

The Progressive Thinker, 40 Locusts

QUESTIONS AND ANSWERS

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

Hudson Tuttle.
Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

Joseph Carr, Boston: Q. I am inclined to believe from observation for the last few presidential elections that the spirit-world can direct the results. This being so, why should it allow the victory to the party having the greatest antagonism to Spiritualism?

A. We think this correspondent misinformed when he attributes antagonism to Spiritualism to one party more than the other. Surely there have been many active Spiritualists, and it is reported that McKinley, while Governor of Ohio, was desirous of having the word "clairvoyant" struck out of the obnoxious list against fortune-tellers, etc. We never heard that Spiritualists had special political affiliations except that they endeavored to be on the side of right and justice. Granting the theory of this correspondent, that the spirit-world can influence in such a momentous affair as the elective franchise of a great nation, must be in mind that the "spirit-world" is not a unit throwing its weight in one direction. It is composed of a multitude of intelligences, as diverse in opinions, and intellectual and moral status as mankind. That the Catholic influence is strong, even preponderant, shows the tremendous power of the most perfect organization ever existing, which has so strongly influenced the minds of its devotees that the impress continues in the next life, and binds the millions of Catholic spirits in servile bondage to the spiritual parliament of popes. If the Liberalists of the world would have the transcendent spirits of advanced thought promulgate their plans, then must they give them that assistance which the organized, equipped and thoroughly trained army of Catholics, ten millions strong in the United States, gives to that section of the "spirit-world" pre-eminently its own.

During the presidency of Abraham Lincoln, the most eminent statesman of Freedom in spirit-life, controlled to great extent, and held him as his exponent. Under the past administration the spiritual forces of avarice have triumphed.

J. H. Vison: Q. (1) It is said this life is a preparatory school, as it were. In view of the millions who die in infancy and childhood, who are said to get along quite well, what is the good of passing through the preparatory stage with all its pains?

(2) What sense is there in all this maudlin opposition to church practices and ecclesiastical? St. Paul was a wise man; if a mistaken one. It was his habit to be "all things to all men," and he might gain some, and any concession to public prejudice that does not involve a sacrifice of principle, would appear to be quite legitimate from a cult struggling for recognition.

(3) The idea that this life is a preparatory school, is quite distinct from the conclusion that it is a necessity to pass through it before ascending higher. Under the exceedingly adverse environments of the great majority, the burdens of poverty, deprivation and the desperate struggle for a meagre physical existence, the preparatory benefits of earth-life are questionable. Even under the best conditions it is not essential to the spirit's future advancement. The idea of reincarnation does not give a better solution, for if the conditions of life are bad, another trial may have them even worse.

To come into the earth-life, and pass through it, is the initiation of the individualized spirit to its immortal heritage, and in this light, the environments of its birth, the length of time it tarries in it, are of small moment.

(2) Unhappily, this correspondent in the last part of his question gives the answer. He says: "Any concession to public prejudice that does not involve a sacrifice of principle would appear to be quite legitimate from a cult struggling for recognition." It so happens that the demands made by the church does this very thing; demands a complete sacrifice of every principle. "To be all things to all men," may have been wise in Paul, but at present to do so is to become a caricature toward. It may be "maudlin" to oppose the practices and ceremonies of the church, but he who has regard for truth cannot do otherwise. Such ceremonies are child's play, valuable once, perhaps, when expensing some living thought and now dead and meaningless. Spiritualism cannot concede anything without being false to itself. It cannot admit that the doctrines of the church are true, for its teachings are diametrically opposed.

Why should it be asked or expected to apologize for its being? If there is to be an apology it ought to come from the churches, who by their dogmas have dwarfed and blinded the minds of men for ages; from that system responsible for the night of the Dark Ages, in which we would yet remain had it not been for the influence of science; from that religion which boasted of coming to array brother against brother, and which is responsible for more bloody wars, internal cruelty, selfish rascality, unnumbered tortures, and agony of soul than all other causes combined.

That the sublime philosophy of Spiritualism should truckle and shamefacedly ask pardon for being, of such a system cannot be expected. Nor is it possible to remain silent, while doctrines are taught untrue in all relations to nature, God and man, for it is these doctrines Spiritualism comes to destroy.

