

THE PROGRESSIVE THINKER.

J. R. FRANCIS, Editor and Publisher.
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NOTICE OF EXTRAORDINARY

An Obedient Movement Against the Legions of Error.
In compliance with a plan long maturing, and believing we can be instrumental in doing a grand work for Spiritualism, Liberalism and Free Thought, and for having faith that we can ultimately obtain a circulation ranging high into the thousands, THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:
One year, - - - - - \$1.00
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Subscriptions will begin with number current when subscriptions are received, unless back numbers are desired.
At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.
In every letter that you write to this office, never fail to give your full address, plainly written.

A Bountiful Harvest for Twenty-Five Cents.

Do you want a more bountiful harvest than can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price for THE PROGRESSIVE THINKER sixteen weeks is only twenty-five cents! For that amount you obtain sixty-four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

CLUBS! AN IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER sixteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER; for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only a trifle over one cent per week.

SATURDAY, NOV. 29, 1890.

AN IMPORTANT QUESTION.

IS OURS A CHRISTIAN CIVILIZATION?

The Rev. Robert McIntyre, of Grace Methodist Church, quite recently preached a sermon on the "Bible in the Public Schools," in the course of which the learned divine took occasion to say: "We live in a Christian country, and this is a Christian civilization. On every hand are evidences of this fact. Our laws are all based upon the principles of religion as found in the Bible, and depend upon them for their sanction," etc.

Possibly a statement made in the heat and fervor of an extemporaneous address should not be too severely criticised, but this sentiment of the reverend gentleman, if intended to convey even the shadow of a truth, must be taken with many grains of allowance. It is safe to say that to the thoughtful mind, having a knowledge of the religion of Christ, as he lived and taught it, this is certainly not a Christian country, and ours is not a Christian civilization. While it is true that some of our laws, notably those in relation to slavery and polygamy, were founded upon the Bible, yet they were repudiated by Christ, and formed no part of his religion. In this country, and seemingly a part of our civilization, men go to war, shoot and kill each other, for purposes of conquest or of political ambition. Man has exercised an enormous amount of ingenuity, and taxed his powers to the utmost to invent devilish instruments of destruction for the purpose of killing his fellow man. Blood and carnage have stained the pathway of the race ever since the death of Christ. Is this Christian?

Again: The so-called business of the country is marked by a greed for gain and gold, so desperate in its character as to destroy all principles of right and justice. Man seems to have but one purpose in view, and that is to see how he can get the best of his neighbor, and the dollars out of his pockets. Look at the New York Stock Exchange or the Chicago Board of Trade. Mobs of howling desperadoes circulating all sorts of lies to affect the prices of stocks and grain, that they may make a few cents out of those who believe their falsehoods. Is this Christian?

How do we treat our so-called criminals? Men who from ignorance, lack of education, want of opportunity, transgress some law, and society proceeds to revenge itself by hanging them, locking them up behind iron bars, and treating them like, or worse than, brutes. It is not thought that they are human beings, who should be taught a better way, brought into better modes of life. Is this Christian?

For a hundred years our countrymen invaded a foreign land, captured its poor, ignorant people, and made them slaves. They forced them to labor, and appropriated the results of this labor to their own use; and this human slavery, with all its stripes of blood and bitter tears was sustained by the Church of Christ, of which the reverend gentleman is a member, but it was not Christian.

There are in this beautiful country of ours more than two hundred and fourteen thousand whiskey saloons, spots of leprosy, licensed, legalized and sustained by a Christian people. These saloons are the very channel house of Satan, the direct cause of more sin, degradation and crime than all other causes combined, and yet with a full knowledge of the fact and professing the power to do it, this Christian people of ours do not dare to raise so much as one finger to put the evil out of existence.

Christian cultured Boston ships every day in the year to heathen benighted Africa three thousand gallons of New England Rum, to be used in the conversion of the natives

to our form of religion, and as much more is shipped to other heathen nations from other ports in the country.

England has flooded her colonies with alcohol, and with the Bible in one hand and the brandy bottle in the other, has marched rough shod over millions of innocent, inoffensive people. It is the fifth commandment of the Buddhists, "that thou shalt not touch or taste any strong drink," and before the English invaded that country with its Christian methods, they had a record of twenty-three hundred years with not a drop of blood along its pathway or a drunkard in its graves. Now they are falling into the evil ways of their masters and rapidly becoming a nation of drunkards. Is this Christian? Our own Indians, under the protection of the government, are being destroyed by alcohol so rapidly that in a few years only remnants will be left of the once great and powerful tribes who owned the soil on which we now live. They are systematically robbed, cheated and destroyed with gun powder and whiskey. What kind of a civilization is this?

