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THE PROGRESSIVE THINKER

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HINDUISM.

Its Status as a Religion

What It Is and What a Universal Faith Must Be.



BUDDHA AND HIS MOTHER.

Swami Vivekananda, of India, presented a paper on the Hindu faith, in which he said:

Three religions now stand in the world which have come down to us from time—pre-historic—Hinduism, Zoroastrianism and Islam. These all have received tremendous shocks and all of them prove by their revival their internal strength, but India failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter. Sect after sect has arisen in India and seemed to shake the religion of the Vedas to its very foundations, but like the waters of the seashore in a tremendous earthquake, it has receded only for a while, only to return. In an all-absorbing flood, and when the tumult of the rush was over, the waters had been all sucked in, absorbed and assimilated in the immense body of another faith.

From the high spiritual flights of philosophy, of which the latest discoveries of science seem like echoes, from the atheism of the Jainists to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu religion.

Where then, the question arises, where then the common center to which all these widely diverging radii converge? Where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question which I shall attempt to answer.

ABOUT THE VEDAS.

The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience—how a book can be without beginning or end. But by the Vedas no books are meant. They meant the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery, so with the laws that govern the spiritual world, the moral, ethical and spiritual relations between soul and soul and between individual spirits and the father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis and we honor them as perfected beings and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation.

DEFINING EXISTENCE.

Here I stand, and if I shut my eyes and try to conceive my existence, "I," "it," "what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare, "No, I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fall, still I will go on living. Also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution.

If, then, the soul was created, it must die. Therefore, it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable. Some are without hands or feet, some idiots, and only drag out a miserable existence. Why, if they are all created, why does a just and merciful God create one happy and the other unhappy? Why is he so partial? Nor would it mend matters in the least to hold that those who are miserable in this life will be perfect in a future life. Why should a man be miserable here in the reign of a just and merciful God?

In the second place it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore it is unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Why may not all the tendencies of the mind and body be answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind,—the other that of matter.

MENTAL HEREDITY.

If matter and its transformation answer for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter. We cannot deny that bodies inherit certain tendencies, but those tendencies only mean the physical configuration through which a peculiar mind alone

can act in a peculiar way. Those peculiar tendencies in that soul have been caused by past actions. A soul with a certain tendency will take birth in a body which is the fittest instrument of the display of that tendency, by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So those repetitions are also necessary to explain the natural habits of a new-born soul. They were not got in this present life; therefore, they must have come down from past lives.

But there is another suggestion, taking all these for granted. How is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact not a word of my mother tongue is present in my consciousness, but let me try to bring such words up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle and they will come up and you will be conscious.

RECALLING THE PAST.

This is the direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge, thrown to the world by Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—follow them and you will get a complete reminiscence of your past life.

So, then, the Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbound, holy and pure and perfect. But somehow or other it has got itself bound down by matter, and thinks of itself as matter.

Why should the free, perfect and pure being be under the thralldom of matter? How can the perfect be deluded into the belief that he is imperfect? We have been told that the Hindus shrink the question and say that no such question can be there, and some thinkers want to answer it by the supposing of one or more quasi perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect

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THE BAPTISM OF BUDDHA AND JESUS

is to love him, and therefore I love. I do not pray for anything. I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot thank in love.

SOUL IS DIVINE.

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is 'freedom'. Freedom—freedom from the bonds of imperfection; freedom from death and misery.

And they teach that this bondage can only fall off through the mercy of God, and this mercy comes to the pure. So purity is the condition of his mercy. How that mercy acts! He reveals himself to the pure heart, and the pure and stainless man sees God; even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. Man is no more the freak of a terrible law of causation. So this is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories—if there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful, universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives, about the soul, about God, is, "I have seen the soul, I have seen God."

And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a

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SATURDAY, OCT. 7, 1893

WHITE CITY SKETCHES

Between the basin and the South pond stands a building, one-storyed, with its longest measurements at right-angles to the Manufactures building.

It was a reasonable conclusion of our ancestors, that the earth was the mother of us all; that from her bounteous bosom was supplied whatever her foster-child, man, should need, either for sustenance, protection or comfort.

Man has conquered the earth, both the soil and the seas, but the air mocks and defies him. Is it not because thus far he has met the material on the material plane?

So it is met and fit that the Palace of Agriculture should be in view from the Court of Honor. Its claim for immense floor space is also just, so that its most important exhibits should all be properly and worthily displayed.

As we enter the annex our ears are greeted with the whirl of wheels and the hum of machinery. On every hand are plows, single and double and steam; planters of all descriptions, from the tiniest seed to the largest; cultivators, reapers, mowers, threshing machines, implements that drag, lift, pack and carry all kinds of vegetable product.

In the main hall there is a constant succession of surprises, in the efforts of each State to rival their neighbors, in the quantity, quality and style of display of their various exhibits.

In the swamp districts of Holland eight and one-half per cent of the conscripts were rejected for being under 62 inches in height.

TAKE NOTICE.

Our Fall and Winter Campaign.

THE PROGRESSIVE THINKER was established along the lines of strictest honesty. For many years its editor and publisher had this enterprise in view, but patiently waited for the auspicious moment to present it in a favorable light to the people.

Now, Spiritualists, all over the United States, we wish you to examine carefully and critically our career in connection with THE PROGRESSIVE THINKER.

Now, Spiritualists, all over the United States, we wish you to examine carefully and critically our career in connection with THE PROGRESSIVE THINKER. Being on the exact lines of honesty, it asks all Spiritualists who are in harmony with it to work during the coming fall and winter to extend its circulation, and thereby increase its usefulness.

THE PROGRESSIVE THINKER was born at the auspicious moment when an innovation in the price of Spiritualist papers was absolutely essential. We went right against established custom.

THE PROGRESSIVE THINKER abroad in the land, so that the spirit it represents may become prevalent everywhere, and our cause assume the high and holy position it is entitled to by virtue of its communion with the angels of heaven.

It is time that a new method should be adopted as represented by THE PROGRESSIVE THINKER, whereby its subscribers can be protected in a measure from bandit incursions, giving the angel world an opportunity to know that there is an effort being made to establish a strata of strict honesty and integrity on which they can stand when they come back to earth to communicate with mortals.

Now, Spiritualists, put your seal of approbation on our line of policy, by insisting that your neighbor shall cooperate with us and aid us during our fall and winter campaign. Let each one agree to obtain at least one new subscriber to swell our list and thus aid humanity as well as please the angel world.

Our Attractions.

Dr. Phelon will lead off with a charming story, "A Witch of the Nineteenth Century."

The Dark Spheres of Spirit-Life.

A series of articles of intense interest, by E. T. Washburn, of Buffalo, N. Y., are now being prepared, illustrating certain humanitarian work being carried on to elevate dark spirits. They materialize full forms, and talk and state their grievances, and are aided in their advancement. This is a work of love on the part of Mr. Washburn, who is one of the grandest men on earth.

Our reporter thinks, however, that that grand man, Milan C. Edson, should have been chosen as President. He certainly would have brought to the association an influence that no other man could, and he would have given it great prestige; but the Fates ruled him out. The selection of Mrs. Cora L. V. Richmond as Vice-President created great satisfaction.

Judge Rosecrans.

This gentleman, who is good all the way through, will during the winter con-

A Macedonian Call.

In the World's Congress of Religions the representatives of Buddhism, Shintoism, Zoroastrianism and other so-called heathen religions are carrying off the laurels of honor for their ability and for the pure, humane, elevated tone and spirit displayed in their addresses and papers read in exposition of their several religions.

There is a broad reason for this fact, and it is found in the nature of the several religions as taught and exemplified by their respective followers. In the first place, Christianity of the Pauline type—and that is the prevailing orthodox type—is essentially and inherently intolerant; it is intolerant in virtue of its nature and essential principles.

THE OBJECT OF LIFE.

The question which every one should ask when starting out in the world is, How shall I best accomplish the object of life? A mistake in this respect vitiates many lives, and renders them almost, if not altogether, useless.