"Inquirer." Pittsburg, Pa.: Q. I notice in the Banner of Light that nearly all the writers take it for granted or explicitly state that Spiritualism dates from the rappings at Hydesville, N. Y., with the Fox family. In an illustration of the cottage over the door is a conspicuous sign, "Spiritism Originated, March 31, 1848, in This House." The National Association seems to take this for granted, and is making the move for a great celebration on this ground and asking heavy contributions from Spiritualists to carry out the project. Now is this true?

A. I have been deeply impressed that Spiritualists who have urged this matter with such pertinacity, and held the great cause of Spiritualism to that local

origin, have been making a mistake, to say the least. It would be truthful to nail up a sign over the house occupied by Jefferson Davis, reading: "Here the Southern Rebellion Originated," or over McKinley's Canton home: "Here the Dingley Tariff Originated."

What can be distinctly called Modern Spiritualism, came into being about that time, and the rappings directed attention to demonstrative methods. Before that time the realm of spirit was chaos. Ghosts came and went, and their existence was a shadowy realm, without law or order.

Countless students have explored the material fields of science, until miracle had been completely driven out, and law, that is, a fixed and unchangeable action of cause and effect—had been demonstrated to rule the physical universe. The miraculous yet took refuge in the spiritual, and the only effort made to explain its mysteries was the religious; the dogmatic and assertive, and required no evidence or demonstration, only faith, blind belief.

The scientific mind that had conquered the physical realm, scorned the methods of the old psychology, and a widespread skepticism, amounting to absolute denial of the existence of spirit, became dominant. Out of the rapidly multiplying manifestations there was evolved a new psychology, the psychic science, which extended the aegis of law, unerring and unchangeable, over the illimitable kingdom extending from the threshold of the material.

But it must be held as cardinal, that Spiritualism in its broad expression has no local limitation as to place or time. It antedates authentic history, precedes myths and traditions, and in the geological ages its beginnings are recorded. In caves, before the Ice Age exterminated primitive man from the northern hemisphere, the funeral feast, and libations for the dead are found. There the friends brought to the grave of the dead chieftain the food that was to sustain his spirit on its journey to the great hunting grounds, and carefully placed the spear and arrow, and club with which to pursue the fleet game over its immortal fields. In one sepulchral cave the bones of his faithful dog record his sacrifice that it, too, should attend the shade of its loved master.

The sacred bones of all races of mankind have Spiritualism for the slitting warp of their texture. The Bible would be a dry husk without it. The appearance of Moses and Elias on the Mount of the great living, and the appearance of Christ after his death; the opening of prison doors and loosing of chains for his followers; the very idea of inspiration from a higher source, show how strong this belief was grounded. If any one is curious to read the full expression of this subject, he will find it in "Primitive Christianity and Spiritualism," by Dr. Eugene Crowell, where it is extensively treated. And having read that work, he will be impressed with the remarkable similarity between the history of early Christianity and Spiritualism. The distinction is in the reception of the phenomena, with the unquestioning faith of children in the earlier time, and the subjection of every manifestation to rigid investigation with the effort to determine the underlying laws of our own day.

J. Horn: Q. (1) What effect, if any, has cremation on the spirit?

(2) Has the physical body any influence on the spirit after separation therefrom?

A. The same prejudices exist after death as before, and a spirit desiring to have its body repose by the side of those of friends, would regret not having its wishes gratified. So far as any direct influence exerted by the body after death, on the spirit, there is none whatever. It is not the least consequence of the body, whether it is buried in the earth, engulfed in the sea, or burned to ashes.

OAHSPE—THE NEW BIBLE.

To the Editor:—In The Progressive Thinker Mr. T. L. MacDonald asks Mr. Tuttle about Oahspe. Having known the man who was used by a spirit band to write Oahspe on a type-writer, entranced, and having bought one of the first copies issued, and having given it a careful and critical reading from start to finish, I must say, I fully endorse a lawyer friend in Brooklyn, N. Y., who says: "Oahspe is a grand poem of the spiritual universe."

Advanced spirits have said that it will take 400 years for the world to evolve up to the spiritual plane of Oahspe. While it distinctly says it is not infallible, yet it comes nearer to it than any other book. Oahspe gives the writer being entranced, his personality could not affect the revelations given through the type-writer. Yet, the fact remains that the spirits composing the band were human, though they undoubtedly were spirits familiar with the higher planes of the spiritual universe, far in advance of spirits who ordinarily communicate through earthly mediums. No honest spiritually-minded man, can fail to see this, if he will carefully and intelligently read and study Oahspe. Its descriptions of the different heavens, and the means used to raise up and educate the immense armies of low and ignorant spirits our earth and others are sending to the spirit world, are grand, and in full accord with reason, wisdom and love. While it confirms many of the teachings of the Bible, and the revelations of the spirit world, it goes far beyond him. They both, however, agree as to the danger of mortals depending upon unknown spirits for advice and direction.