How is it about the politics of our Christian country? Look at our legislatures and our municipal governments, behold the fraud, corruption and bribery prevalent on every hand. Nearly every act must be bought and paid for. The Arabs stand at every public portal demanding their bakhshish, and allow no beneficial law to be passed until their pockets are lined with greenbacks and gold.

We have a church founded on superstitions, superficial, hypocritical and worldly. They are building a \$10,000,000 cathedral in the City of New York for the sole purpose of raising the price of real estate in the vicinity, and quite recently a syndicate has been formed to purchase Mount Calvary, fence it in, and charge a dollar a head for the privilege of seeing the place where Christ was crucified. The civilizing power of the religion of Christ is the love of man for man which Jesus taught, honesty, truthfulness, morality, and not this sham and semblance which are paraded and preached as the Christian religion.

If Jesus should appear on earth to-day he would be charged a thousand dollars for a pew in one of his own churches before he could take a seat, and he could not even get to the place, of execution without climbing a barbed wire fence.

As the sand of the scorched and arid desert are unlike the waters of the River of Life, so is this civilization unlike the simple and sublime religion of Christ.

GEO. A. SHUFELDT.

DR. BROWN'S RESEARCHES.

A Review by Hon. A. B. Richmond.

TO THE EDITOR:—Will you kindly permit me to call the attention of the thousands of readers of your progressive paper to the late work of Dr. G. W. Brown of Rockford, Ill., entitled "Researches in Oriental History." It is a complete and exhaustive book on the subject on which it treats. It is well written, beautiful in its phraseology, and displays a wonderful amount of research and knowledge of the ancient religions of the past, as well as the creeds of the present. Beneath the magic pen of the learned and gifted author, the theology of the present finds its proper abiding place. The reader wonders that such stupendous and absurd structures as the theories of "the fall of man," and a consequent eternity of endless punishment, only to be escaped through a vicarious atonement, could ever be erected on such baseless foundations. It is made clearly apparent from the historical evidence to be found in the pages of this erudite work, that the incomprehensible enigmas of an "immaculate conception," the trinity of the Godhead, predestination and foreordination, and a ruling spirit of evil as well as of good, are all traditional relics of the early superstitions of long past ages. The author is a splendid iconoclast, with the ruthless logic of facts, as with the club of Hercules he has demolished the theological images of the churches of to-day and now stands amid the ruins he has made as coolly, calmly and unconcerned as if he was a Spiritualist. I wonder if he is?

If this well written history is true in its historic accounts,—as it doubtless is,—what comfort or happiness remains to man in the contemplation of the future of our race save in the demonstrative evidence of Spiritualism, and the theories of its beautiful philosophy.

I have not read a book in many years that interested so much as Dr. Brown's "Researches," yet I am very glad that I did not read it before I became a Spiritualist, for amid the ruins of theological dogmas and the wrecks of religious creeds that strew the shores of the nineteenth century there is but one reliable promise of our future, but one beacon light to guide us toward the end of life's fitful voyage—the demonstrative proof of a Spirit-world.

A. B. RICHMOND.

The above book by Dr. Brown, is for sale at this office. Price \$1.50. It should be in every house.

Dr. W. S. Cheney, M. D., of Lanesborough, N. Y., gives an account of seances he held with Mrs. Maynard, at her home in South Dorset, Vt. He says she is a splendid medium. The materializations that the doctor describes are those that usually take place with the best materializing mediums in the country. The doctor concludes his report as follows: "I have visited at Mrs. Maynard's several times the last year, and at one time, when Mrs. Maynard, myself and three others were there holding a seance, an Irishman came, with a loud, boisterous bar-room voice, saying, 'Be—, I've not found any hell yet,' and other words equally loud; but the Irish brogue was so strong we could not understand, and at the same time striking one of the gentlemen present what seemed to be a violent blow on his back, which could be heard all over the house; but the sensation was as though it was a light rubber ball. In fact, there are but few phases of mediumship but what are produced with Mrs. Maynard."

The Spiritual Mission holds its regular meeting at No. 517 West Madison street at 7:30 p. m. Miss S. Thomas will conduct the services.

OUR WINTER CAMPAIGN.

It Will be Inaugurated by Mrs. Cora L. V. Richmond.