We have said in a previous article that we are here on earth to unfold the attributes of the soul—love, truth, justice and purity—which makes us like unto God. It is not to be expected that every child, or even adult, could be made to understand this subject in its entirety; but it is the proper thing to train every child in the rudiments of a true life, which consists in truthfulness, honesty, kindness, industry, etc., and endeavor to draw out and bring into active exercise the latent moral and intellectual elements of his nature; then the deeper spiritual attributes will develop more easily in their proper time.

Again, Buddhists do not set out to systematically distort, misrepresent and slander the other religions—as has been the shameful practice and habit of Christian writers and missionaries. Here, also, the spirit and practice of the "heathen" religion is wholly superior to Christianity, so-called.

Without continuing further this line of thought, we feel impelled to say that in view of the superior nature of various heathen religions over what is known as orthodox Christianity, as taught and exemplified by the representatives and followers of each and all systems, we earnestly hope that the Buddhists, Shintoists, and other "heathen" religions will send missionaries to teach and exemplify their religion among the poor, lost, benighted Christians of America and other "Christian" countries. Well may the benighted people of so-called Christian lands echo the Macedonian cry: "Come over and help us."

World's Parliament of Religions.

The Parliament of Religions has met and had its say, and the question from thousands of mouths is, What will be the consequence of it? Looking at it from our standpoint, we think it cannot be without great results; because, in the first place, the time is ripe for a change. Christianity has had its day, and Spiritualism has not come through it, or been recognized by it, but through the people—and recognized by them as an evolution in the line of human progress; and whereas it would have been the strength of the church, her rejection of it is her weakness.

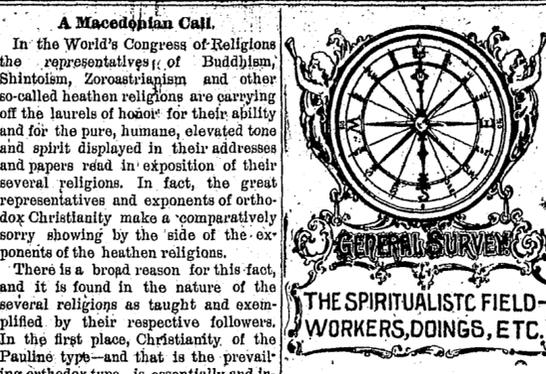
In the next place, although Christianity has spoken long and loud before the parliament, it has received many rebukes from ethicism for its inconsistencies, and has been forced to make some humiliating admissions. Right Rev. Bishop Keane (Catholic) said: "I, for one, thank our Oriental brethren for criticizing us. We deserve it; and I say (turning and facing them on the platform) 'go on criticizing us.'"

Rev. A. W. Momerie, a Protestant clergyman, of London, England, said: "The clergy are to blame for the bigotry of the laity. We have been bigoted partly from ignorance, and partly from supercilious, priestly pride. We have transferred our bigotry to the laity, and kindled it to a flame."

The National Convention.

The National Convention of Spiritualists convened, did its work and adjourned. In many respects it was a notable gathering and reflected credit on the cause of Spiritualism. Mr. Barrett, the presiding officer, showed marked skill and prudence in managing the discordant elements which were manifested at times, and demonstrated the fact that he was the right man in the right place. We congratulate Casagada in having one of its prominent members elected for the important position of president. We suggest that Mr. Barrett be received on his return by a band of music and general rejoicing. He represents the younger element in Spiritualism, and he will represent it well, for he is full of young America.

The oldest flume in the world is made of the thigh bone of a sheep, and was found in a tomb on the Nile.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday.

On the evening of the 28th ult. the parlors of Dr. W. P. Phelon's residence, 619 Jackson boulevard, in this city, were comfortably filled by a surprise party of both visible and invisible members of the Hermetic Brotherhood. The occasion was the birthday of the party was very happy and enjoyable, and a complete success for its projectors.

Bishop A. Beals is lecturing at San Jose, Cal., and can be addressed for engagements at No. 84 N. 2nd street. He has several other engagements in view in California. Mr. Beals seems to be striking a responsive chord in the hearts of the people on the coast.

Frank T. Ripley is interesting the good Spiritualists of New Orleans with his tests and lectures. He can be addressed for engagements at 116 Camp street. E. C. Wright, of Detroit, Mich., writes: "The Society for Spiritual Development held the Sabbath evening service in Barnes' Hall as formerly, and the usual interest was manifested."

Miss Alta Bates writes that Dr. Sarah Allen spoke in the Opera House at Vassar, Mich., Sept. 24, afternoon and to large audiences. I. D. Parker, of Marshalltown, Ia., writes of seances at Clinton Camp, Mrs. W. S. Thompson, of Kookuk, medium, at which forms, sometimes two at a time appeared; some of whom talked to the friends in the German language. She is unable to speak any foreign language.

Mrs. Dr. Hills writes that Mr. and Mrs. Lindsey, of Grand Rapids, Mich., have been doing an excellent work in Albany, Wis. They are both good speakers, and Mrs. L.'s tests are first-class. Moses Hull requests us to say that on account of financial difficulties the society which engaged him for November has, at this late date, been compelled to cancel his engagement for November; he is therefore, ready to answer a call or calls from societies or individuals who may wish his services on Sundays or week-day evenings during next month. Address him during the present month at 110 C St., S. E. Washington, D. C.

Mrs. H. G. Morris has returned from her eastern trip and resumed work again at 2050 Stout street, Denver, Col., where free meetings will be held Sunday evenings and seances on Tuesday and Friday evenings. W. H. Bach, the lecturer, is in town temporarily, and is stopping at 5855 State street. Dr. F. Horman has resumed his meetings in Cincinnati. He is a thoroughly posted man in law, medicine and Spiritualism, and is capable of doing a grand work for humanity.

Mrs. Dr. Adah Sheehan lectured in Cincinnati last Sunday evening. She will probably continue her lectures during the fall and winter. She has a host of friends in Chicago. IMPORTANT To all Spiritual Societies. Charters under the National Association will be issued according to order of application received, accompanied by the fee. Requests for charters made at the convention cannot be complied with until the fee is paid. All societies in the United States desiring to secure the benefits of the National Association are requested to conform to the requirements of the constitution, where they desire to become an integral part of the National Association. A copy of the constitution will be sent to each and every society of Spiritualists; all requests for information will be complied with relative to all matters pertaining to the association. ROBERT A. DEMICK, Secretary. Washington, D. C.

The orange industry in Florida has increased from a production of 600,000 boxes in 1885 to 3,500,000 for the season just closed. A factory chimney forty-eight feet high, composed of paper, has just been erected at Breslau. It is said to be absolutely fire-proof.

A STRANGE GIFT.

A Maine Man's Remarkable Power.

On College street, Lewiston, Me., says the Boston Herald, a short time ago four well-known men gazed helplessly at a cow which lay sprawling on a sheet of ice between a house and the street. The men placed a plank under the cow and tried to pry her to her feet, but could not succeed in raising the animal even an inch.

Oscar F. Whitman, homeward bound, passed by, and his assistance was at once employed. Mr. Whitman saw the cow's distress and the four men standing by, but said nothing. He simply held his arms out for a moment, and, groping his way up to the cow, placed his hands firmly under her.

The bystanders laughed, but their mirth was changed to surprise when Whitman, without any apparent effort, lifted the cow nearly two feet higher than a standing position, and letting her down gently, allowed her feet to be firmly placed. To satisfy curiosity the cow was taken to the hay scales, where she tipped the beam at over 100 pounds. This occurrence made Whitman a much talked-of man, but his wonderful powers have been known in some circles for years. Whitman says that he is not a Spiritualist, but that he has some strange power of almost unlimited intensity, which starts from his shoulders and extends to his finger tips, apparently through the bones, which, he says, seem to him to be hollow.

Whitman's great strength seems to be in his finger tips. Some time ago he was invited to see Rus' Babbury, the lively stable man, and Al' Lincoln, the shoe manufacturer, and J. J. Good, the Maine Central station agent, all heavyweights, by placing his fingers on top of a table and pulling it away from them, one after another, who sat firmly braced, holding on to the legs of the table. It has been said that electricity is the agent which gives the modern Hercules his power. Whitman's friends say this is not so.

