ourselves; we should be content to live economical for the privilege of helping some one less fortunate. In our anxiety to tell the world of the beautiful beyond we must not forget the beautiful here.

There are forms clothed with but the rags of misfortune, that contain souls as pure as ours and just as aspiring.

We profess to have the best religion on earth. Do we show it by neglecting those who are old and decrepit; those whose shoulders have borne the burdens of the cause we love for years, unshrinkingly and unceasingly? Do we present it in its best light by telling the world in beautiful words of the darlings who have gone to that higher realm, and of their presence still among them in their earth-homes; in teaching them that the planets mapped out their life, and that in their next embodiment it may be better, and by leaving in the Old Ladies' Home or the county poor-house some of the old-time, genuine mediums?

Were it not best to live within our means and permit the world to form a good or bad, a high or low opinion of us, as they like, and do some good with the surplus?

With all our knowledge, with all our intuition and our spirit guidance, it seems curious we cannot have foresight enough to keep out of these financial pitfalls. Spiritualism does not ignore the fact that financing is necessary in this life, and while personally we can only take wealth to the brink of the grave, a certain financial support is necessary for the perpetuation of any and all of the institutions of this life, whether of a religious, educational or business nature, and ours is no exception.

I have no doubt the Jubilee debt can be wiped out if all Spiritualists can look at the act from the standpoint of those most closely related to the event, those who were privileged to enjoy the flow of soul, but it is hard to make people sanction that which their eyes cannot see and their conscience has not informed them is their burden duty.

It is true that Spiritual success does not mean financial success, but when it comes to the organization of an institution like the N. S. A., much depends upon the financial patronage to make it a permanent Spiritual success. We cannot "outgrow" these facts while we are upon earth; they are great necessities and should be attended to at first; should be made matters of our main considerations in all organizations. Without this we can only expect failure. In doing our soliciting after the feast we will always find it too late. When we are fed our natures are satisfied and we are apt to go to sleep in the arms of that sublime satisfaction and forget there is anything more to do.

No one has more respect for people of high aspirations than the writer hereof. In fact, no one has more appreciation for the good that is being done by the N. S. A. and its efficient officers, but they must subdue the idea that none are Spiritualists who do not approve every act of the N. S. A. That is not correct. Spiritualism is composed of diversities and divergences; covering every reform and espousing the cause of the unfortunate, the downfallen and the earnest seekers after light and truth of the soul's condition after death, and perhaps, while the N. S. A. is a fair representative of the cause, it is not the "whole thing" by any means, and is assuming more authority than has been delegated to that body by those it represents, when presuming to define "Spiritualists," who they are or what their duties.

They are a very independent lot of people at best, and can only be swayed by reason, and then not all in one direction. About the best way to handle them is to avoid dogmatism in word and action. That is the yoke they have thrown off and have neither time nor use for the slightest semblance of it. They are at most dangerously averse to dictation.

True, there are those who worship at some shrine, who idolize some human being, and who live in the agreeable magnetism of some intelligent guides, who can be moved to submissions averse to their own ideas, but these people are scarce in the ranks of Spiritualism; but men and women of positive natures, of determination, of reason and love of truth, comprise the whole cause, and while all recognize the N. S. A. as the present substantial head, officered by some of the best men and women in the ranks, men and women whose profoundness and eloquence are a credit to the cause, they must use great care in any attempt at moulding the thoughts of the people to their own personal ideas and give no reason for the feeling that there is a desire to underestimate their constituency.

There are those just as profound and eloquent who do not belong to the N. S. A. and who are true Spiritualists in thought, words and deeds; and there are others whose voices have never yet been heard in public who have shown more ability to financier, and who are as profound and as earnest as it is possible for men and women to be, and among whom, no doubt, lie the capacity and tact needed to lead the army on to victory.

But while we are talking of "leading the army on," we must think of the most economical modes of warfare, and I have a practical suggestion to make, or question to ask: Why would it not be better, cheaper and more practical, instead of having a National Association with high-salaried officers, to adopt the plan of a National Committee, to consist of one delegate from each State Association, sent under full instructions from the State Association he or she may represent, regarding the reforms that should be instituted in our own ranks and the battles to be fought with the foe, etc.? The term of office to be one year.

This committee may select its own chairman, secretary and treasurer; but as all financial matters will be attended to by each State Association, there will be but little need of a National treasurer. The duties of this board will be to confer regarding the most needed reforms in our ranks, get the ideas and experiences of each other, compare notes, offer suggestions, and endeavor to put Spiritualism upon a more solid financial and creditable basis. These conferences should tend more to the upliftment of hu-

manity and less to hustling for fat offices, and would if the fat offices were abolished.

As it now stands Spiritualism has got to put up about \$8,000 a year to hold its National Conventions.

DR. T. WILKINS.

LIFE.

A crust of bread and a corner to sleep in,
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans come double;
And that is life!

A crust and a corner that love makes precious,
With a smile to warm and the tears to refresh us;
And the joys seem sweeter when care comes after,
And the moan is the finest of foils for laughter!
And that is life!

—Paul Lawrence Dunbar in New York Sun.

LIFE'S DRAMA.

Happiness Depends Upon Duties Well Done

To look upon humanity en masse, from the mortal level, and behold the external clashing of the diverse force operations through all sentient life, it would be natural to surmise that the author of life and its duties had not calculated very closely the force combinations in their necessary cohesive and refining struggles; but to look upon it from higher planes, it presents quite a different aspect. The perfect correspondence of substance and force is everywhere conspicuously marked, and the struggle caused by the action of pure force and substance upon the crude, for their refinement, is wonderful to behold, and clearly and continuously declares the ruling of the supreme mind in the universe.

You ask what connection this has with life's drama, in which each individual has parts to render, in accordance with his talents and individual need of exercise. It has much to do with it, since all move in those conditions, in this ocean of life, and are serving and being served in this supremely manipulated play of forces, thereby rendering their parts as best they can; and, although all are born for certain purposes, there are many parts not rendered, on account of diverse causes. It is owing to this fact that many come to the realm of the imperfect, and are therefore, under the necessity of completing, so to say, their earthly duties, as well as suffering well-deserved punishment for wrongs committed in the body.

It is the object of the Creator, that all life conferred should be a blessing, each individual being useful and happy, therefore he so arranged it that happiness depends upon duties well done, and upon the well rendering of each act in life's drama. This is an absolute necessity, hence the struggle with new and untried forces and conditions is an inevitable sequence. Each one's individual unfoldment and growth depend upon exercise and experiences, hence you were marked actors in life's drama, in order to give and receive constant benefit from the ever-active forces and ever-changing conditions and things. To make a world and maintain the changes necessary to progress depends on man's diversified activities, and by force of circumstances people are compelled to prove themselves, whether they can be true to the law of their being, to their creator and to their associates, amid trying circumstances, or mark themselves as refractory children using their own will-power quite often to close the circuits of mind and strength exchange which the Creator designed to be open to them in order that they might gain experience which would bring them into a state of receptivity to that inflow of vital force and vigor upon which the rendering of their parts in life's drama is dependent.

Be it here remembered that God rules supreme and that it is well that he does; also, that he has an endless variety of ways and means at his command, by which refractory children may be brought to obedience and useful service. It is often necessary to enforce experiences in which privation of all carnal delights are the most conspicuous points in the numbers thus rendered by compulsion. However, it is well, when such experiences fall to any one's lot, and the situation is realized in its true sense, that the duties be performed not as a forced necessity, but with a creditable degree of pleasure and manly or womanly courage. Thus the divinity within is manifested and drawn nearer to the heart of God and strengthened. Did you ever ponder on the fact that your own minds are used to investigate their own powers, and that the members of the body are used to experiment upon and work out the conceptions of the living spirit, to carry out the will of the spirit, thus the will of God? Then, as you see, it is for the spirit's sake that these diversified duties must be complied with, to give the senses and mental functions fair play in drawing that substance needed for the numbers that are theirs to perform in life's drama.

Man, but a little lower than the angels, gifted with an immortal spirit and soul, finds himself a part of and in the material and spiritual departments of the universe, as soon as he begins life, and when he has finished his earthly course, is assigned in accordance with his own worth and fitness. The endowment and duration of the immortal soul are unlimited and of eternal unfoldment and enjoyment. It takes all life to make up and fill out the life of God. Even by what all do in every stage of their grand careers, absolute self-poise is only gained by struggling for it and by manifold experiences with new and untried forces, which must be met and tested in and under all possible circumstances. A great many people are boastful of their strength and self-poise, who, when placed in trying circumstances, find that not in them is the boasted strength and balance, but rather in a friend from whose character they are drawn, because they flowed freely in God-like pity. Let that be removed and want is felt, the true condition of self realized; then, if goodly sorrow is felt, the necessary strength is supplied and the individual is benefited.

In the chemical laboratory of mind, grand, beneficial changes are constantly wrought, and the weaving of life's web and acting of life's drama go on without respite. Even death, so-called, affords but a short interval in mental and general activity.

MRS. M. KLEIN.

Van Wert, Ohio.

Little Edith was much addicted to the use of slang, and one day when she had been very naughty her mother said: "Now, Edith, you must go and shut yourself in the dark closet and ask God to forgive you, and stay there till he does." Into the closet she went, but in about a minute reappeared with a radiant face. "Why," exclaimed her mother, "what did you come out so soon for?" "Oh, that's all o. k.," replied Edith. "I just told God I was sorry that I got too gay and asked him to please let me off easy, and he said, 'Oh, don't mention it, Miss Jones; you're not so worse.'"

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BY W. J. COLVILLE.

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CONTENTS.

What is Psychology? The True Basis of the Science. Mental Psychology as Influenced by Materialistic and Swedenborg with Reflections Thereon.

Relation of Psychology to Practical Education. A Study of the Human Mind.

Psychology: Its Practical Value. Memory: How We Remember? Instinct, Reason and Intuition.

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SATURDAY, SEPT. 10, 1898.

GOOD ADVICE.

Bishop Samuel Fallows, of the St. Paul's Reformed Episcopal Church, Chicago, in a late discourse, said:

"What more appropriate answer can be given to Spain as she anxiously asks, 'Watchman, what of the night?' than the answer made by the prophet Isaiah: 'Be converted while you can be converted.' Banish from your lands all the surviving landmarks of medievalism, remove every trace of the horrible and hated inquisition from your borders. Banish the shameful illiteracy and ignorance of the great mass of your people by a national educational system. You have scarcely taken out a patent for an invention in your history, therefore stimulate the study of mechanics among your youth. You have been knowing down to false nobilities and antiquated feudalisms; recognize now the value of manhood, enlightened and free. You have been unable, through your rapacity, your cruelty, your horrible caricature of Christianity, to govern a single one of your former vast dependencies; now concentrate your efforts upon your circumscribed home domain. Be converted. Turn about. Have a thorough change of mind. Get a new heart. There is a glorious destiny yet for you. You may lead the Latin races if you will."

Now there is good practical common sense, provided the domineer meant by conversion "a turning from the practice of wrong to the doing of the right."

ST. PETER'S PAGAN CHAIR.

"The title of Apostolic See, common to many, was in process of time, by the ambition of the Bishops of Rome, appropriated to their own use. They had, as they thought, till the year 1602, pregnant proof not only of St. Peter's erecting their chair, but of his sitting in it himself; for till that year, the very chair, on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the chair; but while it was cleaning, in order to be set up in some conspicuous place of the Vatican, the Twelve Apostles of Hercules unobtrusively appeared engraved upon it. 'Our worship, however,' says Giacomo Bartolini, who was present at this discovery, and relates it, 'was not misplaced, since it was not to the wood to which we paid our devotions, but to the Prince of the Apostles, St. Peter.'—Bower's 'History of the Popes.'"

Another Italian author attempted to explain the Labors of Hercules in a mystic sense, as emblems representing the future exploits of the Popes.

"SERVED HIM RIGHT."

A patron who is not a profound lover of Catholicism, because he knows of the brutal tyranny it has practiced in all ages, and for the last 400 years in the Philippines, writes: "The insurgents ought to kill all the priests, anyway." A gentleman of Chicago lately received a letter from an English-speaking Spaniard located in Hongkong, wherein he wrote:

"On account of the corruption of the Spaniards the doing of Dewey's crowd ought to teach them such a lesson that they will shake off the influence of the priests."

"Shake off the priests!" Why the prayers of the good old orthodox ecclesiastics would be in order: "Oh, God, take the wretches by the hair of their heads and shake them over hell until they repent and come to thee." And if the addition of the zealous brother was added: "Yes, Lord, and if you should lose your hold, and he should drop into the hottest corner, we, your saints, would say, 'Served him right.'"

BRAVE WORDS.