We are happy to announce to our readers that we have secured the services of Mrs. Cora L. V. Richmond, one of the finest mediums in the world for the transmission of thoughts from the spirit side of life, and she will deliver twelve addresses, to be reported especially for THE PROGRESSIVE THINKER. These addresses will be from leading denizens in the Summerland, who will, among other thoughts presented, detail some of their varied experiences in the celestial regions. These productions will prove of great value to our readers and will appear monthly. Just think for a moment of the feast of good things in store for our readers, and that, too, at the cost of only about 14 cents per week—16 weeks for 25 cents. Mrs. Richmond's lectures will fill an important niche in the Spiritualistic literature with which our paper will be crowded. The first lecture will appear about the 6th of December, and will embrace the "Spiritual Experiences" of Wm. Ellery Channing. Spiritualists, we are presenting you the very best thoughts of leading minds at a price within the reach of all, and we believe these addresses by Mrs. Richmond will prove a rare treat to our readers. Please manifest your appreciation of our efforts by extending our circulation. Other attractions will be announced from time to time.

Christian or Buddhist?

On the third page of our paper may be found an illustrated article of intense interest to every reflective mind. The parallels between Christianity and Buddhism are pointed out, and information invaluable to the student given. The mission of THE PROGRESSIVE THINKER is to be a magazine of the best thought extant; to present something each week that will enrich the mind and do good to the general reader. No high priced paper or magazine can claim any superiority over THE PROGRESSIVE THINKER in that respect. This article will be read and re-read, and then stored away for future reference. Spiritualists, extend our circulation; aid us in presenting the light to the world. The cost of the paper is but a trifle, as it is sent on trial 16 weeks for 25 cents.

Count Alexander Axakof.

Probably no man in Europe has done as much to extend the cause of Spiritualism as Count Alexander Axakof. Standing near the throne of the Czar, with unsullied rank and princely wealth, he has bestowed time and money in investigation and publication. The Spiritualists of America and the world will learn with profound regret that he has an attack of cataract, involving both eyes, and is unable to read and pursue his favorite studies.

Michigan, the Banner State.

This state still takes the lead. We have seven galleys of names from that State, a larger list, probably than all the other Spiritualist papers combined. We believe that at no distant day, what is true of that State will be true of all others.

Be Patient.

Contributors must be patient. We have had articles on file for some time awaiting publication. Our circulation being larger than any other Spiritualist paper in the world, voluntary contributions are of course proportionately large. Contributors like to see their articles where they will reach the largest number, and in that respect they are right.

Mrs. Tuttle's Volume of Poems.

The subscribers to Emma Rood Tuttle's volume of poems, "From Soul to Soul," will be interested in learning how almost miraculously the plates escaped being consumed and the publication greatly delayed. They had just been finished, and had scarcely been taken from the building, when almost within an hour it was destroyed by fire.

Hon. L. V. Moulton.

He appears in this week's Rostrom in answer to Rev. J. J. Phelps. It is a complete vindication of the spiritual philosophy. Mr. Moulton, as a lecturer on the spiritual philosophy, is in great demand in Michigan.

The Largest Circulation in the World!

That THE PROGRESSIVE THINKER has the largest circulation of any Spiritualist paper in the world, there can now be no doubt. Last week the demands from various sources reached up to 9,000. This, remember, has been accomplished in one year, without a town site, without a gas well, without selling stock; in fact, it has been accomplished on strict business principles.

One Year Ended.

THE PROGRESSIVE THINKER has been published regularly for one year, and now enters upon its third volume. Its success has been phenomenal.

Dr. A. B. Dobson thinks our paper is a "dandy,"—a peculiar way the good Doctor has in saying it is the best Spiritualist paper published.

SAMPLE COPIES.

If not a subscriber already, and this paper falls into your hands, please read it carefully and observe its numerous attractions, and the low price, combining cheapness and excellence. After reading it, hand it to your neighbor, and request him to subscribe for it. Keep it moving. If already a subscriber, and if an extra number comes to your address, do missionary work with it. Any one can afford to send for the paper 16 weeks, as the cost is only 25 cents.

ON TRIAL, THE PROGRESSIVE THINKER is only 25 cents for sixteen weeks, or \$1.00 per year. For that amount you get the best thoughts of the ablest writers in the United States and Europe, and also aid us in establishing in Chicago the largest Spiritualist Publishing House in the world.

A Spirit Joker.

W. H. Burr, of Washington, D. C., writes: "At P. L. O. A. Keeler's light circle, Nov. 12, the reader of messages for the occasion was Mr. Ira Godfrey, a recent convert to Spiritualism. The first greeting from the controlling spirit, George Christy, was, 'Hello, John.' Mr. Godfrey said: 'George, I don't understand this. Who is John?' The next message was, 'It is you.' 'But my name isn't John,' said Mr. Godfrey. A third paper came over, which read: 'Ain't you John Chinaman?' 'Well, well,' said Mr. Godfrey, 'that is the best joke of the season.' And presently, two or three others, including myself, caught on. Mr. Godfrey runs the Swiss laundry."