Recently the newspaper correspondent was invited to see Whitman disprove the electrical idea. Among those present were E. C. Wood, W. A. Far, Maine Central Roadmaster, and George Smith, coal merchant. Mr. Whitman was sent for and a table placed in the center of the room. Then two ordinary water-glasses were secured. Whitman placed the glasses on the center of the table, upside down, touched his fingers on top of the non-conductors, and, raising the table into the air, played and toyed with it just as if he held it in a natural grasp.

When Whitman was a small boy he used to "play horse" on tables and chairs, pulling them around with the tips of his fingers. His parents noticed it and were frightened, but always kept it a secret. When a young man, in a lumber camp, he won the admiration of the lumbermen by felling seven men who had attacked him because he was defending a boy. It was only two years ago that Whitman's power became at all publicly known. Whitman has been offered immense salaries by museums, but he is an unworldly man. Perhaps the greatest exhibition of Whitman's power was given one day recently when he performed the feat of raising a large table, upon which sat James Heath and William H. Nute, the combined weight of whom was 350 pounds, with his finger tips.

MATERIALIZATIONS.

To THE EDITOR:—On the evening of Sept. 7, 1893, I attended a seance at the residence of Mr. and Mrs. Thos. Denison, 323 George street, Peoria, Ill., through the mediumship of Mrs. Geo. Parker, musical medium, of Elgin, Ill. About fifteen persons were present, including skeptics and believers. On the stand was placed a music-box. Those present joined hands around the stand some two feet away, the medium sitting in a cabinet at the further end of the room. Presently sweet strains of music, with mandolin, zither, guitar and piano accompaniments, were produced by unseen hands—the only musical instrument in the house being the music-box. Emerging from the cabinet was the ethereal form of a beautiful child, Cora, the spirit daughter of Mrs. Carpenter, who was present. She got on her mother's lap, then returned, or dematerialized, at her mother's feet, to reappear in a few moments, and placed a beautiful bouquet of flowers on her mother's lap.

Then came one of the medium's controls, Happy Dog (an Omaha Indian who came to the medium some five years ago while holding a seance in Decatur, Neb., at the residence of W. S. Page. Mr. Page called in a number of Indians from the reservation, who conversed with the spirit in their own dialect, proving the identity of his return). He smoked, all distinctly hearing the puffs, emitting a beautiful fragrance, as he said to give strength to the sitters. There also emerged from the cabinet beautiful, ethereal lights, some very large, which floated around the room. Every sitter was well pleased. The tests were comforting and satisfactory, and to the skeptic they were mystifying, and furnished much food for thought. Mr. and Mrs. Parker's coming has awakened quite an interest in spirit phenomena outside the ranks of Spiritualism.

Mr. Parker is an automatic writing and rapping medium, every hour during the day being engaged at Mount Pleasant Park Camp-Meeting, giving convincing proof of the return of our loved ones; and can be addressed at Elgin, Ill., for writing or parlor seances. Mr. and Mrs. Lindsey on their way home stopped at Broadhead, Wis., and held a meeting at which quite a number were present to hear a lecture and tests, although the time to give notice was limited. The North Side Society have suggested F. Cordean White to work Sunday evenings for an indefinite time, at the corner of Sigel and Sedgwick street. He has made many friends for the cause of truth in this city, and as a platform test medium he is regarded as first-class.

JESUS.

He is Not a Savior.

To THE EDITOR:—In your issue of Sept. 24, under the heading, "Jesus a Savior," Sister Doney Baker courteously goes for Prof. Clem for some heretic opinion of Jesus—presuming him mythical, unreal.

Now, while she attempts no disproval of Christ's fictitious, fabricated personality, as suggested by Prof. Clem, she presumes to affirm that it matters not to the world whether he was mythical or real, thus:

I cannot see what it matters whether Jesus ever existed or not, or whether Jesus or Apollonius of Tyana was the great teacher, or whether the gospels are works of fiction, and Jesus the star figure in the novel. The fact remains the same to the world to-day, that he was a magnificent character and worthy of imitation.

Lovers of the truth—the real—will dissent from this view, since soul-growth—soul culture—depends upon the realization of truth and the experiencing or sensing its influence. It does matter to the world—all its psychic beings—and more especially to the more cultured part of the human family—whether the subject-matter of thought presented for consideration be true or false, real or unreal, whether Jesus Christ was a real, true personality or a straw man—a fictitious character—a mere mythical falsehood effigy.

Truth is eternal, falsehood transient. Truth rightly educates, uplifts, aggrandizes, fulfills, enlightens, awakes, glorifies, flows into, and makes a magnificent character? To a nonentity? How can you claim for Jesus Christ such a character if there never was such a real being? History, profane and ecclesiastical, abundantly disproves the claims of such a pseudo-semi-divine being. That the history of such a character is but falsified, fabricated priestcraft in disguise, paganism born from Romanism from the womb of Judaism. It was the clandestine work of the Roman hierarchy to falsify and fabricate a bogus personation, partly from the sublimely moral Pythagorean philosophy promulgated by Apollonius, and partly to gratify the Judaic demand for a semi-supreme, semi-divine, deified leader—man-god, god-man—hence the superadornment of Christ, the claiming for him God-like divinity, a third part or person of nature's marvellously incomprehensible Godhead! But who, pray, is the father of Jesus—this semi-god of magnificent character? "The Holy Ghost (second-person part of God)" do you say. And who the mother? Why, Mrs. Mary Joseph, the wife of Joseph, the carpenter, of course; as the Bible answers. Verily, then, the Holy Ghost was an adulterer, and Mary an adulteress, and the product—Jesus—what?

The Holy Ghost in the episode was, doubtless, but some Jewish rabbi or pagan priest that took advantage of Joseph's absence when away building some one a house.

Of course the character of a person of such highly divine, autocatalytic-high-toned parentage should and must be magnificent! To be sure! But if more be wanting to establish his claim to, or worthiness to claim, a magnificent character, it may be found in the doctrines inculcated in the following language of his, and in the unjust, cruel spirit of them:

"Think not that I am come to send peace on earth; I am come to send peace on sword! For I am come to set man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law."—Matt. 10, 34, 35.

"If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life, he cannot be my disciple."—St. Luke, 14th chapter, 16th verse.

Who, then, are now his disciples? A modern, orthodox church member? Come now, speak right out in meeting, and explain! Judge your discipleship by this Christ's anarchistic, cruel standard.

What! Must we hate our dear kindred that we may be deemed worthy to love a stranger? Who is this fierce, domestic anarchist that so teaches? None other than an outwardly priestly personation of good and evil, the interblending of the perfidy and hypocrisy of a murderous priestcraft, with the ethical personation of anarchism, as expounded by the wisdom of the Pythagorean philosopher, Apollonius. Spiritualists need no savior but truth and goodness. No mythical Christ.

Sister Baker, since you value to regard romance or fiction as a valuable avenue for educating, may we not presume this to be the outgrowth of early and frequent novel-reading in your girlhood age? Oh, what a hazardous assertion—what a misleading statement! What an arrow in the quiver of the young! "Jesus was divine, whether real or fictitious." Holy Moses! and you a public teacher of the spiritual philosophy! This sentiment indicates that falsehood does have, or may have, divinity. Do you really believe this? Falsehood is the opposite of truth; hence, if falsehood has or can have divinity, then truth has not, or cannot have. Fictitious signifies counterfeit, false; not real, etc., while no definition of the seven given of divinity embraces the view you hold. Divine, "Godlike, proceeding from God, belonging to God, holy, sacred," etc., but we fall to find "fictitious" among its definitions. No, a non-real—a false thing—cannot be divine.

Goodness, mercy, truth, etc., may be deemed divine attributes of ethical human conduct. Is the assertion that "Jesus was divine, whether real or fictitious," one of the truths you are presenting to your Portland audiences? You say: "I love history," but you seem not to have found sufficient to satisfy your mind that a myth—a mythical priest or priest-made counterfeit; yet history is ample of reliable history to prove such a fact. But for condensation and convenience of research allow me to commend to you the veritable and reliable work of Dr. Brown, "Researches in Oriental History," of J. M. Roberts, "Antiquity Unveiled," of Gerald Massey, "The History of Jesus," of M. Faraday, "Jesus Christ a Fiction," and, advertised in THE PROGRESSIVE THINKER.

training, you will then be a more competent expounder of our grand spiritualistic philosophy than now—although now a comparatively good one. No compliments of a brother that finds no Savior in Jesus, but one in goodness, good deeds. R. T. L.