The Spiritualism or religion of Oahspe demands the highest possible life of purity, truth and love. It demands that the human ego, mind or soul—whatever we may call it—shall, by a practical unselfish love for others above self, be brought in at-one-ment with the God within, which is the life of our life, the soul of our soul. Mere Spiritists and physical phenomena hunters, will not find much in Oahspe to interest them. I would be pleased to give a more extended review of it, but I fear the editor would not give the space. I would not mind lending copy to parties who would pay express charges back and forth—the book is too large to send by mail. W. M. EVANS. Amherst, Va.

"Encyclopedia of Biblical Spiritualism, or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

CHARACTER READING: The Science of Reading by the Hair Quite Popular.

KNOW EACH OTHER BETTER—KEEP IN TOUCH WITH MANKIND.

The world is surely advancing, at least so far as concerns delineation of character. People are bound to be posted as to the character of each other, if not of themselves. In this art there can be no doubt of utility, especially in love-making—financing—"doing you," etc., and preventing their doing you," etc., and there are other phases of delineation, all of which are very accurate. For instance, palmistry, phrenology, face-reading, by the walk, by the finger nails, by the feet, by the skin, and deeper and more accurate than all others is psychometry. But this is more of a gift of the individual, in fact, wholly a birthright, and not a science or art, to be picked up or taught by most anyone. A person may also possess this power, and have no knowledge of it, or be able to use it as an art, and still use it in the commonest business transactions.

To be successful in accumulating wealth, a person must be a good judge of human nature and the possessor of a great deal of magnetic or psychological force. Hence the desire for wealth is an incentive to a more accurate and reliable means of knowing mankind, of reading at sight the leading characteristics of those with whom we come in contact.

Financial success might not prove the ultimate success of the future man, or of man in what is called a future state, therefore, the possession and application of the art of character reading, by any science or cult, can be made a detriment instead of an advantage to persons. But as it appears the all-important aspiration of the mothers and fathers of to-day to educate their children into successful manhood and womanhood, the acme of which is to possess wealth, get married and float with or touch with the money, and as there is just now a mania for palmistry, an epidemic of character reading and a tendency towards the cult, and all for commercial purposes.

The secular papers have been full of palmistry, some of them making a "drawing card" of art by running a column or two on the subject—readings at regular dates of issue, and without knowing it, or perhaps caring except as to the increase of their assets, they are inspiring in the rising generation a yearning for the deep mysteries, and by some metaphors of the future, both of self and their friends, and inquisitiveness regarding the hidden, the invisible, the force or principle behind all matter. In a word, the future, both of self and their friends, is being permitted to think, and the new science is not far from the threshold of an lying existence may be counted on to spring some great revelations upon the world of dead and buried superstitions, along the line of psychometry, mental telepathy and the flying saucer.

The following clipping is from the Chronicle of this city, of recent date which appears to be only the outline of the art of

READING BY HAIR.

It grows harder each day to conceal one's true character. A new fad is hair reading, and this is said to "give us away" in an unpleasantly accurate manner. The new science is not far from the threshold of an lying existence may be counted on to spring some great revelations upon the world of dead and buried superstitions, along the line of psychometry, mental telepathy and the flying saucer.

DR. T. WILKINS.

BEREAVEMENT.

Nay, weep not, dearest, though the child be dead.

He lives again in heaven's unclouded

With other angels that have early fled

From these dark scenes of sorrow, sin, and strife

Nay, weep not, dearest, though thy yearning love

Would fondly keep for earth its fair

And e'en deny to brighter realms above

The few that deck this dreary world of ours;

Though much it seems a wonder and a woe

That one so loved should be so early

And hallow'd tears may unforbidden flow

To mourn the blossom that we cherish'd most—

Yet all is well: God's good design I see

That where our treasure is, our hearts may be.

—John G. Saxe.

A PLEASANT SURPRISE.

We have in our city of Grand Rapids, Mich., one of the best trumpet mediums. It has been my fortune to meet Mr. A. Finney. He is kept busy and is doing much good for the cause. Mr. Finney and family reside here, and on last Friday evening about thirty-five of his friends surprised him by calling with well filled baskets to help him celebrate the anniversary of his birth.