The Spirit Artist.

Gilson Bortmess, the spirit artist, of whom the *Carrier Dove* speaks so highly, is now located at 1216 Wabash Ave. Mr. Bortmess's paintings exhibit a high order of merit, one of which, an Indian maiden, is on exhibition at this office. As a medium for tests and communications, Mr. Bortmess gives excellent satisfaction.

The Assassination.

Fred Schneider, of Orland, Ind., writes: "I consider it one of the grandest articles on what the Roman Catholic church is trying to do with this nation, as well as all other nations too, that I ever read."

A General Survey.

The Spiritualistic Field—its Workers Doings, etc.

Miss Nickerson's spiritual services in Kimball hall, are becoming a feature of interest to the public. The meetings every Sunday afternoon are crowded with intelligent audiences of Spiritualists and non-Spiritualists. Good music is provided and tests and improvisations given at the close of the lectures. Next Sunday's subject is "Seven secrets of success in life."

Mrs. Nellie S. Baade, of Capac, Mich., writes: "THE PROGRESSIVE THINKER is doing a grand work, and certainly will accomplish a great deal of good. The articles from Prof. Richmond, Prof. J. R. Buchanan and the many able writers who contribute to your paper make it valuable indeed. Last month while lecturing in Detroit, we visited the house of correction, in hopes to see Dr. Reed, but were disappointed, as no visitors were permitted to see him on that day. How a sensitive like Dr. Reed must suffer, surrounded by such people. We could not help but exclaim: How long, oh! how long, must mediums be persecuted for righteousness' sake! We do believe that the angels will sustain him, and when he is again restored to liberty, he will go forth with renewed power to battle for the right. How our heart aches when we see some who a few years ago were active. One word in regard to mediums and lecturers: Let us be true to ourselves, our fellow men, and to our God, and leave the results with a power higher than we. Then, when the summons calls us up higher, we shall have the knowledge, *It is well, it is well with our souls.*"

Mrs. Nellie S. Baade, of Capac, Mich., is now ready to make engagements for lecturing; is trance, inspirational and a test medium. Moses and Mattie E. Hull have met with so much success in their work in Portland, Oregon, that they have decided to remain until the middle of December, when they leave for California. They have addressed very large audiences on some occasions, the people have been unable to find standing room in the hall.

Lois Walsbrook's address for the winter will be St. Elmo, Tenn. J. W. Milvafey, of Concord, N. C., writes: "I have read and re-read Dr. Westbrooke's article on 'The Bible, and shall be read in our public schools?' How I do admire the stand Dr. Westbrook takes in that issue."

Stuart L. Rogers, of Kingsville, Ohio, writes: "I have been sitting for development for nearly twelve years, and in that time I have had a sample of nearly every phase of mediumship known. And yet none of them remained with me. Generally, as soon as I retired on the sitting nights, I would be shown many beautiful places, people, cities, mountains and lakes. My guides informed me that I could judge of the advancement and purity of spirits by the aura surrounding them; the brighter the light and surroundings, the higher the development of the spirit."

Dayton, Ohio, was enlivened a few days ago by a marriage ceremony performed in the hall by Mrs. Carrie C. Van Duzee, who is lecturing there.

Lyman C. Howe spoke at Peconic, N. Y., the 18th and 19th inst., and Redwood the 20th. Mr. Howe will remain in New York this month, and then goes to Philadelphia. His permanent address is Fredonia, N. Y.

Mrs. Rea A. De Lascun, M. D., late of New York, now of Chicago, writes as follows in reference to meetings at 93 South Peoria St.: "After a lecture by Mrs. DeWolf, she gave independent slate writing on the rostrum. Many consoling messages were received. A young man was invited to come on the rostrum, and the slate was placed on his head and a message was written by his departed brother, stating facts that were fully recognized by the young man. I understand that Mrs. DeWolf is engaged to lecture the last two Sabbaths of this month in Cleveland, Ohio, where I have many friends, to whom I cheerfully recommend our worthy medium and estimable sister."

Mrs. S. E. Bromwell, holds a spirit's communion meeting every Sunday evening at 8 o'clock, and test seance Wednesday evening, at 627 Lake St., Cor. of Paulina.

Rev. Dr. Martin will hold spiritual services at No. 5 S. Ashland Ave., at 7:54 p. m., Sunday and Friday evenings of each week.

John A. Johnson, trance and test medium is now located at 407 W. Van Buren St.