QUESTIONS OF THE DAY.

Shall we consider Spiritualism a religion? Shall we open our meetings with prayer? Shall we have an ordained ministry? and several more questions of a like character have been asked by E. J. Bowtell in an article in THE PROGRESSIVE THINKER of August 19. Now these questions are agitating the minds of progressive thinkers everywhere, and they desire an honest answer.

Is Spiritualism a religion? Some will reply: No, it is a science. Another class will answer: It is a religion, for it has saved me from doubt and unbelief; it has removed the fear of death; it has taught me that I sow I must reap, and that we are encompassed around about with a great cloud of witnesses who see and know us, as we are and in our true light; consequently we are more careful what we do, what we say, and even what we think, for, if thoughts are things, which affect others for good or for evil, we will be more careful of our influence over others, and if we realize that angels are hovering around it will or should be an incentive to live so as to be worthy of their loving presence.

In James 1:21 we read that pure and undefiled religion before God and the Father is this: To visit the fatherless and the widows in their affliction and to keep unspotted from the world. Now if that is a correct definition, to do as we would be done by, by loving our neighbors ourselves, to let them have the fulfilling of the law—I do not see why we as Spiritualists cannot accept Spiritualism as a religion; for to be good and to do good should be our highest aim in life.

Shall we open our meetings with prayer? Certainly, if it places us in a more harmonious condition with the laws that govern us; and it seems quite right that each one of us who are used by spirits as instruments to voice or express our sentiments should not restrain our sincere thanksgiving to them for the loving messages they bring to us, and as we reach up and out toward infinity in search of truth, wisdom and love, it seems but a fitting expression of the God or divine within us to ask, if we expect to receive; to seek, if we expect to find; and to knock at the doors of wisdom and truth which are thrown open to all aspiring souls.

Shall we have an ordained ministry? This seems to be a great investment of opinion in regard to the matter. Some local societies who have organized for effectual work have their ministers ordained, which gives them the same rights and privileges accorded other denominations or societies; and if it is a fact that in union there is strength, then they must be able to do more effectual work than the unorganized where each one is supposed to look after their own individual interest. We think the power of the church is largely due to its strong organization, which can imitate them in this matter with great benefit to ourselves. We need no creeds but should organize for business purposes and upon the positive knowledge of spirit return and communion; when we do this, I believe we shall command the respect of the people. Being an ordained minister myself, I do not care to express myself from any selfish or unworthy motives whatever, but think every society should be free to use the best thought and judgment regarding all local affairs and select the speaker best adapted for their needs.

It seems to me that if we were an organized body we could better protect ourselves from many impostors who have and are constantly practicing fraud and trickery upon the credulous.

We are well aware that the phenomena of Spiritualism are demonstrated facts, and our mediums should be protected; but we are also well satisfied that many professed mediums are simply tricksters who have stolen the liberty of heaven to serve their selfish purposes. In a number of such have visited our city during the past year, discouraging many from farther investigation; but W. Mansfield has been here and with his independent scribe-writing has brought joy to many sorrowing hearts. We are perfectly satisfied that the phenomena are true and the foundation upon which our philosophy is erected—they belong together; and we expect to find some day among us what. Still it is our duty as Spiritualists to protect the genuine, and endeavor to reform all others who are tempted to do wrong.

Some declare the churches entirely material and utterly unspiritual. It may be so to a great extent, but we are forced to admit that many of the most spiritual-minded people are connected with them and many Spiritualists are regular attendants of the same. I know one of our prominent lecturers who has spoken at several of our camp-meetings, and who attends a liberal church rather than attend a Spiritualist meeting; and during the two years we have lived here have never met him in any of the meetings, and yet the friends who are acquainted with us declare we have both taken the same stand and advocated the same doctrines. Can any one tell us why this is so, if no spiritual food is given from the liberal churches?

Still, I believe a house divided against itself cannot stand, and think it we desire to see our cause flourish, every lecturer, medium and Spiritualist must put shoulders to the wheel and help roll on the car of progress, working for the advancement of truth—the pearl of great price. MRS. NELLIE S. BAABE.

Spiritual Meetings. Spiritual meetings are held at the following places: No. 11 Third street, at 2:30 P. M. Corner Ogdan avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.; Mrs. Cora L. V. Richmond speaker. No. 93 South Peoria street, at 2:30 and 7:30 P. M. Corner Sigel and Sedgwick streets, at 7:45 P. M. No. 6864 West Lake street, at 8 P. M. No. 11 North Ada street, at 7:30 P. M. In France, Russia and Holland apoplexy is most frequent in winter; in Canada and the United States in summer. The average weight of the English brain is 490 grams, of the Eskimo, 439; but compared with weight of body, the difference is small.

SCIENTIFIC INVESTIGATION.

Where Should It Begin?

All persons who are familiar with the history of the advent and future development of phenomena on which is based the philosophy of Spiritualism are aware that from its incipency the demand for scientific investigation has been constant and continuous.

And also that the verdict of the first that ever attempted a scientific investigation was given to the public at Convent Hall, in the city of Rochester, after having completed their labors, in which it was affirmed that the raps occurring in the presence of the Fox sisters were not produced by trickery, but were the result of causes to them unknown.

They also recognized the presence of an intelligent individuality that claimed to produce them. That verdict has never been set aside by any competent tribunal, though humbler unavailing efforts have been made in that direction.

When scientists recognize that in approaching this question they enter the domain of mind (which is superior to all the physical sciences combined), the first step toward scientific investigation will have been taken.

The question is: What produces the phenomena? Instead of: How are they produced? The answer will apply to all the phenomena which have claimed attention from time to time since the raps were first heard that gave birth to the philosophy of Spiritualism.

Therefore, if the raps heard at Hydeville on the 31st of March, 1848, were not produced by any of the persons present at that time, and inasmuch as they came in response to questions that were asked, the evidence is in support of the theory that they were produced by those claiming to answer.

That being the case, the inference is that they were the discoverers of laws and principles by which effects are produced that transcend our knowledge of psychical science.

Hence it was from them the signals came that first attracted our attention, which was followed by demonstrating to our consciousness that those we called dead still live, and under favorable conditions, which we can aid in establishing, can communicate with us. They are the transmitters—mediums—are receivers, instruments at this end of the line that are operated upon by transmitters.

How to keep them in the best condition is evidently the first question for us to solve.

Bearing this in mind, the province of investigators becomes so clearly outlined that ordinary minds readily perceive it. Nor need we apply to physicians with the view of learning how to dress our patients, or to chemists how to impart knowledge with which they are familiar, than the scientist who has yet to learn that these truths exist.

Personal experience and observation are educators, when the existence of unrecognized facts are repeatedly demonstrated to our senses, that reflective minds find it impossible to ignore, though they may, in some cases, refrain from giving expression to what they are fully persuaded is truth.

It would be interesting to know to which department of mental science the investigation of what is termed spiritual phenomena has been assigned. Or is each scientist to subject them to conditions recognized by the class to which they belong, with the understanding that he who first succeeds in extracting mind from matter shall occupy the highest point on the pinnacle of fame, from which he may exclaim "Eureka!" to which millions will respond, amen.

But this is not all. This newly-discovered property must be used to impart knowledge with which they are familiar, than the scientist who has yet to learn that these truths exist.

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"HELLO, PAPA!"

A Message from the Boy Who is in the "Home Over There."