"Faith must render an account of herself to reason. Mysteries must give place to facts. Religion must relinquish that impious, that domineering position which she has so long maintained to kill all the priests, anyway." A gentleman of Chicago lately received a letter from an English-speaking Spaniard located in Hongkong, wherein he wrote:

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TOTAL ABSTINENCE.

The Kansas City Star says: The total abstainers are now pointing to an argument from Egypt. Sir Herbert Kitchener, in command of the British-Egyptian army, had the nerve to deprive one regiment of malt and spirituous liquors entirely for a given period, another regiment received malt liquors alone, and a third took regular drinks. The total abstainers are said to have stood the hardships of soldiering the best. Next to the grit of the abstaining regiment comes that of Sir Herbert Kitchener in making it abstain.

"After the Sex Struck." By George M. Miller. Price 25 cents.

DISTANT BOMBAY.

Advices from a friend, and reader of The Progressive Thinker at Bombay, British India, says the plague has again made its appearance in that afflicted city, with the usual consequences of suffering and death. He says, "Inoculation has been found to be the most trustworthy treatment, and from 15,000 to 20,000 have been rendered immune in this manner. A serum has been introduced as a curative, with so far favorable results, but it is an experiment."

Our friend is highly pleased with The Progressive Thinker. Though an Agnostic, but like others of that negative school of philosophy, he welcomes with pleasure the evidences of Spiritualism furnished by immortality. In a city approximating to one million of population, with a large English-speaking people, we ought to have a large reading constituency there, and doubtless would if our friend would interest himself in the paper, and call the attention of thinkers to its value in an educational way. As the foreign postage is one cent on each copy mailed abroad, we will be compelled to add that amount to the subscription price, making a total of \$1.50 a year. Adding 20 cents in addition we will mail "Art Magic and Spiritism." This beautiful and instructive volume of 300 pages, is a one dollar first-class book. It is not sold for a less price; but we positively GIVE IT AWAY, 20 cents for cost of mailing, to all home subscribers to The Progressive Thinker who pay \$1.00 in advance, accompanying the order with the necessary 20 cents in addition. Won't our friend Balfour try his hand at getting up a club of ten, being sure to add the cost of foreign postage additional—say 60 cents a copy?

THAT SCHOOL QUESTION.

The German Catholics were late in session at Milwaukee. Bishop Messmer is reported to have voiced the head of the church at Rome, the fossilized and moribund Pope, when he referred to the American school system. He said: "It is to be regretted so many Catholics are sending their children to the public schools in place of the parochial schools."

In a free government like ours, where intelligence is indispensable to good legislation, it is not to be expected to withdraw its youth from the public schools, where the sciences are principally taught, to be educated alone in sectarianism. This question must be seen met and settled for all time, else with the growing power of Catholicism in this country they will become the ruling class, and Middle Age ignorance will become universal. They who need objects of least concern, are referred to Spain and Portugal, with each of their colonies, as also to Italy and Ireland. And while about it they should also take in a similar school system practiced in Russia and Greece, under the auspices of the Greek Church. Under the free system of schools commissions are sent to opposite sides of the earth to watch the transit of Venus, as it comes in the pathway of light between us and the sun, to know more of the natural laws governing its action; while the students of church schools make pilgrimages to see the wrist bones of the grandmother of God, of St. Anne, Ill., else to Lourdes, in the south-west of France, to see the statue of a blinking, weeping Jesus, and a grove near where it is claimed his Virgin Mother exhibited herself to a peasant girl in 1558.

MEDICAL SCIENCE CHANGES.

It is not far to look back into the past to the time when the medical fraternity was a unit in warfare with mesmerism and psychology. While they had been cutting the human form up into whiplashes and tanning the skin for "kid" gloves, and vivisectioning rabbits, rats, dogs and cats, a man by the name of Mesmer, and a few others, whose inclinations led them into a research a little higher and not so brutal; that of the power of one mind over another and mind over matter. But these poor fellows have left a few confessions and many investigations. The following is a sample of a recent deduction along this line, taken from the Times-Herald of this city:

"A fascinating study of 'The Psychology of Double-Suicide' is presented in the current issue of the Philadelphia Medical Journal, in connection with the tragedy in which Maude Hagan and Bessie Keston, the two young women from Delaware ferryboat here recently. Among other things this scientific analysis of that unique sensation says: 'This dramatic double suicide presents a problem of unusual interest to the mind of the medico-psychologist. Double suicides are not unheard of, but they are at least comparatively rare, especially in the case where both victims are of the same sex.'"

"This instance presents the very quintessence of hypnosis, according to any rational and scientific criticism of that cult, because it means simply the overpowering influence of suggestion acting upon a susceptible brain. The last word of encouragement spoken ere they took the fatal plunge was the point of their common woman, endowed with a potency that far exceeded the average spell exercised by the most expert master in suggestive psychology."

ANOTHER RESURRECTED CITY.

The past is still giving up her concealed records. A buried city at Pyrene, in Greece, was discovered some time ago. New interest has been awakened in the matter, and excavations have been resumed with great interest. The whole plan of the town has been preserved, and is said to be almost as interesting as the recovered Pompeii. The streets are intact, with rows of houses on each side. A temple of Minerva has been unearthed, and a theater is presumed to be near. The age of the city, or the time of its burial cannot be determined at present.

These resurrected cities are the only reliable links in the mighty chain connecting us with remote ages. Written records cannot be trusted, but these recovered cities bring us in direct contact with the times when they were alive, and their streets were thronged with an industrious population engaged in all the arts of peace.

A SCHOOL FOR SENSITIVES.

The Belvidere Seminary, for youths of both sexes, at Belvidere, New Jersey, is one of the institutions under the management of lady Spiritualists, which deserves a generous patronage. It is in a healthy location, both morally and physically, away from the evil influences of the large cities, and in charge of persons of culture and refinement, who will exert their best influence to make the Seminary all that is most healthfully desirable. Address: Miss Belle Busby, Belvidere, N. J., for fuller information.

A CORRECTION—MONKERY.

No, no, "authentic records" do not exist of Buddhist monks a thousand years before the Christian era; for Gautama Buddha was not born until B. C. 543. Our correspondent was misled in his statement.

The rise of monkey is difficult to trace. Speculation may give an earlier date, but we have no positive evidence of its existence prior to Alexander's conquest, B. C. 323. The oldest monastery of which we have any reliable account was established at Phine, Egypt, some 250 years before our era.

HAVE COURAGE.

Without courage man is almost as useless as some of the inanimate protoplasmic particles used in his creation. The boy or girl, just starting in school, who has no courage, will always be at the foot of the class, will be asleep while others work or play, and no matter how much coaxing or bribing is used, the little life that came at the first touch of the hand of progress, at the first kiss of light and air, at the dawn of evolution's day, may be there flickering, vibrating, struggling to fully express. There is something lacking in the means at hand, in the material environments; may be a prenatal obstruction or a remote ancestral heredity; the little imprisoned spirit simply vibrates on and on, day after day, with no perceptible change; no improvement; no growth; a prisoner in a lonely cell with walls and bars that cannot be overcome. Nobody seems to be at fault and yet somebody was the cause.

Someone's ignorance of the laws of nature, ignorance of the principle of production, of ante-natal relations, of transmission and all else that go to make a perfect child, to environ a perfect spirit with the right material for perfect manhood or womanhood. No one at fault, yet almost at fault. In past ages, down almost to the present day, the non-producers had all the knowledge there was, leaving in perfect ignorance of themselves those who were to be the parents of the generations to come. They met, married and multiplied because nature drew them together and a priest sanctioned the act. The priest was D. D. and M. D., a father confessor and general dictator, whose gospel was law and whose mandates must be obeyed under penalty of a curse upon the head of the disobedient.

Those days are gone and the human race is becoming wiser in many ways and worse in others, but grander and better in the aggregate. Within the last fifty years, since the advent of Modern Spiritualism and its various suggested reforms, its numerous propositions for the betterment of humanity, among which are equal rights and mental and spiritual freedom and the study of self, the intellect of the masses, improved by our public school system, which is yet too sectarian, has begun to expand into all the recesses of science, politics, religion and the gains of spirit until the world seems all ablaze with the spirit of energy and unfoldment.

Courage! courage! courage! Is written upon every banner and engrafted into the very lifeblood of this American nation. All obstacles in the way of a higher truth can be surmounted if man only has the courage. The friends upon the other shore of life must have courage, no doubt did have the courage of unimpaired, liberated spirit in all its virgin vibrant force, and at last gained the knowledge of control of the physical forces that lay between the world of spirit and the world of material and spirit; found that rent in the veil that for ages had hidden the face of spirit from the eyes of mortal man.

It has required no little amount of courage in the early pioneers of Spiritualism to perform their part of the drama of life and death; to become willing instruments in the hands of departed spirits anxious to return and reappear to their friends, when the thumbscrew and rack, the whipping-post, the ducking-board, the wood-pile and the gallows of the compulsory educational Christian modes of reminding them of the kind of ground they were treading on.

Why should we who live in the freedom they made possible, not have courage to press onward and upward when the wind has been tempered to our sail and the sea is so peaceful and calm? Why should we not have courage in this day of liberating religion to advance our ideas alongside of any brave and noble workers for a Christianity that has surrendered all its old-time dogmas and creeds, its variform God and split-foot devil; its livid flames of an endless hell, and damnation for infants, a religion that is tottering on the brink of a grave now robbed of its victory and its victim; a religion that is old and that is no longer a formidable and compulsory force upon the world?

Why not have courage when the golden sunlight, beaming from a calm, blue sky, we know shines for us with the same radiance that it has for the very saints of Christian sanctity, the purest of the pure, and when we know we can meet and commune with our friends at the station just on this side of the dividing line, when we know we have secured a few of the compulsory religious modes of reminding them of the kind of ground they were treading on?

AN INFINITY OF WORLDS.

The most wonderful astronomical photograph in the world has been prepared by London, Berlin and Parisian astronomers. It shows at least 68,000,000 stars.—News Item.

Each star thus revealed by the modern camera is a sun, the center of an almost boundless solar system like our own. Each sun is accompanied by a retinue of planets. Many of those planets doubtless have moons revolving around them. All suns and planets are believed to wheel in stately orbits around a common center, obedient to changeless law inherent in matter.

If the mind was capable of comprehending such a multiplicity of worlds revolving in space and wheeling in their orbits, it would have little respect for that system of philosophy which credits their call into being by the fiat of Almighty God, who peopled them with animate life, dictated laws for the government of the planets, and threatened with endless torture in a burning hell, conditioned they do not believe that infinite and incomprehensible God begat a son, equal to himself, and in fact was the father of himself, by a Jewish maid.

It is frankly admitted we have no patience with the silly teaching of an ignorant priesthood who impose on the world in the infancy of knowledge, such senseless ideas and have perpetuated them down to the present for purposes of power. "Bless God," their tyrannical rule is hastening to its end.

BOOKS FOR CUBANS.

Effort is to be made by the American Tract Society to put a Spanish primer in the hands of the Cuban people. The every Cuban family as soon as the war is over. Already the society has more than 400 publications in the Spanish language.—News Item.

It is not more religion, or more books teaching it, the people of Cuba need, but they should be educated in practical life, and away from the incultuations of priestcraft, both Catholic and Protestant.

AWFUL FACTS—AT HOME AND ABROAD.

By quotation (in these columns last week, of remarks made by Rev. Dr. Shaw, of the Presbyterian of New York, of which he is a member, it appears the cost of making converts to the church in the greatest city in America, is over \$200,000 a head! The Presbyterians had in their service the Rev. Dwight L. Moody, the most distinguished revivalist in the world. Mr. Moody labored in a field where birth, education, social influence, and popular prejudice favored him, yet each soul-rescued from endless burnings cost the Christian brotherhood, in a wholesale lot of thirty-three persons, \$7,000. Had those who aided the evangelist in music, praying,—we came near writing, lobbying with God to gain his favor,—probably another \$200 would be added to the cost for each saved sinner, had the services of these workers been paid for.

Take these figures, made under the most favorable surroundings, as the base, then remembering that it is claimed every convert to Christianity in heathen lands costs somewhere about \$7,000, we are prepared to accept the statement as true. But address comes over us when we are assured by Rev. Mr. Shaw, that "Even Mr. Moody's visits are forgotten in a week," and that three years of like service "scarcely made an impression upon the religious life of the metropolis."

This reminds us that travelers in the missionary fields of the Orient report the converts made at such great cost are from the lowest caste, persons without influence, and only fitted by nature for menial service. However highly educated they are, they are still without hope of advancement, save in the little society of which they have become a part.