In concluding his article, "Christian or Buddhist," Baron Haden Hickey alludes to Jesus and Buddha as follows:

"Both sought to relieve the sufferings of

their fellow men by showing them the only way to happiness—that is, the destruction of selfishness and the development of pure love for man and beast; the great doctrine of universal brotherhood which we find so often on men's lips and so seldom in their hearts."

S. K. writes: "The People's Spiritual Society service held at 2:30 p. m., the 16th inst., at Bricklayer's Hall, 93 S. Peoria St., was attended by an interested audience. Dr. G. W. Carpenter delivered a lecture on 'I Saw a New Heaven and a New Earth.' Mrs. Dr. Preston made some very fine remarks. Dr. Ferris gave some fine tests to the multitude of message seekers which were fully endorsed. It being the 2nd meeting of the Lyceum, it was well attended."

G. G. W. VanHorn writes as follows from New York: "I have resumed the conducting of the Progressive Spiritualists meetings at 3 and 8 p. m., at Arcanum Hall, 57 W. 25th St. Cor. 6th Ave. this city. On yesterday the first opening of each service, there was a large audience present to greet my return to this field. The various exercises supplemented with tests pleased the seekers after truth. The cause is most prospering and many noted mediums are collecting here." Letters will reach Mr. VanHorn at 355 West 27th St.

W. H. Bach, of 633 Cedar St., St. Paul, Minn., writes: "There is a demand for a good materializing medium in our city for this winter, and we would be pleased if you would place us in communication with a medium or mediums whom you consider reliable. If a good medium could be secured, a guaranty would be made so that they would be certain of plenty to do while here. Mrs. Aspinwall has had all that she can do here, but she is unable to attend to all of her calls. There is a circle of ten people who will give a good medium \$100 for ten lectures, and have made the offer to Mrs. Aspinwall but she can not give them the sittings." Will some good materializing medium open up communication with Mr. Bach?

A few days ago we received from Mrs. Amarala Martin, of Cairo, Ill., a beautiful box of roses and a magnolia blossom, for which we return many thanks. Mrs. Martin is the authoress of a bright and sparkling book,—dealing with our customs, duties and laws, and should be in every home in the country, and read by every woman. Price \$1. For sale by the author at Cairo, Ill.

J. H. Randall has closed his labors for the Spiritualists at Fort Dodge, Iowa, and during December has been engaged by the Spiritualists in Minneapolis, Minn. He will make engagements for the season ahead anywhere.

SPIRITUALLY GROSS.

Though Rolling in Wealth She Neglects her Mother.

The Chicago Evening Journal gives an account of a remarkable case. Every Chicagoan knows the "lady" to whom the article refers. It only illustrates the fact that a person may be highly gifted as a singer, yet lack that fine spirituality so necessary for an advanced position in spirit-life. The Journal goes on to say:

"Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." Thus saith the Scriptures, but how many obey the command? In these degenerate days it must be said with regret that the number is limited. When away from those who love and have their welfare deep in their hearts children are apt to forget what kind and indulgent fathers and mothers have done for them. It is not the intention in this article, however, to dwell on the mistakes of children. The theme is inspired by the appearance at a local theatre of a woman who holds a high position on the stage and is honored all over the United States. She is honored not only for her stage work but also for her character which has never been questioned. Throughout her long professional career her reputation has been spotless, and no one can be found who can say anything to the contrary. Through her own individual efforts and the successful investments of her husband this artist has amassed a fortune which, it is claimed by knowing ones, makes her the richest professional on the stage. She acknowledges, through the medium of the press, for advertising purposes, spending large sums annually for costumes in Europe, and her diamonds represent a comfortable fortune. In a recent interview about her costumes this artist gravely remarked that her costumes were made so very costly owing to the hand embroidery on them as well as the lace used to trim them.

"You could put \$5,000 worth of lace on the bodice of a costume and yet its beauty would be lost on the audience." This, in substance was a sample of what she told the reporter, but whether she had lace of that value on a single costume she did not say. This is the bright side of the story.

The other side is not so pleasant and it would probably shock the sensitive nature of the artist to have her name made known in connection with it. Occupying a small room in a second-rate hotel in Chicago, is a meek and quiet old lady who has stronger claims upon the attentions of this artist than any other living person. It is her own mother. While the gifted daughter is, according to her and her manager's statement, making a clear profit of \$30,000 each season of seven or eight months, this patient and uncomplaining woman sits up in her little room dependent upon her younger daughter and her son-in-law for her support. Still in her motherly heart she will not say anything against her gifted yet unfilial daughter. The latter wears in her ears gems worth the price of a comfortable home, in which that mother might pass her declining days in peace, and yet would she dispose of those gems to provide for the comfort of her mother? No. She knows just exactly how her mother is situated and yet she does nothing, comparatively speaking, to relieve the old lady's wants. Her younger sister, with the assistance of her husband, has paid the mother's board and other expenses out of their own earnings and it makes the sister feel bad to think that her wealthy sister will not aid their mother. She, like her mother, will not say anything publicly against the artist-sister, but the facts have been learned from others to make an interesting story.