It was late at night. We had just returned from a walk in the cool, balmy air of the evening. We had sat on the grass and had watched the glorious full moon rise above the Eastern hills, and the inspiration of the quiet hour had seized the medium, and she had gone under control. Hark! What is this? Whose childish voice is that? Oh, how natural it sounds, and how quickly the childish prattle of our darling boy who so recently has passed to that fair bright world in what has so long been called the great "unknown," but now the great unknown no longer, for the spirit of our loved ones do return and tell us about it. Listen to a message from our little boy, twelve years of age:

"Hello, papa! don't you know me? You can't see me, but I can see you, and I am right beside you lots of times. Say, papa, I believe that my dog, dear old Stanley, sees me, and he knows me, too. You just watch him, papa, and you will see how knowing he looks, and how he holds his head on one side, and looks as though he saw something so far off, and is so intently listening. We have dogs here, papa, and I wonder what was to become of Stanley, after I went away. Well, papa, he will come to me after awhile, and will play with me, and with the great big shaggy fellows here, they are so good natured, and never fight or quarrel here, like they used to where you are, but romp and play with us and have such a grand time.

"Papa, one thing is so funny to me. I can't tell you where we are, for I don't know where it is. I have only just to think of you and mamma and sister, and I am here with you, and its just the same way if I want to go somewhere else. I just think about it, and I am there. Do you know where it is, papa? I do not think we are on one of the stars, yet we have a city, and lots of small places, like towns, and people work and play and sing, and we are so happy and have such a good time. We have a house that we live in, too. I say we, I guess I mean you and sister, and I am here with you, and its just the same way if I want to go somewhere else. I just think about it, and I am there. Do you know where it is, papa? I do not think we are on one of the stars, yet we have a city, and lots of small places, like towns, and people work and play and sing, and we are so happy and have such a good time.

Now here is something which to me seems remarkable; not that there is anything remarkable in the dream itself, or the words entering into and forming the expression: "When you call on Mrs. B. in the morning," etc.; not in the fact that they are not words, but in the fact that they are the same as the words which I have heard in the past. Who of us furnished that extra link, and snipped it into the two free ends of my simple dream-chain, and it was this mysterious link which completed the circle, as the saying is: "I proved."

Next morning following the dream I was again on the street, and as I neared the lady's home I was reminded of her request the night previous, and crossed over, ascended the steps and rang the door bell. Mrs. B. answered the call in person. Extending her hand, she pleasantly said: "Good morning, Doctor, you will pardon me for inviting you into the kitchen this time, as I have no help. I can work and do it too."

And there she stood, ironing a long dress at the same time she asked the questions she had in mind the night before.

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"Oh I know," says she, "its mind-reading." Well, if that's the cause, why was the suggestion the night before? Nothing of the sort in the conversation as embodied in the invitation to call in the morning—not the least hint as to what part of the house I would be asked to sit down—had I ever been asked into the kitchen on any other occasion, that would have perhaps accounted for the mysterious link; but never before when making professional calls at her home, had she made this request. The mind-reader must of course find something that has been previously impressed upon the brain and brought to the lodger's attention. Then, I asked again, what intelligence—because materialism can furnish no clue—dead inert matter does not speak—snapped that link into that dream-chain. Here I come to a point highly interesting to me, and that is regarding the "beyond and who, or what, crossed that line between earth and divinity."

It is at this point that there opens up a grand idea that in the dream-state, we touch the border-lands, where eternally youth and age, the wide-open gates let pass and the wide-open gates, who once, lived on earth, and during the dream-state their souls touch our sleep-frenzied souls and quickly they impress a thought, which, when the sleeper awakes, is found photographed—so to speak—upon the delicate structures of the brain. Only for the fact that the prophecy was so soon carried out, the impression made during that dream would have faded and never been brought to our attention. It is of no use, however, to try to explain the facts away. We may say it is mind-reading, hypnotism, and "the devil is in it," and a thousand and one other vague replies, but if an outside intelligence gives me a dollar coin, I know it, and that I myself did not give it to myself. If an idea is given to me—if it finds lodgment in my brain—no matter how simple and unimportant the vehicle, or dream through which that idea comes, and I find afterwards the reproduction of that identical idea through some foreign intelligence, there having been no previous suggestion by either of the earth parties, then I know that the idea I came in possession of was thrown in by a third unknown party who possesses a like soul development and who once possessed a like brain construction.

The convolutions or sulci of the brain are wonderfully and fearfully constructed, and it is along these grooves that the intellectual power is developed—its depth and complexity as to construction showing a wide difference from the lower mammalia up to man. In man they are more complex; their arrangement more delicate—the receiving of impressions, as regards intelligence, more acute. Yet in the child at birth, the intellectual faculties not being developed, these brain sulci or grooves are in a very simple state of arrangement—not much above the animal. In fact, the child is much like an animal. Also in old age, when the mental faculties begin to wane these grooves flatten out; the old man or old lady easily forgets recent transactions, because the once active brain with its deep and well-constructed grooves does not any longer respond as actively. To impression, they are borne in upon. But, ask the old gentleman or lady regarding events which took place upon their twenty-first birthday; ah! the "snap camera" which captured the events of that time was a perfect one—age with its decrepitude had not then intervened; sickness, sorrows, trials with our number, losses, crosses and burdens had not then weighed the heart down, nor had the borders of our graves, yet then remembered well those events.

Think of it, my brother-man—think

A NUT TO CRACK.

On the evening of August 20th of this current year, I was on the street of our enterprising village, making my accustomed rounds visiting patients. It was near 7 o'clock, and as I approached a large dwelling on that street, I saw a lady sitting in the porch busily engaged with her sewing. Knowing the lady, I crossed over and was soon in conversation with her. After a few minutes of pleasant chat I arose to go, when she said to me:

"Doctor, I wish you would call in the morning, as you go by on your visits, as I have some questions to ask you regarding myself."

I told her that I would do so, and then bade her good evening. I then visited my patients and reached home a little after nine. The evening was warm and sultry, and I did not get to sleep until after 1 o'clock. Soon after this—it could not have been much later—I was aware that I was somewhere—where I cannot now tell—and in the presence of sentient beings who entered into conversation with me upon different subjects. Presently I distinctly and plainly heard a voice, clear and clear-cut, but not seeming the person saying:

"When you call on Mrs. B. in the morning, she will invite you into the kitchen."

Now this article could have no possible interest attached to it for myself or any other thinking being on earth, save for the fact that an extra, mysterious link was snapped into the two free ends of my simple dream-chain, and it was this mysterious link which completed the circle, as the saying is: "I proved."

Next morning following the dream I was again on the street, and as I neared the lady's home I was reminded of her request the night previous, and crossed over, ascended the steps and rang the door bell. Mrs. B. answered the call in person. Extending her hand, she pleasantly said: "Good morning, Doctor, you will pardon me for inviting you into the kitchen this time, as I have no help. I can work and do it too."

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Think of it, my brother-man—think

ANTHIQUITY UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice ANTIQUITY UNVEILED, it is with the sincere hope that you are encouraged to look at the subject with a candid and unprejudiced mind. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to see a careful perusal.

An important step toward the right is taken when we see the origin of the Christian religion, instead of accepting through blind faith the teaching of others, thus being led into error and away from the truth. The history of Christianity has been a subject of much research and investigation, and the result of which has caused many of the leading and more progressive advocates of the Christian religion to recede from the position they heretofore assumed on creeds and doctrinal points. After a full and impartial investigation of the claims of Christianity, they have discovered that the origin of the Christian religion is upon a scientific basis, as well as upon revelation and discovery. The origin of the Christian religion is the result of which has caused many of the leading and more progressive advocates of the Christian religion to recede from the position they heretofore assumed on creeds and doctrinal points. 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Good Sense in Rhyme.

A good friend of mine in this empire dominion has long entertained, I believe, the opinion that if I would just read THE PROGRESSIVE THINKER...

are well received. I hope she will be able to again create an interest in Spiritualism at this place. My object in writing this article is to caution societies from employing speakers who lecture on free-love...

Joseph King's Seances.

Doc. Dickinson relates incidents of a seance with Joseph King, of Benton Harbor, Mich., which show that the efforts of certain enemies of Spiritualism to destroy Mr. King's work of mediumship have failed. He says: "There were eighteen sitters and fourteen forms appeared, seven men, four ladies and three children..."

Mrs. Adah Sheehan's Great Success.