But the cost of making converts in heathendom is not the worst feature following Christian zeal. It is very generally represented that such converts are hypocritical, slothful, and like their teachers, are lascivious, and integrity. The missionaries, remarking upon these defects of character, say it is the result of inheritance, an outgrowth of ages of vicious habits.

Prof. Max Muller, in his "India: or What Can It Teach Us?" has collated the expressions of scholars who have traveled in India, and written at length their opinions of these people before they were corrupted by Christian missionaries. Indeed, he begins with the Greeks, who wrote 400 years before our era, and follows them with the statements of scholars from other countries down to recent times. He quotes Sir Thomas Munro, the Governor of Madras, as saying:

"If a good system of agriculture, unrivaled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, science established in every village for teaching reading, writing, arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people—the Hindus are not inferior to the nations of Europe; and if civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo."

Muller reports Warren Hastings as saying of these heathens: "They are gentle and benevolent, more susceptible of gratitude for kindness shown them, and less prompted to vengeance for wrongs inflicted than any other people on the face of the earth; faithful, affectionate, submissive to legal authority."

And Bishop Heber, the author of the missionary hymn—"From Greenland's icy mountains To India's coral strand;" "The Hindus are brave, courteous, intelligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness than any other people I ever met."

And Elphinstone, for a time Governor of Bombay: "Their freedom from gross debauchery is the point in which they appear to most advantage; and their superiority of manners is not flattering to our self-esteem."

Having quoted from numerous authors showing that these heathens "have not yet learned the value of a lie," that "public opinion in its limited sphere, seems strong enough to deter even an evil-disposed person from telling a falsehood," that an English jurist presiding in a Hindu court said: "I have had before me hundreds of cases in which a man's property, liberty, and life has depended upon his telling a lie, and he has refused to tell it."—Muller continues for himself, after quoting scores of authorities which we regretfully pass over without space to even note in brief their points, concludes the review by saying:

"It is surely extremely strange that whenever, either in Greek or in Chinese or in Persian or in Arab writings, we meet with an attempt at describing the distinguishing features in the national character of the Indians, regard for truth and justice should always be mentioned first." And then, further on: "I could go on quoting from book after book, and again and again we should see how it was love of truth that struck all the people who came in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood."

With all these facts does it not seem humanity would be positively the gainer if the so-called civilized countries were indoctrinated into the ways of heathendom? This startling question gains force in connection with the criminal statistics given by Prof. Muller. He says: "The number of capital sentences was one in every 10,000 in England, but only one in every million in Bengal." A hundred times more convictions for murder in Christian England, than in heathen Bengal, with Christian judges in each case presiding at the trials!

Observe again: British India has a population of 235 millions, divided among 493,429 towns and villages. The criminal classes are mostly found in Calcutta, Bombay, and Madras, where Europeans and Christians mostly reside. Christian readers, contemplate these curious statistics at your leisure.

THE N. Y. P. S. U.

The National Young People's Spiritualist Union.

The first annual convention of this body now being an event of the past, inquiries are made regarding the work accomplished. The N. Y. P. S. U. is a thoroughly organized, and preparations are being made for the organizing of local unions in every locality. The amended constitution and by-laws, together with a model constitution and by-laws for local unions, are in preparation for publication and it is hoped they will be ready for distribution in about two weeks.

The union is rapidly growing. When we met in New York there were 20 members enrolled, and when we met at Lily Dale there were 134 members, but to-day, August 29, there are 160 active members of this body, notwithstanding two of the members who became affiliated with the National Union through the Lily Dale Union are beyond the age limit, and their names have consequently been dropped from the rolls, and one other charter member has since reached the limitation, and has been transferred to the list of honorary membership.

From information which has lately been received no less than seven societies will join the Union within the next few months; they are simply waiting for the model constitution and by-laws for local unions to be distributed. The Union seems to be anxious to complete their organization so as to obtain one of the first numbers of the new charters.

The National Union has four classes of membership, as follows: 1. Society Membership—Young people between the ages of 16 and 40, who belong to some society that has joined the National. The dues of such members are 25 cents per annum. The Union to which they belong is entitled to representation at the annual convention on the basis of one delegate on behalf of its charter and one additional delegate for each fifteen members over major fraction thereof.

2. Individual Membership—Persons within the age limit, who may or may not belong to local unions. The dues of such members are 50 cents per annum, and they are accorded the privileges of the conventions, but are not entitled to proxy representation.

3. Honorary Membership.—Those persons who have been active members, that is, who have been members of the Union 1 or 2 years, but who have reached the age of 40 years. Such members may not vote or hold office but may aid by their advice or otherwise.

4. Contributing Membership.—Persons outside of the specified age limit who may contribute to the finances of the union or render valuable assistance. Active members of local unions not eligible to active membership in the National Union shall be received as contributing members, upon the payment of the annual dues.

Proper cards certifying to membership in the respective classes, and bearing the signature of the president and secretary, will be forwarded by the secretary to all the members. With reference to the assignment of work for local unions, and the constitution of the proposed model constitution for such unions, as follows:

"Article X. Section 1. Meetings shall be held each Tuesday, under the following monthly assignment: First Tuesday, business meeting; second Tuesday, literary meeting; third Tuesday, social meeting; fourth Tuesday, parliamentary meeting, and during such month as the first of the five Tuesdays, the fifth Tuesday shall be devoted to a general mass or social meeting, and efforts made to make such meetings noteworthy events to arouse general interest in the Union."

Sections 2, 3, 4 and 5 enter into more specific detail regarding each meeting, but space will not permit me to quote them at this time.

"The Sunflower" as their official paper, Mr. W. H. Bach, editor, Lily Dale, N. Y., and of course all our members should subscribe for it, as it will, from time to time, contain official notices regarding the National and local Unions. The price is 50 cents a year.

A group picture, 5 x 7, of 33 of the young people who were most active at our first convention, and was obtained from the secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C., at 35 cents each, 20 cents of which goes into the treasury of the National Union. Each member, at least, should have one.

The secretary or myself, will take pleasure in replying to correspondence relative to the affairs of the Union, organizing local unions, etc., etc. Requests for copies of the new constitutions will be complied with as soon as possible.

Charters will be granted to local unions in the order in which their applications for same are filed. Those unions which desire to obtain one of the early numbers should apply for same promptly. All young persons who are not members of local unions, or who reside at such places where there are not enough young people to form a local union, should join at once as individual members.

I. C. I. EVANS.
President N. Y. P. S. U.
1332 1/2 St. S. W., Washington, D. C.

MERELY A SUGGESTION.

Ethan Allen, of Revolutionary fame, was not an indorser of the popular religion. He opposed priestcraft as he did kingcraft. At the close of the War for Independence he wrote a work entitled "Reason the Only Oracle of Man," which had a very extended reading, and it is still doing valuable service. Allen showed up in his book the fallacies of the Bible from a Deistic standpoint—the position very generally occupied by the fathers of the Republic, including Washington, Franklin, John Adams, Thomas Jefferson, Thomas Paine, etc.

It is said divine services were being held in honor of the great victory of the Americans over the British, at Bennington, Vermont. Rev. Jedediah Dwyer, an ancestor of the naval hero at Manila, was engaged in prayer. He told the great Ruler of the American valor, and the triumph of their cause, but gave God all the credit. Allen listened and was greatly vexed. When he could endure it no longer, he exclaimed: "Parson Dwyer, Parson Dwyer!"

The parson opened his eyes and turned them towards the indomitable Ethan, who continued the indorsement in the name of the Great Jehovah and the Continental Congress.

"Parson, please tell the Lord I was there."

The General evidently thought he should not be overlooked if the preacher was making an official report to head center, and who can blame him?

MAN A BACK NUMBER.

In the high schools of Sweden boys and girls are educated in the same classes. Nearly all the telegraph, telephone and postoffice are in the hands of women. Lately they have invaded the steamship service.—News Item.

What seems peculiar to Sweden is rapidly becoming true in America. Man is a back number, mostly useful for soldiers and tramps. The bees slaughter their males, the drones in the hive, as soon as they have accomplished the purpose of their being.

In the earlier ages the male population was kept down by the great slaughter in war, to which was added the vast maritime army who went down to the sea in ships; but at the present there is but little waste of life in either direction. If universal suffrage was to prevail, and women were to become legislators, we do not apprehend they would enact laws to abridge the male population. As there are no more wars to be waged, and but few more wars to be waged, the women seem sure to be the ascendant in the good time coming. It may be well to be planning the uses men shall be put to, for the "rocking of the cradle" will soon be done by electricity, and priests will be an effete production.

THE SPIRIT OF THE SUICIDE.

When first ushered into spirit life the spirit of the suicide is far from being restful. The conditions that caused the suicide still racks the brain, and greater unhappiness for a time exists. Someone well says: "The suicide is a brave coward. No man who dares the mystery of eternity is wholly a poltroon. But he who fears to fight manfully the battle of this life, and the legitimate end is no other than a coward. If he lives behind him human beings who were dependent upon his existence he is a contemptible coward."

"So there is much that is paradoxical in courage. The greatest intrepidity may dispute with the most petty weakness for control of a man's nature. Moral courage, however, is one of the highest attributes of a man's character, for he who has that has physical courage as well, or is able to subdue his physical weakness by the power of his will—as the French general who, finding his body trembling at the moment of a charge, gazed down upon himself contemptuously and said to his craven flesh: 'Ah, tremble! If you knew into what peril I shall carry you, you would tremble more!'"

A BEAUTIFUL TRIBUTE.

It will be remembered that Miss Berenice Wheeler, who perished in the Bourgogne disaster, was under engagement by Mr. Broadhurst for his farce, "Why Smith Left Home." A lady connected with the company now at the Columbia offers the following verses as a tribute to the young actress, who was much beloved by all her associates:

There's a spot in mid-Atlantic,
Marked out by the sea bird's flight;
Over which the Evening Star
Sheds its soft, effulgent light,
Somewhere, 'neath those cruel waters,
In her unmarked grave she's sleeping,
May the angels guard in peace,
Thy pure spirit, Berenice!

Well beloved of all who knew thee,
Taken from us without warning,
Countless hearts will mourn thee; gone
To rest in life's spring morning!
Time can never fade thy image,
Gentle girl, nor fill thy place; but
Day by day thy loss increase,
Dear, departed Berenice!

So sad to die, with life so sweet,
Friends, ambition, husband, mother,
All to grieve and feel thy loss
And idolize no other
But thy dear self—decreed by fate
To be forever parted from us,
Prayers to heaven will never cease
For thee—our lost Berenice!

Sleep thee well, nor wake to listen
To the waves that form thy pillow;
To the cold, cold, cold, wind
Of each succeeding blizzard,
'Till the day of Life Eternal,
When the sea shall give up its dead,
Rest thy gentle soul in peace,
Our beloved Berenice!

—Dorothy Usner.

Dr. Birkholz.

Dr. Birkholz, the magnetic healer, is now located at No. 3201 Indiana avenue, corner of Thirty-second street, where he has established himself in his office. The Doctor has had a three months' vacation, and now presents a splendid physique, full of the healing balm of magnetism, to impart to his patients.

Suicides In Spirit Life.

To the Editor:—I notice in the report of the conversion of the scientist, Dr. Richard Hodgson, to Spiritualism, that he is inclined to believe that those who suicide are unable to communicate until they have spent considerable time in spirit-life. This may be true as a rule, but unless I have been badly imposed upon in one of my experiences (and I cannot see how I was), there are exceptions to it. A professional acquaintance of mine in the neighboring town of Williamsport, four or five years ago, contracted the liquor and morphine habit, and was unable to communicate for the treatment of these habits, and after a stay of a month or more, came home apparently cured. But the duties of his practice, irregular hours and meals served to gradually fasten upon him the old habits. Seeing that he was losing the power of withstanding the temptation, he concluded to make short work of it and suicided. But a short time after I cannot give the exact number of days, in a trance given by Mrs. Hibbitts, in Fort Wayne, a voice addressed me, giving the name of Dr. —, of Williamsport. "Is it possible," said I, "that this is you, Dr. —?" "It is," was the reply. "Now, Dr. —," said I, "what was the cause of your death?" The voice went on and told me all about it in the hearing of about twenty persons, composed of the circle. It said that eleven grains of morphine were taken for the purpose in view, etc., etc. While this conversation was going on, a Catholic lady sitting next to me whispered to me to ask the Dr. whether he was in purgatory. The Dr. laughed and said there was no such place as purgatory, and was discredited. He said that he was neither suffering the torments of the damned in a brimstone hell, nor enjoying the society of the elect on the golden streets of the New Jerusalem. If this is purgatory, then he was in it. He said his condition mentally was as yet not very much changed, but that he saw glimpses of light ahead, and was glad that he would finally come out all right, etc.