On the opening night of the artist's engagement here, there sat away back in the parquette circle of the theatre a little sad-faced lady, whose face occasionally lit up with pride as she looked at the artist and listened to the applause that greeted her. That little lady was the patient mother. The applauded artist was the daughter. The latter wore costumes worth many hundreds of dollars. The mother was plainly but neatly dressed.

The artist's treatment of her mother was the subject of an animated discussion in a Madison street cigar-store a day or so ago, and, if it is true that the left ear burns when one is being unpleasantly talked about, the artist's left ear must have grown red-hot. From one who claims to be familiar with the artist's business affairs it is learned that she can schedule \$3,000,000 in real estate, United States bonds and cash and diamonds. It is also said that she has nearly 150 trunks of stage and street costumes. Yet, notwithstanding all this, her mother never gets a penny from her. The artist's name is suppressed out of regard for the mother's feelings."

This artist will find when ushered into the realms of spirit-life, that she nursed during her career on earth a serpent, and that serpent with its poisonous fangs is selfishness. Such selfishness as is manifested by her sends its pestiferous influence into the spiritual realm, and there exhibits its darkening influence. There her real worth will be known.



Information to the Public.

So many people have written to me asking for prices for various matters, I think it best to give the same, although it has been my rule to make no public announcement of a pecuniary nature:

Astral Card Emblem Reading.....\$2.00
Astral Planetary Readings.....\$3.00
Astral Life Tests.....\$5.00
Astral Horoscope Readings not given at present for want of time.

O. O. M.

Membership fee as Neophyte to the Court of the Magi.....\$2.00
Initiation as Neophyte to Membership as a Mystic.....\$3.00
Both degrees at once.....\$5.00

In all the above readings the person must be present, except in No. 1, a near beloved relative or a husband or wife, can act in place of the one consulting the planetary effects, while No. 2, can be given verbally to any person regarding one who is absent. But the birthday, month and year must be known.

Persons can become Neophytes at a distance, but must present themselves at the Temple to become Mystics.

Membership blanks sent to any address on receipt of stamp. Any of my lectures heretofore published in THE PROGRESSIVE THINKER will be sent to those who will make good use of them, free, on receipt of stamp.

17,—33d St. Chicago.

O. H. RICHMOND.

Miss Nickerson at Kimball Hall.

Miss Emma J. Nickerson lectured before a large audience in Kimball Hall, Sunday, November 16; her subject being "Threads From the Loom of Life." The discourse was a deeply interesting one, and delivered with great force and eloquence. In brief, Miss Nickerson said:

"We speak not alone of the loom of industry, whose million threads are multiplied by nature's unceasing energy. We turn from the contemplation of the beautiful without, to study the soul's amplitude in relation to its environment.

"Individual life represents the universe, ceaselessly weaving new patterns from old designs, yet creating textures unlike each other. Ever we are constrained to create. The soul is a mimic heaven, drawing all things unto itself. The loom represents life. Man weaves from the threads of time. He feels the sharp needle of necessity 'pricking the sides of his intent.' The shuttle of change flies quickly from birth to death, only to reveal life under a new guise. Experience, the teacher, is turning yesterday's garments for inspection. Shall we patch the old garb, or let fly the shuttle, and through the warp and woof of thought, weave a garment without seam or scar?"

"God is the garment thou seest him by," says the poet, as truly, is man the garment we see him by. We see the soul only through the body whose garment it is. We are wearing an invisible raiment, that shines through the outer semblance, creedless, save for deeds. The soul emancipates itself from thrall—is artist, sculptor, poet, designer, creator, true to itself; painting in word imagery or bursting into wordless song. The flow and rhythm of nature, is in the soul, expressing itself according to our moods. We fling our tatters in winds of passion, and reveal our defective side in slavish fear. We see only parts of the web. Let the smile of motherhood illumine the soul, what a transformation! It is nature defied.

"Emerson tells us, that temperament is an iron wire, on which our moods are strung like beads. As we consider the Irish-hued beauties of color, we see the reflection, not alone of deeds or thoughts in conscious relation, but our very selves, in the web of infinite construction.