Sunday, the 24th, was a gala day at 77 Thirty-first street. The meetings held at this place are at all times among the best conducted in the city, and there is never wanting good and instructive talent, both in the way of lectures and demonstrations...

EXCELLENT BOOKS!

- They are for Sale at This Office. DEATH AND AFTER LIFE. BY ANDREW JACKSON DAVIS. SOMETHING YOU SHOULD READ. DEMANDS OF ALL PROGRESSIVE MINDS FOR A PURE, CHRISTIAN, NON-SECTARIAN DOCTRINE...

If You Want Work

YOU SHOULD Have a copy of the "Astral Guide" which contains a lecture on ASTRO-MAGNETIC RESEARCHES IN ORIENTAL HISTORY... THE SPIRITUAL ALPS AND HOW WE ASCEND THEM... THE QUESTION SETTLED... BIBLICAL AND MODERN SPIRITUALISM... RUPTURE... THE GOSPEL OF NATURE... VERY VALUABLE BOOK...

Making Progress.

To THE EDITOR:—Where are we at? What marvelous metamorphosis is this? What incomprehensible psychological phenomena are manifesting? Is it the bursting of creedal bonds?

"Hypnotism," by Carl Sextus.

The Chicago Herald says: "Another and a very interesting addition to the library of works on hypnotism is a work by Carl Sextus on that subject—a book full of illustrations and anecdotes..."

Spirit Photography.

To THE EDITOR:—With regard to the light Mr. Clemens desires about spirit photography, permit me to suggest that perhaps it is necessary for the spirit band to be somewhat prepared beforehand...

The Cause at Omro, Wis.

Years ago this little town was the centre of Spiritualism in Wisconsin. It contained a large number of Spiritualists; all worked with a will to spread the glorious truth of the immortality of the soul...

Soul-Suicide and Endless Damnation.

To THE EDITOR:—What is the difference between eternal damnation and soul-suicide? Wherein do the dark spheres spoken of by M. M. Cass and "Divine Wright" differ materially from the horrible, hopeless, everlasting punishment of the Christian religion?

Joseph King.

Doc. Dickinson, of Grand Rapids, Mich., writes as follows to The Moon, a secular paper: "ACQUITTED. 'This article will be of interest to many readers of The Moon. Some time ago the Kalamazoo, Battle Creek and Detroit papers were full of the exposure and arrest of Joseph King, the medium I had here from Benton Harbor..."

PHYSICAL PROOFS OF ANOTHER LIFE.

Let us to the Spirit-World. An illustrated pamphlet. Worth its weight in gold. Price 25 cents.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK. This work by Dr. M. L. SHEKMAN, assisted by Prof. W. F. LYON, heretofore has been sold for \$2.00, but the price now has been reduced to \$1.00...

VERY VALUABLE BOOK.

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Pianchette, or the Despair of Science." The Proof Positive of Immortality, etc. This is a large (100 pages) work with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents is a sufficient index...

PHYSIC PROOFS OF ANOTHER LIFE.

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NEW LIFE OF CHRIST.

Startling Find by a Russian.

DOCUMENTS DISCOVERED IN THE HIMALAYAS GIVING HITHERTO UNKNOWN DETAILS IN JESUS' CAREER—CLAIMS HE WAS A TEACHER OF BUDDHISM.

Fourteen years ago, says the Chicago Herald, Mr. Nicolas Notovitch, a Russian gentleman of distinguished family, member of several scientific and geographical societies, rewarded by different governments with no fewer than twenty-three books of history, explorations, and poems, author of 'The Empress, Alexander the Great, and the Emperor,' after participating in the war for the deliverance of the slaves from the Turkish rule visited all the localities of the Balkans Peninsula. Then he crossed the Caucasus into Asia Minor and into Persia, and finally, in 1887, started for India, the land of wonders. The object of this trip was to know and study the people and their morals, also the grand and mysterious archeology as well as the colossal nature, so full of majesty, of that country. Wandering thither, he was stopped by a Hindu stopping here and there whenever he liked, he reached mountainous Afghanistan, from whence he gained India by the picturesque routes of Bolan and Duernali. Then he ascended the Indus as far as Raval Pinda, crossed the Pindjab, visited the golden temple of Amritsa, also the tomb of the King of Ranjidsingh, near Lahore, and then turned toward Kashmir, the 'valley of eternal happiness.' The farther he advanced in the massive Himalayas, whose magnificent summits are covered with eternal snow, the more he felt the nothingness of man beside the illimitable grandeur of the Supreme Being whom he never been able to understand.

The arable land is hardly sufficient to nourish the inhabitants, and it is customary to have recourse to two expedients to maintain the population at the same rate. These are, as I have already said, polyandry and the custom of making one of the sons of each family take a vow of celibacy and enter into orders; this is the case with the male inhabitants in minis-lapas, and, moreover, if a family has too many daughters, one of them will also enter a religious order. She retires into a monastery, where she lives in the common lodgings of the monks and takes charge of the house-keeping. Then the monks lead a very happy life, for they put all the work on her, and, thanks to this custom, Tibet contains a number of gopa convents, each town or village having one.

TRADITION OF CHRIST.

In the course of his travels Mr. Notovitch visited some of these convents, and one day speaking of religious questions to a chief lama, he heard, to his great astonishment, of a preacher named Issa, who lived some 2,000 years ago and was executed in the country of Israel, where he had gone to preach the principles of Buddhism. In another convent he was told the same story, and it resembled strikingly the life of Jesus Christ, but he could not obtain any satisfactory replies to his questions on the subject at that time.

While in the province of Ladax, he was invited to a Buddhist convent, the Gopa Himis, one of the most ancient in Tibet, and situated South of the Indus upon an isolated rock which rises in the midst of a pretty dale where a solemn fete, at which all the inhabitants assist, is held every year. The fete which he attended consisted of a series of representations and original ceremonies that were executed by the monks and some people of the neighborhood disguised as monsters, animals, demons, gods, warriors and kings, more than a hundred monstrous figures taking part in the spectacle.

After the spectacle he had a conversation with the chief lama on the subject of these idols and these ceremonies which were far from conforming to the principles of Buddhism, and then he spoke to the lama of the preacher, Issa, concerning whom he had already told him the lama repeated the story, added many details, and said that in a library, among copies and translations of Sanscrit manuscripts treating of Buddhism and Buddhists, was a detailed history of Issa, who had been raised in India, but who had gone West to preach Buddhism, where he had been executed, and according to this lama, Christianity is only corrupted Buddhism.

This story greatly excited Notovitch's curiosity, and a few days later he resolved to return to the convent. This, however, was not easy, for, being a Russian, he was under suspicion by the English, and so, not wishing to be exposed to the surveillance of the spies about him, he declared his intention of returning to India; but he had only gone a few leagues from the town of Lob when he turned toward a bridge over the Indus, his horse stumbled and he was thrown off, fracturing his right leg in the fall. Then he was carried back to the convent, where he received that evening the medical care which he was able to leave the convent in a few days. It was during this intercourse that, with the aid of an interpreter, he translated the manuscript in question, the lama having willingly consented in exchange for a small alarm clock, and with which he completely ruined it, as he did also an eggshell that he broke to pieces by taking it off so often.

On his return to Europe Mr. Notovitch wanted to publish his translation of this old chronicle, and with this end in view he addressed himself to several universally known ecclesiastics, begging them to revise his notes and tell him what they thought of them. Mgr. Piam, the celebrated metropolitan of Kov, was of the opinion that this was a find of great importance, but dissuaded him from giving out these memoirs, as he believed that their publication would only do injury to his friend. The venerable prelate refused to tell him in an explicit manner, but as the conversation took place in Russia, the censor would most likely have put veto on such a work, so he thought it better to wait a while longer.

About a year later, he showed the manuscript to a cardinal in Rome, and it was applied as follows: 'What is the need of printing it? No one will attach much importance to it, and you will make many enemies; however, you are still young, and if it is a question of

money which interests you I can get you a sum for your notes that will indemnify you for expenses incurred and time lost.' Here in Paris he spoke of his project to Cardinal Rotelli, who also opposed the printing of the work, under the pretext that it would be premature. 'The church,' he added, 'suffers too much already from the current of atheistic ideas, and you would but give new food to the calumniators and destroyers of the evangelistic doctrine. I say this to you in the interest of all the Christian churches.'