The first part of the evening was spent in social intimacy and thought. Then Mr. Finney suggested a trumpet séance, and all were delighted. The manifestations were of a marked character, beside the trumpet and guitar that were put on the table for use, there were several other instruments played upon that were materialized for the occasion. His control, Johnny Williams, lectured in good voice some moments.

Our friends came with messages of love, giving names and incidents in life to prove immortality. Spirit lights flashed and the room was all aglow. All seemed to realize that there is only a thin veil between us. After the séance a dainty collation was served. Mr. Finney was presented with a beautiful china cup and saucer and a gold watch-chain and charm. The writer made the presentation speech on behalf of the friends present. On leaving all wished him many returns of the day.

MRS. W. C. COFFMAN,
President Band of Harmony.

"The Gospel of Buddha, According to Oahspe." By T. L. MacDonald. This book is heartily commended to all of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

SHAKER SPIRITUALISM.

THE SHAKERS IN TIRINGHAM, MASS.—AN INTERESTING ACCOUNT—THEY PRECEDED THE FOX SISTERS.

They commenced in the year 1837. The writer was at that time eight years of age. There were then nearly two hundred members of the society. There were many mediums among the number, and many different phases of the phenomena witnessed by all, and by outsiders as well—for public meetings were held, and sometimes two hundred spectators would be present; but finally because of disrespectful, ridiculing the spirit power, as well as scoffing at the exercises, exhortations and general run of the meetings, that for a time our doors were closed against them, and we enjoyed the spiritual offerings in peace.

Among the mediums were several trances, who would occasionally be absent for hours at a time, taken from the house of worship and carried to their homes by carriage, laid upon a bed where they would be like one dead, save for the breathing, and perhaps a few words of message now and then to come to the living. When they returned from their spirit travels they would relate many wonderful sights and scenes realized, mostly of a pleasurable character, but often they met with very painful experiences, spirits in darkness and in prisons, suffering great distress in consequence of their past sinful lives here on earth.

All they saw, both happy and otherwise, were as real to them as anything here in earth life. They visited beautiful mansions, and saw the inmates engaged in various kinds of occupation—and studied went into places of worship, and institutions of learning, heard instructive discourses, and sweet music both vocal and instrumental.

They described the lovely dresses worn by those in the higher circles, some of pure white, and others of varied beautiful fabric and colors. They also went sailing on silvery streams in fairy-like boats, with those who had once been their companions here in time, and were very sad at their departure, and upon their making their earthward return journey in company with the guides who had taken them away and shown to them the wonders of the life beyond. The beauties and glories which they had been privileged to witness were of such a high order, that earthly scenes how ever bright seemed to them dark beyond endurance.

Angels and good spirits were constantly in our midst—not only at the appointed times of worship, but when about our household duties. We had many clairvoyants, and clairvoyants, who were daily in a condition to see and converse with the disembodied, and they seemed as real and familiar to all of us, through the agency of these mediums, as did those still in the flesh.

Many spirit communications were written, both for public and private benefit, many trances lectures were given, and several of our mediums had the gift of personification—would sometimes for days together seem to be another person—talk and act entirely foreign from themselves. When in a normal condition, and while coming out of this state would be utterly ignorant of anything they had said or enacted.

One personated a young woman of foreign birth—a princess it was thought, who had been imprisoned and brutally treated for some reason unknown to us, and who, after many years of confinement, was now being released. She looked like one dying, eyes distorted, tears rolling down her cheeks which seemed cold and rigid, and white like a corpse, her mouth drawn out of shape, and general appearance like one in terrible distress. She felt dreadfully and in great pain, but could not ward it off. It would take days for her to recover from its sad effects. She was a lovely sister, one of our teachers, full of love, liberality and sympathy, and it seemed that this suffering spirit was drawn to her for the purpose of relief.

Many of our mediums were brought beautiful influences, and imparted to us much strength and blessing. We were visited by all the different nations—Kings and Queens came—some to be instructed, and others to administer for our benefit. Many of our mediums spoke in tongues of different kind, and some in unknown languages, and many were sung extemporaneously. The Indians were almost constantly in attendance and usually brought a very good influence—loving, simple and friendly—would always impart to us of their peculiar and peculiar gifts, beads, blankets, moccasins and the like. Songs in their own language were often sung in our meetings, and many were their written communications given. Some had the ability of reading the mind and thought of others, with astonishing correctness.