HIS SIXTH BIRTHDAY.

He has given up his cradle and his little crumpled ball.

He has hidden all his dolls behind the door.

He must have a rocking horse And a hardwood top, of course, For he isn't mamma's baby any more.

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The True Purpose of Life?

In answering this question there are many interesting subjects to consider. Has life a definite purpose? In the realm of nature we observe every form of adaptation of means to ends. Adaptation means design and design means purpose. The eye is adapted to sight. Its structure is in conformity with the laws of optics. Images of external objects are thrown upon the retina, and in passing to it, the rays of light are refracted by lenses that magnify the image. The retina itself is furnished with a multitude of transparent microscopic rods and cones, evenly arranged and packed side by side like the seeds on the disk of a sunflower. Beneath is a layer of nerve-fibers and cells that extend into the optic nerve, by means of which impressions are conveyed to the sensorium, the seat of consciousness. The ear is adapted to laws of sound by structures equally complicated, and so of the other organs of special sense.

We see in the vegetable and animal world the same evidence of design. The little down and the "winged" maple seed are scattered abroad by the wind to fall on fertile soil. The structure of the bird, the lightness of its feathers, its hollow bones and powerful pectoral muscles are other evidences. Life which is sustained by innumerable means, does not exist for the mere sake of existing; for in that there would be no design—nothing would be accomplished. In the animal, there is no evidence of desire to know the purpose of its being. It makes no preparation for anything of a spiritual nature; it acts from instinct; there is no evidence that it conceives a purpose.

On the other hand, man is forever looking forward. Says Pope: "Hope springs eternal in the human breast."

Man never is, but always to be blest."

In him there is an irrepresible desire to know the future and what is in it. This proves a purpose in human life; but judging from the way he lives, he seems unconscious of the nature and tendency of that purpose. He seeks to be rich, powerful, famous. Wealth and power are means which rightly used, are good, but when these are sought as ends, real purposes are ignored. When one builds a house, he has not only the purpose in view, but the plan also; otherwise he could not build it. When one undertakes a journey, he has his destination in his mind as well as the means provided, or he would never reach it. Most people never look beyond the means of life; they pursue happiness, yet have no adequate conception of what it is, or how it is to be attained.

When any pursuit is fairly successful, or promises reasonable success, the tendency is to continue in it. The farmer with fair crops and paying prices, will not abandon his vocation. The merchant busy in his trade, with fair prospects ahead, enjoys his occupation with no thought of change. The mechanic with abundant orders for his work, passes his days in cheerful toil. The journalist with an increasing subscription list, is contented so long as he can obtain competent workmen at fair wages, who in turn are contented with reasonable compensation; and so throughout the entire range of pursuits. Success is the talisman, whether he who enters the list of boot-black or an aspirant to the presidency.

Grant them all successful; what then? Have they completed the purpose of their lives? They die; is that the end of their existence? If it were, what purpose have they accomplished? Everything concerning them has vanished.

Man is a wonderfully complicated being, viewed either in his physical or mental aspect. He is made of himself, and in himself he has been studied. Millions of volumes have been written concerning him. The wisest in all ages have made him the study of their profoundest researches. A single human being clearly understood, would suffice for all; yet that single one still remains in large part a mystery.

Man is the epitome of all science, all philosophy. He represents every part of the mechanics of chemistry, biology, psychology. He is a machine for the reception and distribution of mechanical forces; he is a complete chemical laboratory; in him is found every department of biology, from the simple cell to the most complicated organic structure.

Mentally he exhibits those characteristics that have been for ages the theme of the sage, the philosopher, the scientist, the moralist, the statesman; and yet all that is written of him is mere theory, belief, opinion, speculation; no two of which can agree.

Now with all his potentialities undeveloped, or partially developed; when he has eaten and drunken, and "snuffed off his mortal coil," why has he accomplished life's purpose? Why does he live at all, if he must die? This would be a most ridiculous and senseless farce. And the wonder is, as a rule, men live on the plane of material life. Why? The reason is obvious. Satisfaction of desire is the mainspring of all human activity. Desire, in the main, is for the possession of means of life, and they are pursued. How selfish that "certain ruler was" (Luke 12:15) when he wanted "eternal life," but when the conditions of the conditions for attaining it were set before him, he lacked one thing. To insure his heavenly treasure he must relinquish his earthly treasure; that he could not do. He failed to comprehend and appreciate the grand and sublime purpose of his being. How many are like him?

Socrates said: "It is a necessary consequence of knowledge, while vice is ignorance akin to madness. That man should know the good and yet not do it, seems a logical impossibility." If he had said that if men should desire the good when it is within their reach, and yet not seek it, his thought would have been in accordance with all human experience, and when that good is more earthly possessions, not to seek it would have been a logical impossibility.

Men seek what they feel will best promote their welfare, and avoid, as best they can, the evils that surround them. This is a law of human nature, as universal and persistent as gravitation. No one can escape it. Now when men feel that earthly possessions which afford distinction, pleasure, ease, power, best promote their welfare, they will seek them. Man necessarily acts with a motive and for a purpose. The vital question is, What is that motive, that purpose? Whatever he deems it to be, his life corresponds with that purpose. If of the earth, earthly, he cannot rise above it.

Man is essentially a spiritual being, and his real desire is beyond this life, for the things of the earth vanish when he has passed beyond it.

These are such commonplace thoughts that they are never considered, yet their due consideration is essential to the adaptation of means to ends in the career of human life. How many eyes to-day are fixed on the beacon light of life's true purpose?

E. J. SCHELLHOUS, M. D.

CURED BY STANDING.

Erect Position Now Prescribed as a Remedy.

DECLARED A PANACEA—BAYEYER INDUCED BY ITS PRACTICE—WHAT ITS ADVOCATES SAY.

Correct standing is the latest cure. It is prescribed for all sorts of physical and mental ailments. Good health, good spirits, good morals, and longevity are among the benefits promised to those who make a thorough and honest test of the "standing cure." And this cure, according to testimony, is not only a real one, but the methods by which it works are as simple and natural as the results are sure and satisfactory.

Dyspepsia, nervousness, depression, insomnia, indigestion, consumption, rheumatism, sick headaches, and neuralgia—all these it is warranted to do away with.

"Stand well and you will look well, sleep well, feel well, and be well."

This, in a nutshell, is the formula underlying the "standing cure." It operates, its followers state, by means of stretching and strengthening the muscles, grown weak and flaccid from lack of use and proper distention, thus allowing the internal organs to assume their natural positions and functions, and by the fuller inflation of the lungs, which in the ordinary individual are rarely filled to their utmost.

"When a man correct standing every day will work miracles in a nervous, ailing, depressed man or woman," declares the Chicago physician who was the first to introduce the new treatment in this city. "From ten-minute periods I generally induce my patients to gradually prolong the time until they can stand properly for half an hour without suffering. By that time the crowded, ill-used, depleted internal organs are beginning to show the effects of the new and good position regularly assumed, the faded nerves are commencing to recover tone, the missing appetite comes back, and the lungs have increased their capacity and strength considerably. When this happens the patient usually makes a determined effort to stand properly all the time; shortly after he or she feels more goodly, a well man or woman, no matter how nervous or dyspeptic the original condition may have been, and all this has been accomplished without a drop or an ounce of medicine. To stand correctly means health, happiness, and long life to people if they only knew it."

HOW TO STAND CORRECTLY.

To "stand correctly," according to the directions of those who believe in this mode of treatment and cure, is merely to assume the position inculcated by all students of the human body, technical and professional, by prize-fighters, and dressmakers alike. The body must be held erect, the heels placed close together, the feet a little way apart, with the chest held well up. In this position it is all but impossible to do otherwise than breathe fully and deeply, and in this fact lies the reason of the standing cure.

"In the average man or woman's body," explains the physician quoted above, "the internal organs are generally crowded and displaced more or less by the position in which the trunk is habitually held. The man and woman—and their name is legion—who 'slump down' in their chairs every time they sit down, who even sleep all curled up, and who constantly stand with drooping shoulders and contracted chests, are liable to acquire any of the diseases which come from sedentary occupations, poor, frequently poisoned, blood, and lack of vitality. The pale condition of so many women, and a woman are special sufferers from a poor standing position, and of many men, is distinctly attributable to the manner in which they hold the body. So, too, with the nervous depression and sleeplessness which afflict so many people nowadays. Many causes and conditions assist in producing this effect; the enervating trend of modern life helps to bring it about. Even the favorite exercises of the multitude, wheeling, good as it is in many respects, does nothing to remedy, in fact it rather strengthens, the poor standing position, which is our national bane."

WORKS A GRADUAL CHANGE.

"Put the men and women suffering from the diseases dyspepsia, rheumatism, nervous depression, and insomnia among the most common—through a course of correct standing and a poor conditions are gradually transformed. The muscles stretch and lengthen until the patient actually stands taller than he or she ever did before, the internal organs do their work well and properly, the lines of the figure are completely thus becoming effective witness to the power for good of the new treatment, and the rounded form and brightened complexion attest the improved condition of blood and lungs."

Physical culturists and dressmakers are on the list of those who believe that a correct mode of standing, regularly and faithfully practiced, will transform an awkward and poorly shaped figure into a graceful one. They claim, tell a similar tale. The man or woman who, from a careless and incorrect standing position, gradually learns to stand properly at all times and seasons, they claim, soon will be unable to wear the garments which fitted at the beginning of the cure.

"I don't know whether to be pleased or otherwise with one of my customers tells me she has taken up the standing cure," remarked a Chicago dressmaker. "On the one hand I know that I shall have to take fresh measurements every time she orders a gown for some time. On the other hand I know that she will present a more stylish appearance than ever before. But a woman who is learning to stand properly always gets in such good spirits before long that she is easy to please, so perhaps, after all, the balance is on my side."

CONDUCTIVE TO BRAVERY.

"The men who got up the drill book of a soldier knew what they were about," a prominent physician of New York is reported as saying. "A soldier could hardly be anything but brave and fearless, walking and standing in the position he does. Allow him to slouch forward or rest his weight upon his heels and he'd lose courage quickly enough. Make a man or woman stand upright continually and the blues will quickly depart. The reason for this is exceedingly simple. Poor blood and poor breath, a minimum allowance of oxygen in the system, will make any one nervous and depressed. Stand upright and you will naturally breathe deeply. Breathe deeply and you will be in good spirits. Then the reactionary effect comes in. The cheerful man or woman invariably stands straight and erect. The erect man or woman is invariably cheerful."

The only drawbacks to the new cure

which its adherents claim is to revolutionize mankind, lies in the fact that new clothing and new shoes must generally be purchased before the cure has progressed far. The clothing can come gradually, but the shoes are usually necessary at once. The weight of the body being thrown upon the ball of the foot, where it properly belongs but seldom rests, a wider shoe is often necessitated, since a correct pose of the body is absolutely impossible in tight or ill-fitting shoes. Even this disadvantage, if such it be, is mitigated, however, by the fact that the foot which is not compressed in even the slightest degree becomes firmer and more compact, and thus in the end needs a shoe but little if any wider than that worn before the correct standing is assumed. And since the average foot is noticed once in a hundred times as compared to the figure, complexion, and carriage of the body, few people will grumble at the wider shoe when rejoicing in the added beauty of the form and face above it.

HERMITS OF GREECE.

Recluses of the Thessalian Cliffs.

One of the most curious scenes on the Thessalian frontier, lately the center of the war between Greece and Turkey, is to be found at Kalibaki, some fifty miles by rail above Trikala, says the New York World. The town lies on a plain which is backed by the extraordinary rocks of Meteora, rising precipitously to a great height and commanding the marked attention of travelers. In places the cliffs ascend like a wall to a height of 2,000 feet. They are rough, free from verdure and disfigured by innumerable holes and caves all over their face.

It is these caves and the remains of monastic dwellings in them that give the rocks of Meteora the strange, almost prehistoric appearance that has made them famous.

There are several monasteries at Kalibaki. The largest is St. Stephen's. Unlike the other monasteries, this is reached by a drawbridge thrown across a yawning chasm. This is one of the largest monasteries of Meteora and has a guest chamber especially fitted up for visitors—that is to say, there are three iron beds in it and it is only covered by a single sheet that goes to make up a Greek bed, once were new.

The hegumenos is most hospitable; he gives his visitors excellent monastic wine, a dinner of many weird courses and is himself very good company. As usual, there are two churches in this monastery, the smaller of the two possesses some very fair icons, set in beautifully carved frames, and one very old picture, dated 887.

The large church consists of a nave, apse-chapel, with the body of the church under the dome, which is decorated with the usual half-length figure of Christ. Here are seen some of the finest ivory and mother-of-pearl stools and lecterns which at one time were the staple work of the Meteora monks. All the manuscripts of any value have been removed to Athens. A long building to the right of the bridge, which contains the cells of the monks, which open into a dark covered corridor. In time of war these monasteries are used as places of refuge.