Finally he went to see M. Jules Simon, who found the communications very interesting and advised him to ask the opinion of M. Renan upon the best way of publishing the memoirs. So he called on the great philosopher, and the latter proposed that the memoirs in question should be confided to him that he might make a report on them to the academy. This proposition was accepted, but foreseeing that if he accepted this combination he would have but the honor of having found the chronicle, while the illustrious author of the 'Life of Jesus' would have all the glory of the publication and the commentaries, Notovitch carried the work away under pretext of once more revising it. Believing that he was well enough prepared himself to publish the translation of the chronicle and make the accompanying notes, he declined the offer that had been made, but in order not to hurt the susceptibilities of the master, whom he respected most profoundly, he resolved to await his death, a fatal event which could not be long coming, to judge from the general feebleness of M. Renan. A little while after M. Renan's death he wrote to Jules Simon to ask his advice, and received the answer that it was he himself who should judge of the proper opportunity to put his memoirs before the world. He then put his notes on one side and is now again publishing them, though he reserves to himself the right to affirm the authenticity of these chronicles.

JESUS THE BUDDHIST.

I have seen the proofs of this work, and space will not permit of a full exposition of its details, but maybe I can give you a general idea. Before approaching the life of Jesus the Buddhist chroniclers sketch the history of the nation to which he belonged. We thus see first that Moses was a Prince of Egypt, the son of a Pharaoh, and that he had only been instructed by Jewish wise men. Then they relate, without omitting the most insignificant details, the education of Jesus, the baptism and ascension of Jesus Christ. When Issa—Jesus is called in the manuscript—came to India as a simple pilgrim to study the laws of the Brahmins and the Buddhists no attention was paid to him. But when a little later the first stories of events in Israel arrived in India the chroniclers, after having consigned to writing that which had been related to them of the prophet Issa—whom a whole people, tired of the yoke of their masters, had followed and who, by order of Pilate, had been sent to be executed, remembered that this same Issa had recently dwelt in their midst, and that, being of Jewish origin, he had come to study among them and had then regained his fatherland. They took a great interest in the man who had grown so rapidly in their eyes and gave themselves up to inquiry about his birth, his past and all the details of his existence.

The two manuscripts, from which the lama of the convent of Himis read everything to Notovitch that treated of Issa, are formed from a collection of different copies written in the Tibetan language and from some rolls belonging to the library of Lassa, and which were brought from India and Napale toward the year 200 after Jesus Christ, to a convent built on Mount Malbour, near the province of Lassa, where at present the Delai lama dwells. These rolls are written in the Pail language, which certain lamas still study that they may be able to make translations in the Tibetan dialect.

The manuscripts first tell us, without explanation or details, that, after the story of some merchants who had come from Judea, a Jew, man by the name of Issa, an Israelite, after having been twice acquitted by the judges as being the man of God, was nevertheless put to death by the order of the pagan governor, Pilate, who feared that Issa would profit by his great popularity to re-establish the kingdom of Israel and expel those who had conquered it. Then comes rather incoherent communication about the preaching of Issa among the Gueobres and other pagans. These accounts seem to relate to the first years which followed the death of Issa, for whom a more and more vivid interest was felt. One of these accounts, communicated by a merchant who had come from Israel, treated of the origin of Issa and his family, another of the expulsion of his followers and the persecutions they endured.

It is not until the end of the second volume that the first categorical affirmation of the chronicler is found, where he says that Issa is the man blessed by God and best of all men, and that he is whom the great Brahma selected to incarnate in him his spirit which at a fixed time was detached by fate from the supreme being. Jesus dwelt many years among the Buddhists; then, having arrived at the age of 26 years, he remembered his own country oppressed by the foreign yoke, and returned to it. Along the way he preached against idolatry, human sacrifices and religious errors, exhorting everyone to recognize and adore God, the father of all beings, who cherishes the slaves as well as the masters, for all are his children, to whom he has given as a common heritage this beautiful universe.

These memoirs of Issa, and all of them are in Notovitch's forthcoming book, produced a profound impression among the nations through which he traveled, and all sorts of dangers were stirred up against him by the clergy, and from which he was saved by the aid of his friends. The chief and wise men who heard him yesterday offered their oblation as sacrifices to idols. While crossing Persia Jesus almost raised a revolution among the adorers of Zoroaster, but, fearing the people would avenge his death the priests dared not kill him. They, however, made him leave town at night, hoping that wild beasts would tear him to pieces, but he escaped this peril and arrived safe and well in Israel. His arrival at Jerusalem was awaited with joy by the Jews, and when he approached the holy city all the inhabitants went out to meet him and conducted him in triumph to the temple. The chiefs and wise men who heard him admired his sermons, and rejoiced at the good impression made on the people by Issa's words.

ISSA'S FRIENDS. HENRY HAYNE.

WHAT THE RESULT?

Outcome of the Parliament of Religions.

The great Parliament of Religions which has been in session at the Art Institute during the last two weeks, and which will close this week, presents a striking spectacle and one which has commanded attention all over the world. There have assembled in this parliament representatives of all the prominent religious sects of the world, Christians—Protestant, Catholic and Greek—Hindoo, Buddhists, Brahmin sects, Jainists, Shintoists, Tendaists, Shingonists, Confucianists, Mohammedans, Hebrews, Parsees, German Idealists, Swedenborgians, Quakers, Theosophists, Christian Scientists, the Salvation Army, members of various societies of psychic research, and others who have met in harmony and submitted statements of their belief. There have been but two discordant notes—that of Joseph Cook, who evidently does not see the necessity of a parliament of religions, since there is no religion but his, and the advocacy of polygamy by Mohammed Alexander Webb.

The importance of this parliament consists, first, in the fact that a clear statement of belief has been made, and second, in the fact that those whom we have been accustomed to call heathen are not so much heathen as we imagine. Under some of the religions lies the clear idea of divinity. Under all lies the clear idea of morality. In a general way it has been made apparent that Buddhism, Mohammedanism and Christianity are the three universal ethical religions, starting from basic principles and representing not the sentiments of this or that nation, but the aspirations of the heart of Islamism, the offshoot of Judaism and Christianity, of one supreme God to whom man owes obedience. It has its angels, its judgment day, its resurrection, its rewards and punishments. Buddhism works out the problem of final salvation from the misery of existence through the agency of self-renunciation and successive reincarnations. At the head of Christianity stands the God who must be worshipped in spirit and in truth.

But these three ethical forms of religion are not all which have sprung from the banks of the Nile and the Euphrates. The proceedings of the parliament have shed a clear light upon them and numerous others, and have furnished volumes of information which may be summarized briefly. Buddhism has been especially fortunate in its expositors. Its fundamental teaching is universal sympathy with all mankind and animal kind, oneness of life, usefulness of life, while living in the body, and unselfishness, by order of Karma, had been sent to be executed, remembered that this same Issa had recently dwelt in their midst, and that, being of Jewish origin, he had come to study among them and had then regained his fatherland. They took a great interest in the man who had grown so rapidly in their eyes and gave themselves up to inquiry about his birth, his past and all the details of his existence.

"Buddha says that there is no such being; accepting the doctrine of evolution as the only true one, with the corollary, the law of cause and effect, he condemns the idea of a creator. But the Supreme God of the Brahmins and minor gods and goddesses, who is subject to the law of cause and effect."

China comes to the parliament representing three great forms of religion, Buddhism, Taoism, and Confucianism. The first two are very similar. Taoism is the original Chinese religion in its latest developments, while Confucianism claims to be a restoration of the old faith in pure forms. The latter is the most interesting of the three. It recognizes no Supreme God. All gods are supreme, each in his own domain, and there is no religion for all worshipped. Confucianism is based not upon divinity but upon humanity, man being considered the product of heaven and earth. By following the will of the former, man will become perfect and it is the perfect man that is the dream of Confucius. But of a supreme being, of a heaven, of a future life, there is little trace in this religion, which literally swarms with spirits.