"We must keep weaving. We may choose our pattern only. At last the leaden grey and golden hue, shall be revealed, not in glimpses of sunset or dawn, but in noon-tide splendor, with the imagery of the stars thereon, indestructible and eternal—the shining soul itself, with only the smile of God to give it name!"

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CHRISTIAN OR BUDDHIST?

THEY RUN IN IDENTICAL CHANNELS.

Baron Harden Hickey Describes Parallels Between Buddhist and Christian Stories.

Singular Coincidences and Analogies.

Was Christ an Essene? How Buddhism was Transported to the West.

New York Herald:—I think it my duty to state that it is far from my intention to make an attack on the doctrines of Christ as they are expounded by a large number of honest, conscientious men. Still less is it my desire to criticize or disparage the sublime teachings of the son of Mary, to whom I am happy to pay the tribute of my profound respect. My object is solely to show the countless analogies existing between the Buddhist and Christian legends—analogies so striking that they forcibly prove to an impartial mind that a common origin must necessarily be given to the teachings of Sakya-Muni and those of Jesus.

To resume the spirit of these lines I may say that I consider the New Testament certainly of Indian origin! This, I think, can easily be proved by the numerous points of resemblance between the lives and doctrines of the founders of the Buddhist and Christian religions, coincidences which are certainly not the result of mere chance or accident.

The conclusion which every honest inquirer is then forced to is that one account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of an act of plagiarism. The parallels in the lives and histories of the two sages are clearly drawn, and I summarize some of them.

THE GENEALOGIES.

The genealogies of both are carefully traced from their respective ancestral kings (Mahasammata and David down to their fathers (Suddhodana and Joseph), who, on the other hand, according to both legends, were not their real fathers. Both virgins (Maya and Mary), who were to become their mothers were greeted previously by the angels and devas.

The conception by the Holy Ghost announced by Gabriel corresponds with the dream of Maya of a white elephant from heaven entering her side.

The wise men from the East came to offer frankincense and myrrh; so at the birth of Buddha gods and devas, princes and brahmins came with presents.

As Herod was afraid of the child, so king

The triumphal entry into Jerusalem and the triumphal entry into Rajagriha.

Jesus said to Peter: "Move away," as Buddha to his disciple Upawana. The missionary command, "Go and preach," was given by both.

In the Buddhist legend we have the traitor Devadatta, the same as Judas in the Christian legend. Wonders, and earthquakes, etc., occurred at the death of both sages. We have also the parting of the garments and the strife for the relics. And before their death both masters put a similar question: "Which among you can accuse me of a sin?" said Christ, and Buddha: "In me there is no vestige of selfishness, nor of envy, nor of covetousness, nor of desire."

Prof. Seydel of the University of Leipzig, instances in his work, "Das Evangelium von Jesu," fifty-one analogies, all distinctly pointing to Buddhism rather than Christianity as the original source. The probability is that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the evangelists to adorn the Gospel narrative.

Prof. Beal, too, in his "Romantic Legend," cites many singular coincidences. Dr. Hubbe Schleiden, in his work entitled "Jesus ein Buddhist," quotes in all some hundred parallels.

Indeed the abundance of the materials for the argument in favor of the formal harmony of the Christian and Buddhist tradition is so great that I must limit myself to a few more typical examples.

BUDDHA, THE SAVIOR.

Just as the Buddha was pointed out as the physician, savior, and deliverer—as the deliverer from the bonds of iniquity, as the deliverer from sin, death, the devil and hell—even so were the disciples and his followers called the "Children of God," and according to some authorities, as sons or children of Buddha. It is also remarkable that the formula "Follow me!" is especially stated in the Buddhist accounts to have been the usual one in calling the disciples. And as in the Gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributed to the Buddha reads, "I know indeed, that a kingdom is appointed for me, but it is not a worldly kingdom which I seek."

Surprising, too, is the striking similarity apparent in both accounts of even the usual changes of phraseology at the introduction and conclusion of the preaching. Thus these phrases occur over and over again: "At this time," or "Again at that time," "Verily I say unto you." Yet again: "Who hath ears to hear, let him hear the word." "In order that it might be fulfilled which was spoken," etc.

Since these expressions occur not once but frequently throughout the narratives, we are compelled to conclude from the resemblance that the evangelists living must have had before them the sacred

ple to every one on account of his sinful condition in a former life. In the Indian phase of thought the idea of a rebirth in bodily form is a fundamental idea, but in the Gospel of John the question of sin in one life being the consequence of sin in a previous life stands unique and unsupported. This case arouses the suspicion that sufficient circumspection was not used by the Gospel writer in his borrowing.