Not the least curious feature of these unique rocks of Meteora are the holes and caves which literally pepper the face of the cliffs in places. In many cases these are the retreats of the hermits of St. Anthony, who are merely cages. At a distance they look, some of them, like big bird caves hung up against the face of the cliff. As dwellings they are all exceedingly primitive.

The Thessalian hermit did not ask much of life. A rocky floor to lie on, bars or railings to keep him from falling out of his hole, a shaky ladder down which he might now and then descend to eat, and a basket and string to let down his supplies were all he needed in addition to his crucifix and other religious necessities.

These aerial caves were occupied in the fourteenth century. Thousands of hermits, judging from the remains of habitations, must at one time or another have sought refuge in these cliffs. Few of them can now be entered, for the ladders have for the most part disappeared.

Seemingly, the way a hermit proceeded was to choose a hole that took his fancy; up to this he ran a ladder; then, driving poles into the rock before the cave, he built out a little platform; this he roofed in and surrounded with a wall made of sticks or dried grass. From one platform to another these airy chortles ran up their ladders until the whole face of the rock was alive with these hermits of St. Anthony.

After the time-honored fashion of religious recluses, the cliff-dwelling hermits of St. Anthony depended wholly on charity for their sustenance. Far up in their airy caves they spent their days and nights in prayer and contemplation. When hungry or thirsty they let down their baskets to the ground, and when the caves were filled they pulled them up again.

The devout people of Kalibaki believed that these hermits were a special charge upon them and kept them well supplied with bread and water. Every morning men, women and children could be seen tramping to cliffs to fill the baskets that were let down by the strings from above. And so the hermits were able to live their quiet, lonely lives without a single worldly care.

SCHLATTER'S ARREST.

It appears from the Philadelphia Times that the "divine healer," Francis Schlatter, who is said to cure all physical ailments by the mere laying on of his hands, was lately a defendant before Judge Audenried in Quarter Sessions Court.

He was charged with maliciously taking down and destroying an American flag, and entered a plea of guilty, after being advised to do so by his counsel, John R. K. Scott. The flag in question was floating from over the doorway of a hotel at Sixteenth and Market streets. Schlatter came along, tore the flag from its fastening and flung it into the street. He was immediately arrested, and since that date, July 7, has been lying in Moyamensing Prison.

In answer to Assistant District Attorney Barlow as to why he tore down the flag, Schlatter said he had no recollection of the occurrence. He felt as if he had been drugged, he said, and certainly was suffering from a mental aberration. Altogether he appeared heartily sorry for his folly, and after reading him a lecture Judge Audenried suspended sentence and discharged Schlatter, saying he should regard the twenty-eight days served by the prisoner as sufficient punishment in this instance.

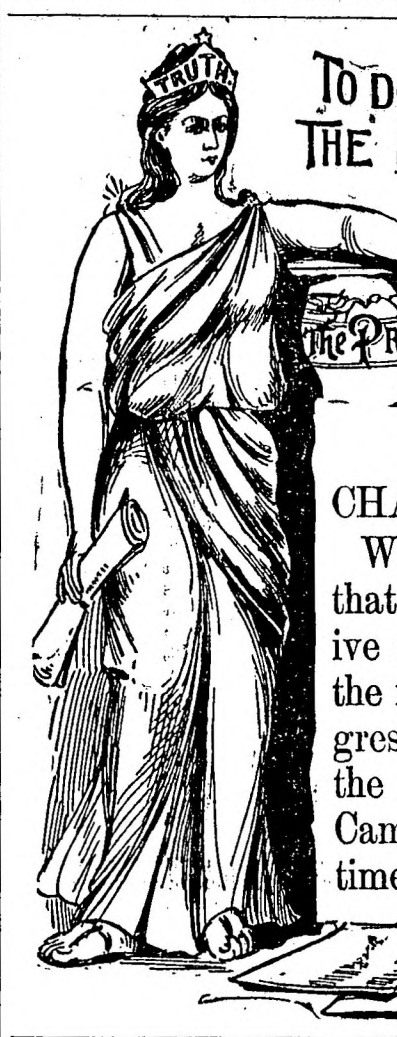
This was the first indictment under the new act of the Assembly making it a felony to insult and degrade the American flag.

CASSADAGA.

Notes on Various Topics.

To the Editor:—The Spiritualist campaign of '08 at Lily Dale is now closed, and in spite of the war and hard times, it has been one of the most successful seasons ever held at Lily Dale, both in attendance and quality of work. Among the stars that have appeared on the platform are Mrs. E. L. Watson, Lyman C. Howe, Jennie Hagan Jackson, Mary E. Lease, W. W. Hicks, Prof. W. M. Lockwood, whose lectures were an intellectual treat and should be heard by every Spiritualist in the land; Prof. Clegg Wright, H. D. Barrett, Cora L. V. Richmond, Willard J. Hull, Carrie Twing, and Mrs. Maggie Waite, whose platform tests have delighted thousands that have visited this Mecca of Spiritualism; she has become a great favorite at Lily Dale, and no wonder, for she has no peer as a test medium. Among other notable things that did not appear on the official program were the medium Mrs. M. S. Lillie, and Mr. and Mrs. E. W. Wallis, of Manchester, England. There were about forty mediums on the ground, representing all phases of mediumship, among them Pierre L. O. A. Keeler, who has been a constant visitor for fourteen years, and has no equal as a slate-writer; Edith Moss, materializing medium; the Bangs Sisters, F. C. White, Campbell Brothers, Hatfield Pettibone, Mrs. Maggie Waite, Edna Wreld, trumpet medium, and many others that space forbids to mention, but have done their share towards making the camp a success, without going into the show business, as Moses Hull terms it.

I venture to say that without the medium camp could not exist as a Spiritualist camp—they are a necessity, as shown by the number of people visiting the mediums, and it does not necessarily follow, because these people



visit the mediums instead of listening to some lecture that has been hashed and rehashed from one end of the country to another, that they are not on a spiritual plane. Too many people make the mistake that great learning is spirituality; it is not; you may know nothing about the fine arts, science, astronomy, the Bible, and yet be spiritual. To be spiritual does not mean to believe in the return of spirit; very many people do not believe in Spiritualism, but on the other hand, yet are spiritual in their nature; on the other hand, a man or woman can appear on the public platform and through their great learning move large audiences to tears, yet be the most unspiritual creatures in the world, therefore the more you learn the greater responsibility. The only true way to get the world spiritual is to begin to spiritualize ourselves, learn all we can that will benefit us, but cultivate spirituality within ourselves. If a person has no desire to cultivate spirituality, all the learning in the world on any subject will not make them spiritual.

I trust the speakers that look to the mediums as being on a lower spiritual plane will turn the searchlight of reason on themselves, and see how spiritual they are themselves; if they do they will not have time to find fault with their fellow-workers who have a different kind of duty to perform.

The next convention of the N. S. A. is to be held in Washington, October 18, 19, 20, 21, about which I would like to say a few words. It is about time that the N. S. A. be national, not only in name, but in character, as it is now it is really an Eastern association. If it is to remain as it is, it would be better if all State and local organizations west of Pittsburgh, Pa., withdraw and strengthen their own State organizations. I agree with Secretary Woodbury that societies send their own delegates and not trust to proxies. The first duties of the delegates is to have the by-laws changed so that the place of meeting for the annual convention will be more central, say either Chicago or St. Louis. I think this is most essential for the N. S. A.

Next is a change of officers—I think all from the president down. I see Mrs. Longley, of Los Angeles, has been mentioned as a candidate for secretary. For my part I have no choice, but if Mrs. Longley is placed in office, her influence is more apt to be used for the East than the West. True, she is living in California, but who knows that her greatest interest may be in the East. Is there no medium that is qualified to be on the board? The board is represented by a medium, why have speakers? Why not have on the board disinterested parties? The success and life of the N. S. A. depends upon every society chartered. I would like to see this organization live, but not in its present condition; it is too clannish. Let us agitate the question in the Spiritual press; let us have an organization as near perfect as possible.

JAMES WILSON.

"Social Upbuilding, 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 Cure. Paper cover, 15 cents. For sale at this office.

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

VICKSBURG, MICH.

Work of the Season Finished.

To the Editor:—After a three weeks' session the most successful camp-meeting ever held at Vicksburg, Mich., closed on Sunday, August 28. The speakers employed during the meeting were as follows: Oscar A. Edgerly, of Lynn, Mass.; D. P. Dewey, of Grand Blanc, Mich.; Albert E. Tisdale, of New London, Conn.; J. Frank Baxter, of Boston, Mass., and Mrs. Marion Carpenter and husband, of Detroit, Mich. Each one of these speakers won the highest appreciation of the large audiences that gathered each day to listen to their inspired addresses. Mr. Dewey's great love for and zealousness in furthering the interest of Spiritualism was evident to all who listened to his masterful discourses.

This was Mr. Tisdale's first visit to Michigan, but judging from the enthusiasm with which his grand oratory was received by the people, it will not be his last. We think the other camps in Michigan will do well to employ him. Mr. J. Frank Baxter is too well known in all parts of the country to need any word of ours to add to his fame, or to the good will that is held for him by all. His entertainment given in the interest of the camp proved a grand success.

Mr. and Mrs. Carpenter, as is usual with them, did a splendid work while here; they are both phenomenal test mediums, their work being very highly appreciated by our people.

Oscar A. Edgerly, in addition to acting as chairman during the meeting, also gave several of his eloquent and most instructive trance lectures. That Mr. Edgerly's work is appreciated here is amply evident from the fact that this is the fourth consecutive year that he has served at our meeting.

Dr. M. E. Conger and wife, of Chicago, Ill., have done a good work here, giving a series of lessons in practical

numbers of "The Progressive Thinker" and Ghost Land, I have not had time to read the book, but anticipate a rare treat when I do. I, like many others, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper. MRS. N. REID.

To the Editor:—I have read "Ghost Land" with deep interest. I am very glad that Spiritualists are having an opportunity to read it, for I think the author of the book may be taken as the highest authority. It has done me more good than words can express, and I trust that it may correct many crude and erroneous ideas heretofore prevalent among Spiritualists. H. M. B.

To the Editor:—I have read your premium, Ghost Land, and a world of light it throws on many questions of vital importance; a book that ought to be in the home of every Spiritualist family. G. S. STEPHENS.

To the Editor:—I am happy in acknowledging the receipt of Art Magic. So far as I have looked into it, the impression received is generous and hopeful of good. I trust to a generous appreciation of my anxiety to atone for what may seem to you needless importunity. T. A. PARKINSON.

To the Editor:—I herewith send you post office order in renewal of my subscription for The Progressive Thinker and Art Magic, which you are so generously donating to your subscribers. I think there must be some "magic" in the replenishing of your exchequer, or else you must have had a big pile laid up to start with, and if the latter, you must remember that drop by drop the ocean may be emptied. S. M. RICHARDSON.

To the Editor:—It is with pleasure that I write that I have received "Art Magic" all right. I have not concluded the reading of the book yet, but find it intensely interesting, and it satisfactorily answers many queries that have been in my mind. I shall certainly recommend it to all my friends; and I wish to thank you very much for it, as I look upon it as in the nature of a gift, the paper alone being worth all and more of what I paid for it. With earnest wishes for your further success, I am, yours very sincerely, AMELIA E. HAYES.

Prayer and Comment.

A scene which took place in a Newark religious meeting the other day, says the Washington Times, while painful to one of the participants, doubtless afforded much useful amusement to others. Mr. Abraham Issler, who occupied a front seat in the congregation, was moved to prayer, and remarked: "Oh, how thankful I am that I owe no man a dollar." It was a pretty sentiment, well expressed. But there came a voice from the back of the room which said:

"What about the eight dollars coming to me?"

That rattled Mr. Issler, and he attempted to argue the question, but it was not of much use. The bloom had been rubbed off his rhetoric. This incident causes one to reflect on the queer things which would happen in some other churches if every exhortation should be followed by candid remarks from those who know the speaker intimately. Some, doubtless, would receive nothing but praise, but since poor human nature is frail, inside church walls or out, it is likely that the rule, as a whole, would disturb the harmony of nations. Fancy, for instance, the scene that would ensue if, when sermons are being preached in a certain New York church on the text, "Give to him that asketh thee," or some such injunction, a long procession of the inhabitants of the tenement houses owned by the church should come in and ask for their dues! That particular church is notoriously the proprietor of some of the worst blocks of tenements and dives in Gotham.