Hinduism has many gods, but there is one supreme God, who has all gods, the One, who has all spheres, as the Veda puts it. Hinduism was well defined by one of its representatives: "The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond will burst, and the world they use is therefore multi-freedom from death and misery. This bondage can only fall off through the mercy of God, and this mercy comes of the pure, so purity is the condition of his mercy. In a word, the whole struggle of their system is to become perfect and divine, to reach God and to see God. 'This reaching God, seeing God, becoming perfect, even as the Father in Heaven is perfect,' constitutes the religion of the Hindoos. When the body dies the Hindoo believes he still will go on living, for the human soul is eternal, perfect, and infinite, and 'death means only a change of center from one body to another.' Reincarnation, salvation by action, and the unity of them all, are fundamental principles in the Hindoo's creed.

The Parsees is a monotheist. He has but one God, described by Zoroaster as 'true, lucid, shining, all-perfect, all-powerful, and all-wise,' ruler of both the material and immaterial. He believes in the immortality of the soul. He has his heaven (vashista-ahu), his hell (achista-ahu), and a bridge between heaven and this world (chivat), where a man's soul has to present a collective account of the actions done in the past life. He worships fire, but not as a god. In the eyes of a Parsee fire is the most perfect symbol of the Deity, 'on account of its purity, brightness, activity, sublimity and incorruptibility.' The Parsee is a monotheist. He has but one God, described by Zoroaster as 'true, lucid, shining, all-perfect, all-powerful, and all-wise,' ruler of both the material and immaterial. He believes in the immortality of the soul. He has his heaven (vashista-ahu), his hell (achista-ahu), and a bridge between heaven and this world (chivat), where a man's soul has to present a collective account of the actions done in the past life. He worships fire, but not as a god. In the eyes of a Parsee fire is the most perfect symbol of the Deity, 'on account of its purity, brightness, activity, sublimity and incorruptibility.'

MEMORIAL ORATION BY COL. THOMAS PALM, at the late Palm celebration in New York City, May 5, 1888. Price, 1 cent.

COD IN THE CONSTITUTION. By Robert G. Ingersoll. One of the best papers ever published in America. Price, 10 cents; twelve copies for \$1.00.

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THE GERMAN IDEALISTS, WHO AIM AT REACHING PERFECTION IN THIS LIFE, BECAUSE THERE IS NO CERTAINTY OF ANY OTHER OF ANY GOD.

This is but a necessarily hasty sketch of some of the Oriental religions. It is needless to characterize Protestantism or Judaism in any of their forms, still less to particularize, the Christian Science, theosophical or psychical dogmas which are not part of established religions. What will the outcome be? First, the adherents of all religions will understand each other better, and will recognize that morality underlies every faith, and that all are searching for the truth, though in different ways. Second, while no denomination will yield its distinctive tenets, yet all the denominations, meeting together for the first time, may have found sufficient in common to engender a bond and a common tolerance, and forever suppress the antagonisms and persecutions of fanaticism. Third, the Parliament of Religions may and should bring these followers of various creeds nearer each other than Christians shall recognize there are no longer pagans and heathen, at least among the Oriental religionists, but that they are all standing upon the same plane of morality and humanity, and that if the fatherhood of God is not long hence clearly recognized by all as the Christian recognizes it, the Christian has something to learn from the Parsee, the Buddhist, the Brahman, the Spiritualist and the Confucian of the brotherhood of man. If no more than these blessings flow from the Parliament of Religions the world will have cause for gratitude to Bros. Bonney and Barrows for undertaking and succeeding in bringing together in Chicago—youngest of cities—these representatives of the oldest of faiths.

The above from the Chicago Tribune gives an excellent analysis of the Parliament of Religions. Spiritualism will be heard thereof before its close.

SPIRIT PAINTING.

Message of Margaret Fox-Kane.

TO THE EDITOR:—Having been one of the earliest investigators of modern Spiritualism in 1848, and ever ready to try any truth, to my convictions, and my duty to my many readers and others, to state facts that point to the beauty and truths of our knowledge of continuous existence and the possibility of the return of spirits, when conditions are favorable, and a grand truth or lesson can be given for the advancement of mankind. In the early dawn of modern Spiritualism I became acquainted with the Fox sisters through the manifestations then given, having lived in Rochester some many years previous, thus the acquaintance was kept up during their earthly lives—and by this you will understand why I received a message from Margaret, which I will explain. During this season at Cassadaga Camp I was fortunate enough to secure a sitting with Mr. A. Campbell, the wonderful and reliable medium, of whom scores can attest this present season who have been cheered and delighted beyond expression by his magnificent spirit gifts.

On entering the seance-room I was asked by that gentleman to thoroughly examine and hold clean two slates and a piece of thin porcelain, size of slates, placed between them, which I did, and when banded together tightly, placed them on my lap with my left hand resting on them on the opposite side of a table from where Mr. C. sat, and our right hands clasped above the table, previously writing my name and date on the frame of the slates. Mr. C. was then entranced by the guides, giving me beautiful messages of love whilst the manifestation was being given in a peculiarly light and happy manner, and I received a message from Margaret, without any others in contact with them.

When Mr. C. came out of the trance, I lifted the upper slate and was greatly surprised and delighted to find a very delicately and beautifully shaded oil painting on the porcelain, of eight full blown pansies of various hues and two buds—symbolizing, as was given me, four of my children in Spirit-life—two of the pansies about half-blown, as that of two children who left us in infancy; the two buds of two who had no earthly existence.

On the inside of the upper slate the following message was given me without a bit of pencil: "Dear friend:—I was with others entrusted with a lesson that was to bring to man a knowledge of a truth that hath ever existed, and shall ever exist, but I was unfortunate enough to fall, and now I tell you, having been for a time untrue to myself, I have to compensate for the wrong I did. I have met my dear ones, and one amongst them your husband, MARGARET FOX-KANE. The painting and the message occupied less than twenty minutes. The letter has a most wonderful significance to me, which possibly few will understand, but which bears a truth and test to me, as well as to the world at large. I therefore deem it a duty I owe to mankind to write this to you, and through your valuable paper reach a host of readers. SARA ANTHONY BURTIS. Buffalo, N.Y.

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The above was also told a short time ago by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa, Maquoketa Register.

(See ad. in another column.) Address all letters to San Jose, Cal.

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A Field Wanted. I AM A YOUNG MAN 25 YEARS OF AGE, and just preparing to enter into public life as a lecturer. I desire to begin lecturing this fall, and in a word, I desire to see my countrymen. My subject is 'Human Nature Complete as Taught by Physiology,' 'Phrenology,' 'Hygiene,' 'Psychology,' and 'Natural Religion.' The subject is new, and will interest the eyes of the Almighty.' Will some of the readers of this notice please find me an inviter, where facilities are favorable for a lecturer? Address, ARTHUR G. GONDE, Nashville, Michigan.

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185 Full-page Illustrations, with COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND THE OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST. Designs by Watson Heston, with portraits of Designers.

The Illustrations are designed as follows: 15 represent Uncle Sam and the Priests; 3 the Church Robbing the People; 4 Thanksgiving; 6 Sabbath Keeping; 7 Children and the Church; 8 the Church; 9 the Church and Thomas Paine; 4 Studies in Natural History; 2 The Bible and Science; 10 The Clergy and Their Flocks; 11 Priests in Our Parishes; 12 The Atonement Scheme; 4 The Lord and His Disciples; 13 The Ten Commandments; 14 The Ten Commandments; 15 The Lord's Instruments; 16 The Ten Commandments; 17 The Lord's Instruments; 18 The Ten Commandments; 19 The Lord's Instruments; 20 The Ten Commandments; 21 The Lord's Instruments; 22 The Ten Commandments; 23 The Lord's Instruments; 24 The Ten Commandments; 25 The Lord's Instruments; 26 The Ten Commandments; 27 The Lord's Instruments; 28 The Ten Commandments; 29 The Lord's Instruments; 30 The Ten Commandments; 31 The Lord's Instruments; 32 The Ten Commandments; 33 The Lord's Instruments; 34 The Ten Commandments; 35 The Lord's Instruments; 36 The Ten Commandments; 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