Well, these things were a comfort, and we partook of them as being the reality of life. We gave more thought to the things than others for and for seven years there was an uninterrupted flow, then a decided cessation, which left us in a barren, and almost despondent condition of mind. There were prophetic mediums in our midst, and they had told us it would be so, and that we must be careful of our lives, and that beautiful gifts, for a famine would surely come, in which the least morsel from spiritual avenues would seem a blessed benediction.

The spirit of Mother Ann Lee, founder of the order, said she should leave us, and that she was going into the broad, working for the enlightenment of humanity at large—that earth's children were in a benighted state, and knew nothing of the higher life and the beauties beyond. She said, "The knowledge must be spread broadcast throughout the world, as it is the waters cover the sea," that every nation and nation must learn of the goodness of God, and the glories prepared for the upright and honest worker, when done with things of time. Many shed tears at her parting address, and the cessation of these beautiful manifestations made as it were a sad blank in our lives.

One spirit who came calling herself Mother Wisdom said: "Many words beside this have I seen, some inhabited and others empty and void; of such I have nothing to say. But if you knew of the full beauty and glory which await in the life beyond, and the faithful, you would not be willing to remain and finish up your duties here— it is not best that you should know, only in part, and such as you have realized must all earth's children be partakers of before our mission is ended."

One of our mediums prophesied that "The time would come when the de-

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A HEALTHY INFANT.

The Pabulum on Which It Thrives.

ITEMS WHICH THOSE WHO HAVE THE CARE OF OTHER INFANTS MAY WISELY PONDER—GOOD READING FOR SPIRITUAL VETURINERES.

To the Editor:—Thinking that your many readers might be interested in hearing from this part of the "Lord's most wonderful work," I take my pen with a view of telling of our society and its progress.

The First Spiritual and Liberal Society of Wichita, Kas., although quite young is a very well developed spiritual infant, with some very commendable traits of character. We (the infant) have a perfect horror of dirt, hence we have none. We (still the infant) like a good bath to meet in, and we have it. In short, we have nearly all that we need (and paid for) except that our increasing congregation forcibly reminds us that more chairs are required, and with a good fund in our treasury, this want does not trouble us very much.

Our mode of furnishing speakers might be adopted by other societies, to their advantage. Instead of going outside for us, we utilize home talent—and fortunately we have a good quality of brain to draw from. We welcome any woman or man to our platform, who has anything to say—for in our short life (still the infant) we have come to the conclusion that mental growth is helped by hearing both sides of any question. Hence we have listened with interest to those who think with us and those who do not.

The Unitarian minister of this place, the Rev. Mr. Todd, has spoken for us twice. Mr. Todd is a very talented man and fluent speaker. Judge B. A. Sankey, one of the brightest legal lights in the State, spoke for us a few Sundays ago.

Mr. Hardy Sayre, a lawyer of noted ability, spoke for us two or three times. Judge Tucker, who needs no introduction to the Spiritualistic world, has spoken for us once. Then coming was the "lady," Mr. A. L. Bone has spoken for us. Mr. Bone is an investigator, and very much in earnest. Should he become convinced of the truth of Spiritualism, he will be heard from in the lecture field, and should there be any Spiritualistic dry bones lying around when that time comes, they may as well prepare to rattle.

Another speaker (and, by the way, a thinker) is Wm. Browder. It is but a short time ago that Wm. Browder was in the materialistic fold, but he has had a glimpse from the other side—and is now with us.

I had almost forgotten our materialistic friend, Mr. Millard, who has spoken for us; we listened attentively to his exhortation to "Deny the Ends All"—or in other words, "Why Mr. Millard was not far from saving." His argument so far as he was concerned, was convincing.

Of our president, Brother Thompson, too much can be said. Whenever a topic is to be filled on a Sunday night, Brother Thompson is in that gap, speaker he is earnest, honest, and consequently impressive. We have got in the habit of believing all that Brother Thompson says, just because he says it, in other words, he is the personification of truth and honesty.

Some time ago a Mrs. Dilley came here with a flourish of trumpets and a certificate from some society in Texas. She gave several sentences and under no test conditions—except her own—and as she was to be filled on a Sunday night, Brother Thompson is in that gap, speaker he is earnest, honest, and consequently impressive. We have got in the habit of believing all that Brother Thompson says, just because he says it, in other words, he is the personification of truth and honesty.

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NICHOLAS ROONEY, Sec'y.
Wichita, Kan.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into the Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest in this profound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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