On the whole, if the world in general were to follow the plan of the individual who interrupted Mr. Issler, it is likely that there would be such a turmoil that it would take till the day of judgment to set things in order.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep up step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

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



WORDS OF APPRECIATION

"Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

To the Editor:—Your paper is doing a great work, and all Spiritualists should support you. Those books, no Spiritualist can do without them at the price, and paper included. I wish you all the good things of this life, and a long one to still conduct The Progressive Thinker. O. H. COLVIN.

To the Editor:—I have received Art Magic. It is a mine of the richest gems of spiritual thought. If the thousands of people only realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, when sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. C. F. COLE.

To the Editor:—Please excuse me for not acknowledging the receipt of the beautiful books, Ghost Land and Art Magic; they are much better than I expected. I take great pleasure in reading them. Many thanks and well wishes. MRS. M. J. RAMAGE.

To the Editor:—Some time in March I sent you \$1.12 for The Progressive Thinker for this year (1898) and Ghost Land. I was very much pleased with both paper and book. Now I want Art Magic, and we think we cannot do without The Progressive Thinker, so I send with this \$1.20 to pay for the paper for 1899 and Art Magic, as advertised by you. It seems to me that the paper grows better all the time, and we are very much pleased with it, and we want to read Art Magic and feel sure that we will be very much interested in it. MRS. HANNAH SMALL.

To the Editor:—I received Ghost Land, and a few days later, Art Magic. I have been very busy, so only glanced at them hurriedly; but enough to know, I have two splendid books and for the price are the greatest I ever saw. I thank you very much and wish you success. MRS. C. C. SOSTHEIM.

"Description of Art Magic." "Art Magic" contains nearly 400 large pages. It is neatly printed in cloth-binding, quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and substantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and its contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

To the Editor:—I note that The Progressive Thinker will not visit me in the future if I do not "cash up." Find enclosed an order for \$1.20. I have a copy of Art Magic for which I paid \$6, but I want your edition to match Ghost Land. H. LEWIS.

To the Editor:—My query expressed in your journal recently as to what surprise awaited your readers, was quickly answered, "Art Magic." Truly this is an unparalleled offer: One year's subscription to your valuable paper and Art Magic for \$1.20. I well remember when this book first issued from the gifted and competent writer, Mrs. E. H. Britten; it sold readily from stand and elsewhere at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. TITUS MERRITT.

To the Editor:—I have just received Art Magic. I have read about 65 pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I take 13 weekly papers and a number of monthlies and semi-monthlies, and above them all I prize the Progressive Thinker the highest. J. G. LEATHERS.

To the Editor:—Please find enclosed \$1.20 to renew my subscription to The Progressive Thinker, and Art Magic. I have Ghost Land. I cannot see how you can sell such a book for so little money. I wish to express the deep regard I have for you personally and the noble work you have been doing for the world that lucid, far-reaching and exhaustive essay that was called a "Search After God." I learned more from that than any other subject that ever engaged my mind. I do not say this in a spirit of flattery, but from the depths of a grateful heart that it is only your due, not only for past but present effort. I have been the recipient of from one to three spiritual papers for the last thirty-five years, and to me The Progressive Thinker is the acme of them all. SMITH HOMER.

To the Editor:—To say I am pleased with Ghost Land but faintly expresses my feeling. I have had one volume and gave it to a soldier going to Manila. C. L. FARIS.

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

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

Premium Terms

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20.

ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

Belvidere Seminary.

The fall term of this institution will begin September 21. Location healthy and beautiful. No illness in the school for the past two years. Pupils have made excellent progress in their studies, and in the art of self government. Terms moderate. For circulars address the principal, Belle Bush. References—Mrs. Loe F. Prior, Atlanta, Ga.; Mrs. W. P. Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere, N. J.; Mrs. J. O. Jackson, Chicago, Ill.; Catherine J. Musson, Philadelphia, Pa.; Dr. Arthur B. Ewell, 312 West 14th street, New York City; Editors of Banner of Light and Progressive Thinker.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Charles Howell has returned to Chicago with Dr. Birkholz and will open a School of Philosophy as soon as arrangements can be made; as well will he open Sunday meetings for teaching and demonstrating spiritual philosophy and phenomena in some convenient place on the South Side. His address will be 3201 Indiana avenue, Chicago.

Oscar A. Edgerly's address during September and October will be Atlanta, Georgia.

The Spiritualists of Paulding and Paline, Ohio, have held two good results this summer with good results, and have decided to have a Spiritualists' reunion for all who will attend it, on September 18. As we are few in number, we ask all societies to lend a helping hand. Any speaker or test medium that can come will be cordially and conveyed to the grounds and return, by notifying D. A. Richardson, Paulding, Ohio. The meeting will be held in Barnes' grove, west of Paulding.

Societies wishing the services of A. E. Tisdale, the blind orator and medium, for the fall and winter months of 1898 and 1899, may address him at 647 Bank street, New London, Conn.

Correspondence is desired with mediums, by the Church of Spiritualism, Upland, Atlanta, Ga., with the view of engagement for coming season. Please state terms and phases, etc. Address Star C. Williams, president, East Point, Ga.

Joseph Usher writes: "I received the book, Art Magic. Many thanks for your liberality. You are indeed living up to the Golden Rule by sending out books which are helping to educate your subscribers."

J. C. F. Grumbine will be found at the Oriental Hotel, 228 Massachusetts avenue, Indianapolis, during September. He will hold his classes in the Spiritualist Temple, on the same street. Lucetta J. Curtis writes as follows of medium and psychic: "The difference may not be great to some minds, but to my mind there is a wide margin between the two. Psychic of the soul, and medium of the body. A psychic has developed the ability to let the inner speak without the physical acting in any way only to give utterance to what the subjective mind sees and wishes to express. No part of the body acts only to the soul demands it; in fact, a psychic must be able to say: 'Peace, be still, and obeyed,' say it from the mind, and the body will be ready to obey. A psychic will allow only one soul to inhabit and manipulate the body."

Mr. E. W. Wallis and Mrs. H. Wallis can be addressed for the next two weeks, in care of Mrs. Firth, 340 Lippincott street, Toronto, Canada. They report a delightful time at Lake Pleasant and Lily Dale, and are now ready for hard work. They desire societies that desire their services, separate or together, to address them promptly, as they are booking dates.

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, will resume services October 2, at 11 a. m., and 8 p. m., in conference room 810, Masonic Temple Building. The public is invited.

Dr. Juliet H. Severance is now located at 6118 Drexel avenue, where she can be seen or addressed. She is settled in a home of her own where she will be glad to see any of the friends of progress in any line of thought.

"The Bangs Sisters have just returned from their summer trip in the East, and have resumed their home work in the different phases of mediumship they represent. They have, for the inspection of strangers and investigators, opened larger art pavilions, where they will exhibit many beautiful productions of departed friends on canvas, in all the life-like tints, so delicate and true to nature, that it is difficult for those well versed in the line of art to determine their order. They have recently arranged a series of seances where phenomena of a very convincing nature is said to occur in a well lighted room."

Irene M. Dobson will hold meetings on Sunday, at 3 p. m., at her parlor, 8517 Indian avenue. Subject: "Inger-soul on Spiritualism."

Dr. C. W. Burrows writes from Detroit, Mich.: "It is with great pleasure that we are able to announce that Prof. A. E. Stanley, the noted psychic of this city, has kindly consented to deliver the opening lecture before the Central Spiritual Union on Sunday Evening, next, at Star and Crescent hall. His subject will be on 'Psychic Science and Spiritual Culture.' All interested, especially psychics, should be on hand."

Mrs. S. A. Crossfield, a student for fifteen years of psychic phenomena, seven years a mental medium, and two years a public speaker, wants to correspond with societies desiring to engage speakers for the coming season's work. Terms reasonable. Address her at 723 S. Elm street.

Dr. J. M. Temple has been holding meetings at Mucile, Ind.

Dr. G. C. Beckwith Ewell was lately united in marriage to Mrs. Ella M. Hull. They are now residing at Shelton, Ct. Dr. Ewell at one time resided in Colorado.

Mr. and Mrs. Hatfield Pettibone have returned from Lily Dale, and may be found now at 3127 Wabash avenue.

Geo. H. Brooks writes from his home at Wheaton, Ill., that the camp-meeting at Lily Dale was a success in every way. A most tremendous feeling prevailed all the way through. The many subscribers for the *Cassadaga* will not receive their papers until the mid-

From Harbinger of Light,
Melbourne, Australia.

SWEDENBORG'S TEACHINGS.

There is something of higher interest connected with spirit manifestation than the mere appearance of spirits, either through the raps or visions, or other methods of communication. To every living being there is innately a desire to be satisfied of the truth of the immortality of the soul. But this fact, as demonstrated to the mind, will not satisfy the desire still existent, or avail him, when he shall have entered the spheres, if with the knowledge that the soul shall live forever it is not prepared to live in purity and in the glorious garb of progressive truth. In this view, therefore there is something more necessary for man than a mere belief in the validity of all he sees and hears from spirits.

There is something of

FAR MORE IMPORTANCE

than that he can relate to others the wonderful things he has witnessed, that spirits have accomplished for his sake, and that he can see the positive realization of the truth of what spirits teach, and the positive belief that in his action under these teachings his welfare here, and his happiness hereafter, are to be enhanced.

A mere

BELIEF IN ANY SUBJECT

is of no consequence if it does not work out within ourselves a radical change in all the acts of our lives. Thus a man may believe that a part of his fellow-creatures are suffering from famine, but of what avail, if this belief does not prompt him to assist them by every means in his power? There is nothing strange in the communication of spirits with the world. You appreciate the manifestations of mind in an individual living in Europe, and you feel the truth of principles emanating from persons of whom you have had no previous knowledge; and you admit that a grain of wheat can and will grow when placed in the ground, but why it does so you cannot tell. Thus are you conscious that your spirit is impressed from other causes than those with which you come materially in contact.

How often have either of

YOU REALIZED THOUGHTS

when you could not trace the source from whence they emanated? Thus are you surrounded with many evidences of mystery in daily life for which you find it impossible to account. It is of no consequence how you explain the mind's action. You are not alone to judge of its action in which is evidenced, but you are to take the innate promptings and yearnings of the spirit and the phenomena that come, as it were, without cause; for who has not, when sitting alone, felt positively that some one was present with him; and who has not experienced, when impressed with a sense of some evil foreboding, that the evil has fallen on him in some form or other, and that his spirit recognized the warning as coming from the other world? These are trite and simple illustrations, but they are nevertheless pertinent evidences that the soul holds intercourse with the spirit world without the cognizance of the senses. Then why—if this should be so—should it appear so strange that matter can mingle with matter, and the senses recognize that spirits can communicate?

But, after all, what is the whole of this revelation? It is this: that there is a necessity that the heart and the desires, the thought and the act,

SHOULD BE PURIFIED

by what is taught you. Oh! my friends, could you but know all that is before you; could see the effect of a life of sin in the flesh, when the spirit leaves the form, and takes up its abode here, then would you see that sin or evil enters, as it were, into the very

CONSTITUENTS OF THE SOUL

here; that it dims the lustre of its original brightness, and that it prevents its onward aspirations. Are you to rest satisfied with believing that what is seen or heard is true? Are you Spiritualists? Yes, indeed, you are; your spirit is dissatisfied with life of matter bound to earth by ties that change its heavenly nature, and mark it as unfit for the company of those who are bright, pure and happy.

WHAT ARE YOUR THOUGHTS?

Do you love? Yes. Do you love not only on this earth, but do you send the affections in advance onward through the spheres and love what there is and will be? Are you cautious in judging the feelings of others? Are you strong in adhering to your own opinions? For truth's sake, are you ready to crucify all that is unholy in your natures, and trust for a recompense in life and death?

Oh! I charge you, foster the affections, but be mindful that you are at all times liable to receive a wrong direction to those feelings—the noblest of your nature—by those who are constantly on the alert to deceive you.

If you are a believer in spirits, believe that what they teach of truth and righteousness.

A JUDGMENT TO COME,

is as true as the very God who created you, and that the whole object of all that is given you is to elevate your natures, purify your hearts, and fit you for an inheritance where no evil can break through and steal.

Much has been said lately about self-

examination, and the spirits feel that they could not do their duty without again asking you, What of your hearts? Is it well with them? Is there no evil thought or purpose? God bless you all.

FROM THE TWO WORLDS,

Manchester, Eng.

HOW TO INVESTIGATE—HOW TO

FORM CIRCLES AND DEVELOP

MEDIUMSHIP.

The investigation of spiritual phenomena is best conducted in the home circle. It is there the departed love to return, and anxiety to receive on our part is met with in the greatest desire to communicate on theirs. Sensitiveness or the mediumistic faculty is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communications are at once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the manner of forming a circle, as a rule, it is suggested that the members of the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there

males and females is preferable to a circle of all one sex. The date of meeting should be fixed and unchanged, and every member should attend regularly. The seances should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably meet there. The members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium,

should

FORM PART OF THIS CIRCLE,

which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterwards the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be constantly borne in mind that pure air and convenient seats, insuring perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. There must not be feelings of hate, envy, jealousy, or contempt between the members. Vicious and ignorantly credulous persons, also trifiers and arrogant skeptics, should be rigidly excluded.

The evening is the best time to hold meetings, because of

THE NEGATIVE CONDITIONS

which then prevail. It is advisable that freedom from interruption, during the holding of circle, should be provided for. The light may be shaded, preferably with blue. The circle having met, composed of those who have warm fraternal sympathy and desire for the truth, it is well that the harmony be in-

From Light, London, Eng.

HYPNOTISM AND MAGNETISM.

Hypnotism is violent and disturbing in its effects, says M. Durville. Its superficial lethargy is followed by cataplexy and contracture. Magnetization produces quietude, serenity, in which the subject is far from being disturbed to the same extent, and yet in which more potent phenomena are induced. In hypnotism contracture is obtained either by suggestion or by actually touching the muscles; while similar effects can be produced by magnetism, in a blindest subject apart from suggestion, by pointing with the hand at the muscles to be acted on, without contact and apart from suggestion.

THE HYPNOTIZED SUBJECT

can only be awakened by suggestion, and by blowing on the face. But the mesmerized subject can be awakened by passes merely, without suggestion. THE SOMNAMBULISM INDUCED by the two processes are really two different states, says M. Durville. In hypnotically induced somnambulism, the subject may be influenced by any assistant; while in the magnetically induced state the subject is isolated from his surroundings, and remains in sole relation with the operator, whose commands may be transmitted, telepathically, from a considerable distance.

THE HYPNOTIZED SUBJECT

loses his will power; he is thrown into an involuntary state, and does not foresee the consequences of his actions. He becomes an instrument in the operator's hands, and may be made to do all sorts of disagreeable and ludicrous things. The magnetized subject retains his power of judging consequences; he disputes even unimportant orders, and re-

CHARLES DICKENS.
He Desires to Communicate
Through The Progress-
ive Thinker.

The brilliant Charles Dickens, high in Spirit-life, has given one of his choicest productions through the well known medium, author and musician, Carlyle Petersilea, of Los Angeles, Cal. It is entitled "Juno, or The New Woman." It is Spiritualistic, anti-Catholic, sets high ideals, and is interesting throughout. The spirit Charles Dickens expressed the fervent wish that his narrative be published in *The Progressive Thinker*. We take special pleasure in complying with his request, and his production will be commenced soon. Now is the time to send in your subscription. Our Fall and Winter Campaign will be brilliant indeed.

creased by singing, reading, and appropriate conversation for twenty minutes or half an hour. Then the seance may be held, lasting from an hour to an hour and a half. All discussion or heated argument should be avoided.

There should be an earnest purpose to learn the truth; all care and anxiety should be cast aside, and the mind be made passive, making no absolute demands, but ready to receive whatever may be given. No one should sit in a circle if ill or over-fatigued.

There are many

PHASES OF MEDIUMSHIP,

and the manifestations vary with almost every individual. The physical, such as rappings, the movement of tables or other objects, etc., are not as common as the purely psychic, viz.: writing, trance, and impressibility. Whatever phase appears, it should be cultivated in its own line, undisturbed by curiosity or eager zeal. While a cheerful mind is commendable, there should be concentration of attention, and an earnest desire to have the friends in spirit life lift the veil which conceals them from view. The circle is the foundation of Spiritualism, and its primary organization. Wherever there are two or more Spiritualists, or those willing to investigate, such a society may be formed. What association can be more instructive or more satisfying to the social, intellectual, and spiritual needs of our natures? The truth comes, and is satisfactorily demonstrated to all.

When a medium has been sufficiently developed by the circle, the communications given

FURNISH THE BEST GUIDE

for its conduct. Under no persuasion admit the curious or attempt to convince skeptics by bringing them into the circle, unless so directed by the controlling spirit intelligence for a special purpose. Scoffers and unbelievers, by their presence, may irreparably disturb the harmony and destroy the conditions of spirit control. Especially hold in mind that you are conversing with unseen beings who are spiritual, and therefore do not seek advice in worldly business. Sometimes this is given when spirits deem it necessary, but those spirits who are willing to continue to deliver in material things are not always to be trusted. Spiritualism comes to

PURIFY, REFINED AND ELEVATE

out of the all-powerful materialism of the time. Neither should the communications received be considered infallible. They should be tested by reason, and taken as advice, not as command. If blunders or mistakes are made in communication, the delicacy of the essential conditions, and unknown difficulties to be encountered, should cause us to be thankful that we receive anything, rather than criticism. The results cannot be pre-determined or commanded. They must be received and adjudged on their own merits, with care and circumspection.

The lives of many of the great thinkers, seances, and reformers, show us what mediumship may become

AT ITS HIGHEST AND BEST;

what a potent factor it may be in education; what it will be when this awakening faculty is fully understood and harmoniously cultivated.

fuses disagreeable suggestions. His discernment of good and evil is even more active than when awake.

A good many subjects develop lucidity in magnetism somnambulism; but when the same subjects are hypnotically influenced, the lucidity disappears.

These conclusions are based on experiments made with twenty subjects, as to the comparative effects of the

HYPNOTIC AND MAGNETIC AC-

TION

respectively. Some of these experiments were described in the *Journal de Magnetisme*, No. 19 (22 Rue St. Mary, Paris). One subject was thrown into hypnotic somnambulism by being made to stare at a brilliant point. She was given a piece of crumpled paper, told it was a revolver, and ordered to shoot at one of the assistants who was going to insult her. When reawakened the subject approached the assistant referred to, and a quarrel ensued. The subject threatened to shoot, presented the quasi-revolver. Instead of shooting, however, she fell into a paroxysm of contracture, thereby demonstrating that though crimes may be suggested, they will not be carried into realization unless the subject has criminal tendencies.

The subject, after being awakened,

was then

THROWN INTO MAGNETIC SLEEP,

and the same experiment repeated. When the paper was put into her hands, however, she laughed and declared it was not a revolver, it was only a piece of paper, showing that her judgment was not subordinated as it had been in the hypnotic sleep. Told to take an object from an assistant and give it to the operator, she refused, saying that she did not take other people's things, either awake or asleep.

It has been recognized by Dr. P. Janet that

POST-HYPNOTIC REALIZATION

is accompanied by a temporary emergence of the hypnotic state. M. Durville affirms that subjects may prevent such realization from passing into action by placing their left hand, which has a demagnetizing action, in contact with their forehead. The effect of the contact of the left hand inhibits the suggestive state and restores judgment, enabling the subject to know whether the idea is his own, or a suggestion from without. The difference between hypnotically and magnetically induced states is so great, says M. Durville, that it is to be regretted that the same terms have come to be applied to them.

The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for *The Progressive Thinker*; and also obtain a valuable acquisition to their library at the same time—Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents only left to the operator, who refused, saying that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

"REMEMBER THE NAME."

Van's Mexican Hair Restorative.

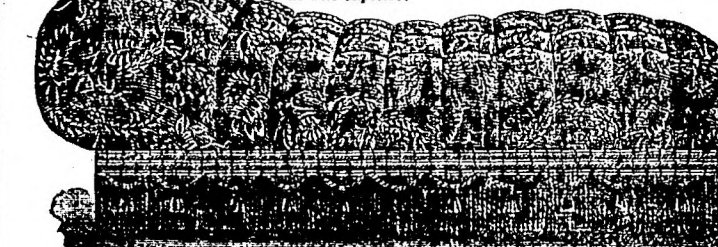
Mexican Medicine Co. Winona, Minn., 273 Fifth Ave., Astor 19, 1897.
Gentlemen: Your favor at hand relative to "Van's Mexican Hair Restorative." I can truly say that I regard it as an excellent, harmless and meritorious preparation for the purpose for which it is intended. It not only restores the natural color of the hair, but it prevents it from falling out, cures dandruff, itching, etc., is a cleanly dressing, and is easily applied. With regards, I am very truly,
W. M. T. HUBBELL.
AGENTS WANTED.
550 Dearborn St., Chicago, Ill.

OUR \$5 GIFT

To advertise our victorious plan of selling furniture from factory to retailer, we give absolutely free with every Quaker Comfort Couch, as shown below, an elegant quilted silver-plated teapot, guaranteed to be worth \$5.00 and to wear for ten years. A certificate of warranty, signed by manufacturer, accompanies teapot.

READERS OF THIS PUBLICATION NEED SEND NO MONEY IN ADVANCE.

If goods are found as represented and entirely satisfactory, remit wholesale factory price of the couch alone \$30 \$9 days after shipment; if not return at our expense.



WE OFFER the Quaker Comfort Couch for trial orders because it's one of our greatest bargains. Full size, 27 1/2 x 74 in. Upholstered in finest grade imported figured corduroy or velvet any color. Backrest of easy reclining free on request. Forty-six oil-tanned steel springs, supported by steel bands and covered with woven fabric. Upholstered in finest grade imported figured corduroy or velvet any color. The teapot is extra large, 10-in. high, 6-in. diameter. If you prefer, we will send, in lieu of the teapot, a "cup and plate," butter dish, or sugar bowl of the same high grade ware. Order to-day. Don't lose this opportunity. It is a rare chance to get a reader of this publication (this is important), that you accept our Sample Offer No. 4 on 30 days' trial, state color of upholstery and premium desired, and give full shipping directions. QUAKER VALLEY MFG. CO., 355 W. Harrison St., Chicago



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A List of His Noted Works.

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Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. With portrait. For sale at the office of the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculty. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

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I. METAPHYSICAL PHENOMENA.

CONTENTS.

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QUESTIONS AND ANSWERS

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

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

HUDSON TUTTLE.

E. Cadwell: Q. Is there a foundation in fact, or science, to support the idea that each soul has a true mate, and only one?

A. The fancy that souls were born, male and female, like two halves to unite in one perfect whole, is of ancient origin, and like almost all the beliefs of antiquity is untrue. There is a larger percentage of males than females, so that at least six in every hundred would be unable to find mates.

[As the contrary of this has been taught, that the relative number of females born is greater than males, it may be pertinent to substantiate the statement by statistics. It is said in polygamous countries there is a preponderance of female births, the institution thus supporting itself, and this is used as an argument in favor of the same. It is very doubtful if it be true.

According to Carl Daring, whose careful observations have never been disputed, the birth rate of males in nearly all, if not all species of mammalia and birds is in excess of females under normal conditions, and slightly varies, even on the other side, under the influence of food and climate.

Every herdsman is aware that although the ratio slightly varies among cattle, sheep, horses and swine, the number of males slightly exceeds that of the females. Among savages the male births increase relatively. The more prolific the greater ratio of females; the less, of males. Among the Boers of the Cape of Good Hope, Quefelet says twenty children are often found in one family, while the Hottentots seldom have more than three. Among the former 6,604 boys were born to 6,789 girls, and among the latter 2,936 boys to 2,826 girls.

In Prussia, of 10,000,000 births the ratio was 108,287 boys to 100 girls.

While this almost unvarying ratio is well known, the law by which the sex is determined has remained inscrutable, and the fact that the chances for or against any theory is as one to one has lent support to the "discoveries" charlatans constantly herald.

There is not the least evidence that men and women are created in pairs, than that any species of animals are, yet the theory, harmless in itself, has given rise to conclusions which are vicious and disturbing.

Thus if the right halves unite there is perfect harmony. In marriages this perfect harmony is not reached except rarely, and hence to those who believe the theory, a marriage where there is a shadow of antagonism is not true matchhood. Then the tendency is to be constantly watching and waiting for the "other half," "the true mate." Such a belief and state of mind is reprehensible and akin to immorality. It incites to a course of conduct which not only vitiates the energies, but breaks up the foundations of the past.

Men and women are not born in pairs "for each other." With intelligent understanding and perception of character, unions should be contracted, and perfected by assimilation of tastes and disposition which is wrought by common purpose and interests.

The disagreements which arise should not be magnified into evidence of "incompatibility." The loveliest landscape has its storms, with clearest sunshine thereafter. Instead of enlarging points of dissimilarity, those of likeness should be enlarged and mutual forbearance, and that high culture of selfhood entertained which allows wide freedom to others in matters of opinion and manners. This love, like the sun, pours out a constant flood of light to all, yet exacts nothing in return.

E. J. Schellhaus: Q. You are giving answers to questions, which are very interesting and instructive. I am an investigator and want more light. You say "The only salvation of souls is by knowledge."

What is knowledge? Why do we seek to know? Is there not something behind knowledge that moves us to seek it? Does not all human conduct have its rise in sensation, appetite, passion, emotion, desire—in a word, in feeling?

Has knowledge any other service than to devise ways and means for the satisfaction of desire—the gratification of feeling? Of what use would knowledge be to one who had neither desire, passion, appetite, nor any other feeling?

I think these questions involve matters of the deepest concern to mankind.

A. Yes, these questions involve the most profound concerns of mankind, and unfortunately have fallen to the share of speculation instead of science. I do not desire to discuss them after the methods of their wording. The questioner looks from the side of metaphysics. We are beings of dual nature, a spiritual overlapping, and founded on a physical, or animal. While all knowledge of the world comes to us through our senses, and apparently has for its object gratification of the desires, the sum of all these is an individuality, a unity, which is independent of them all. While knowledge may be applied to gain the lowest gratification, it has an exalted sphere which seeks gratification for the love of its own acquirement.

To know the processes of nature; to make plain the problems of creation; to unravel the secrets of the universe, not for personal gain, not for selfish gratification, but because this knowledge is the element in and by which the higher spiritual man lives and has his being, this is the motive of the highest being.

We seek to know because knowledge is the food of spiritual life. How the spirit thrills with the discovery of a new planet, unseen by human eye since creation's morn, or when the telescope penetrates the depths of space, sees a system of mutually related suns, or with microscope enters the realm of unseen beings which swarm in the waste of other organisms! Such knowledge has no value to the passions or desires of the physical being. It is the food of the spirit. "Human conduct" may have rise in the appetites and desires, but beyond human conduct is the spirit, related to the eternal, and eager to know, because that is its birthright. By such knowing is its salvation sure, for while in ignorance of the laws of its being, it stumbles in the darkness of its physical environment. What use spiritual beings make of their vast and extending knowledge, it is impossible for us, with the limitations of our physical needs and inferences therefrom, to understand; we may safely conclude that they do not use it for the gratification of desires, passions and appetites. As our ideals are models which sometime we shall all equal in our perfectability, the more we love knowledge for its own sake, and become truly spiritual in our aims and purposes, the nearer shall we approach the real objects of living this preparatory life.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

THE LAW OF BEING.

Subsistence, eternal and unchanging, unlimited—
United and at rest, with no beginning and no end—
No time to pass away, no space to hedge the spirit in,
But boundless, endless life—the absolute infinite;
Subsistence, uncreated and alone, the Central One,
Whom we call God. There is none else; and from this only source

Existence flows, in waves of light that break upon the shores
Of time and space, to crystallize in suns and sparkling stars.

Forth from the womb of night—from the unfathomed and unknown—
The sea of Birth forever flows; and through the billows ride
Unnumbered suns and worlds, that glitter in their boundless depths

Of blue, and bathe the Temple of the Skies with light, to guide
The hosts of angels at their work or play; preventing suns
From crashing into other suns. The waters of this sea
Enfold each star, and through their waves of light they flash across

The azure depths the songs and anthems of Celestial Spheres.
Onward, to their appointed course, the star-ships swiftly glide—
Through shoreless and unfathomable seas—through surging waves

That break upon the decks of worlds and splash the earth-born souls
With cleansing spray, until man's heart is purified, and born
Anew—with Wisdom as his guide, with Universal Love

To light the inner shrine—until, as tender plants that are Refreshed with morning dew, the yearning soul inspires new life.

And drinks refreshment from the fount of Immortality.
The earnest soul toils onward through the vale of strife, amid
The gloom of doubt, the shadow of despair—its vision veiled

With mists of earth; then feebly gropes in search for better things,
Until, beyond the cloud-swept sky of ignorance, the star Of Truth gleams from the silent depths, and sheds eternal rays

Upon the path that leads to God. The thoughtless throng, impelled
By greed of gold—with heads bent low—press on; nor lift their eyes
To seek the light, nor tread the narrow way that leads to peace.

And when the hour shall come to cross the occult line called death,
When those who closely cling to earthly ties and things of sense
Are summoned from their long and weary years of grief and toil—

Wherein no time was found for rest, and culture of the soul,
But all their waking moments spent in strife for greed and gain—
When they shall learn that things which seemed to them most real, were but

The shadows of the night that dwarfed their souls—they shall regret
The past, and know that time, like life, can never be recalled.

Awake, O child of God! break thou the fetters that restrain
The deeper yearnings of thy heart! unloose the cords that bind
The stately fabric of thy soul, and cease to languish in Thy prison cell. A flood-tide of the Universal Sea—
The culmination of a cyclic wave—has now engulfed The world. Amid the restless, surging waves that ever roll—

Amid the clash of thought, the tumult of the times—a low,
Sweet tone, the voice of freedom, whispers in thy soul, "Awake."

URIEL BUCHANAN.

—1-1-1—

OPEN AIR MEETINGS.

A New Departure in Missionary Methods.
A few earnest workers in this city have been assisting myself and Mrs. Bonney to maintain a public meeting in the City Park every Sunday, and much good for our cause has been accomplished by making the people more familiar with the logical teachings of the Spiritual philosophy. It has been decided by the society here to continue meetings during the fall and winter, and they have engaged myself to speak once or twice per month, as circumstances may permit.

Now I shall have time to fill in at other points, and I hope other Nebraska and Iowa Spiritualists will arrange for monthly meetings. In this way the expense will be small for each place, and by united action we can accomplish much for the cause.

I hope all Spiritualists of Nebraska will take an interest in the forthcoming State Convention at Omaha, September 14, 15 and 16. It will be to the advantage of Spiritualism in Nebraska to strengthen the work of the State Association. The past and present officers have spent much time and energy in trying to get an efficient State Organization. In the person of H. C. Madding, the president, and Paul S. Gillette, the secretary, we have two earnest, energetic and self-sacrificing workers, and it is only justice to them that the coming convention should be largely attended. Myself and Mrs. Bonney have been engaged to speak on the first evening of the convention, September 14, and we hope to have the pleasure of meeting a large number of Nebraska friends.

A very pleasant gathering was held at the residence of Mr. August Verlantz, in this city, on Saturday evening, July 27. It was a surprise party given to Mrs. Verdan, the vice-president, a faithful and whole-souled lady, to celebrate her birthday. A large number were regaled with delicious cake and ice cream prepared by Mrs. Katie Verlantz, her sister, and the faithful worker who with her husband entertained the company. A feature of the evening was the blooming of a night-blooming cereus, which was placed in the center and filled the room with its fragrance. A circle was formed around it, and many received messages from spirit friends through the trance mediumship of Mrs. Palmer and Mrs. Bonney. Mrs. Verdan left on Tuesday morning for the Marshalltown camp.

W. E. BONNEY.

Blair, Neb.

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LILY DALE.

Grand Success in Every Way

The closing hours of the 1898 camp at Lily Dale were pleasantly passed in what is called their annual "Love Feast." It has been one of the most successful seasons in the history of the association. The president and directors took part, and Mr. Gaston made the opening remarks, and stated that he wished to report for the board that this season had been a grand success spiritually, intellectually and what was of greater interest to the management, financially. That all obligations had been met, and that a fine surplus had been left in the treasury, with which to make improvements for the coming year. He said that the talent upon the programme had been of a high order, and that there had not been a single disappointment in the list of speakers, covering forty-two days.

Anyone who has had the privilege of spending a part or all of the time at this camp this year, cannot, it seems to me, go back to homes and shops without carrying better thoughts and higher aspirations for the betterment of the conditions of the family of man. There has been a current of harmony running through every session, that would tend to lift or draw the minds of the hearers up and away from the work-a-day world, and show them that man should not live to himself alone. The lessons have been thrown out along practical lines to teach the people to begin here and now to lay the foundation for what they expect to realize in the "sweet by-and-by."

Sister Carrie E. S. Twing was with us the last week, alternating with Bro. W. J. Hull and Dr. W. W. Hicks, and it can be truly said that they were three powerful speakers, even though they were to all the winding-up portion of the season, when many had left for their homes. Mr. Hull's last lecture was upon the subject, "Crime; Its Cause and Cure," and he had a large audience and handled the subject well.

Dr. Hicks gave some inspiring thoughts upon the powers and capabilities of each human soul, and wished everyone who listened to him to make

Mrs. Kayner described a spirit accurately, giving a message from one she had mourned for over eighteen years. She said there was no room for doubt in her mind that her loved one lived and had at last manifested to her, and that of all the friends that had passed away, the one described would have been the one she would have desired to hear from if she had sought for a test. How strange it is that sometimes the most convincing proof comes unthought. I am penning these lines from the beautiful home of Brother and Sister Howe, in Fredonia.

T. D. KAYNER.

Premature Burial.

Several recent cases of narrowly averted premature burial have again directed attention to the condition variously known as trance, catalepsy and suspended animation, says the Chicago Chronicle. "The subject is one of great importance. The most remote possibility of being buried alive is so terrible that it cannot be contemplated without horror. Yet there is very little doubt that the precautions against such a contingency are no more effective to-day than they were when medical science was in its infancy."

The trouble is that doctors disagree as to the methods of determining when life is extinct, just as they disagree about pretty much everything else. There is one and only one unfailing sign of death—decomposition—but a body is rarely kept until that process sets in. A postmortem examination is made by a physician or an undertaker, life is declared to be extinct and then the embalmer goes to work or the body is buried, frequently within a few hours after the supposed death has occurred.

That there is great danger in this course of procedure is manifest from what is known of the so-called death tests. It has been demonstrated that what is known as rigor mortis has been perfectly duplicated in cases of catalepsy. The blister test, the candle test, the mirror test, have all been proved unreliable. Delsarte maintained that the relaxation of the thumb so that it lay upon the palm of the hand was an infallible sign of death. The highest surgeons of Paris quickly refuted the proposition. Nothing save actual

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a greater study of himself than ever before, for in learning those laws he would bring himself nearer to nature and its grand harmonies, and thus nearer to God.

There is not a person who heard Sister Twing's discourse yesterday morning who does not think it was one of the finest efforts upon the platform of this season. She has such a kindly way with her that she does not wound one, as some do when they try to show the faults and errors of their brother man. Then she is so earnest when she implores all who call themselves Spiritualists to take it home and live it in their daily life, both at home in their business contact with the world. She wishes all Spiritualists to be as tolerant of other people's opinions as they can truly afford to be, having the light of truth that makes them free from the bondage of false teachings, and being sure that in time they, too, will turn their faces toward the light.

But it remained for the closing meeting of the camp to be the one of all others which seemed to give the benediction to those assembled and send them back to their respective homes with renewed strength and courage to battle for humanity and the right.

After Brother Gaston's report, the able chairman of the session, Brother Geo. H. Brooks, who, by the way, has been engaged for next season, gave some very feeling remarks upon the joy of our coming together and meeting and making new acquaintances, and the parting that would soon take place and the sorrow caused thereby, and extending an invitation for all to be present another year. He did not forget to say that it might be possible that some will have finished their work at our cottage and be called up higher.

Mr. Hill, of Philadelphia, made some remarks which were quite to the point; also Brother Howe, Mrs. Cadwallader, Mrs. Twing and Mrs. Kayner, and Mrs. Mary Webb Baker closed with an impromptu poem.

Mrs. Harnett, the lady who had made a study of the religions of India, and came upon the ground more as a Theosophist, never having had any knowledge of Spiritualism, this being the first meeting of the kind she had ever attended, gave Mrs. Kayner a beautiful tribute in speaking of the benefit she had derived from her visit and stay at Lily Dale. She had been there nearly to the end of camp without receiving a single word or token from any medium that would convince her of spirit reality, and she hoped for our cottage for a few moments to say farewell, if by chance we did not meet again, when without warning,

decomposition can be accepted as conclusive proof that life is extinct.

We continue, however, to hustle our relatives and our friends under ground without knowing whether they are dead or not, or we convulse at possible homicide by allowing embalming fluid to be injected—an operation which, of course, precludes any hope of resuscitation. In a matter of the most tremendous importance we take chances which we would not accept in the ordinary affairs of life. We are content with less than absolute certainty concerning a fact that can readily be established, though at the cost of some little time and incidental inconvenience.

This appears to be heartless and it is certainly discreditable to our intelligence and our humanity. Until physicians know something of catalepsy—they know nothing now—the burial of bodies before decay is manifest will continue to involve the chance, however remote, of consigning a human being to the most dreadful of fates—living in torment.

The contingency is so horrible that everyone, for his own sake, if from no better motive, may well give the subject serious consideration.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference and it should be in every library. As we are adding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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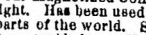
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