A totally similar impress is contained in all the three synoptic Gospels, where Jesus said that the secrets of the doctrine of the Word are hidden from the *hoi polloi*, but are known only to the disciples. The motive for this teaching is clear in the Buddhist Scriptures, while it is an enigma in the Gospels, for the Buddha distinguishes between the esoteric circle of the disciples (the Bhikkhus) and the exterior followers of the Word (the Upasakas.)

It can hardly be possible that Jesus also should have in like manner made a distinction between his disciples, but at any rate it is highly improbable that it could have spontaneously arisen in the Gospels. Again, in the Buddhist account the words occur, "of the sun, which shines for the good and the evil; of the rain, which falls for the just and unjust; the mustard seed serves as the simile for littleness, and the words, 'Perishable is the city built of sand, which cannot maintain itself.'" It may also be stated here that the comparison in Matthew is incorrect about the foolish man who built his house on sand. Houses are well known to stand strongest upon a good foundation of sand, but the Buddhist cry of sand is something quite different.

COMPARING THE DOCTRINES.

Proceeding now to the comparison of the doctrines taught by Jesus and Buddha we cannot here take credit to ourselves for an independent and critical examination of the text, so as to affirm what was and what was not the pure, original Christianity and the primitive teaching of the Buddha. We might certainly assume that at all events the highest moral and spiritual ideas in both teachings proceed from the masters themselves. And we might leave it undecided as to how far either the masters themselves, or first the disciples, and later on the dogmatic theologians, have mixed up and confounded the esoteric fundamental ideas of the pure word with exoteric speculation and superstition. But it is easy to point out that the fundamental ideas of both teachers were the same.

The ultimate goal which Jesus pointed out to his disciples to strive for was the life eternal. As the absolute existence, only the all-one, the unchangeable, can be eternal, because without form and without shape. No material body, no difference and peculiarity of form can be everlasting, for what is formed necessarily yields to time and must once again decay. Each appearance can be only relative and changeable. If thus we attain to perfection and desire the life and the full satisfaction we must be delivered from our present world and all other worlds of form. Eternal peace and unchanging happiness can only mean an absolute existence. This is precisely the idea of the Buddhist goal of perfection, which is Nirvana.

And even the outward working and visible form of this striving is in Buddhism just the same as is the doctrine of Jesus. Love and compassion for every fellow-creature, and not merely for mankind, but for all nature generally. Such is the essential character of the doctrine of Buddha, and in the carrying out of this fundamental idea the success is more complete, better and more general in Buddhist countries than in Christian lands with their European civilization.

I must also remark before going further another striking similarity between the two religions. Buddhism, like Christianity, is founded on a trinity. In fact, the idea of the trinity seems common to nearly all re-

course with India by sea. Alexander had designated it to be the capital of his vast empire and the bridge between India and the West. This project was ably carried out after his death by his lieutenant, the first Ptolemy. Under his wise government and that of his successor Alexandria soon became the first commercial city of the world. Of more importance even was his large tolerance of creeds, whether Egyptian, or Grecian, or Jewish. In the year 209 B. C. Ptolemy Evergetes was on the throne. He conquered Abyssinia and a greater part of Asia, including Syria, Phoenicia, Babylonia, Persia, and Media. His conquests extended to Bactria and he had a large fleet on the Red Sea. This placed him in contact with India from two different directions.

He married the daughter of Magas, King of Cyrene. Macedonia was ruled by Antigone at this particular date.

INDIAN ROCK INSCRIPTIONS.

This brings us to the celebrated rock inscriptions of King Asoka, surnamed Devanampiya, the beloved of the devas, or spirits. They have set at rest forever the question whether Buddhism was propagated westward.

On the Girnar rock in Gujarat the name of Antiochus the Great occurs four times.



THE BAPTISM OF BUDDHA AND CHRIST.

This is one passage:

"And, moreover, within the dominions of Antiochus, the Greek King, of which Antiochus' generals are the rulers, everywhere Piyadasi's (Asoka's) double system of medical aid is established, both medical aid for men and medical aid for animals, together with medicaments of all sorts, which are suitable for men and suitable for animals."

This is the second inscription:

"And the Greek King beside, by whom the four Greek Kings, Ptolemaios, and Genagakenos, and Magas . . . (have been induced to permit) . . . Both here and in foreign countries everywhere (the people) follow the doctrine of the religion of Devanampiya, whosoever it reacheth."

Now here we have, indelibly carved in rocks still visible, a pure piece of history. It shows that the Buddhist King Asoka was closely associated with the Greeks and that he sent missionaries to Egypt. It shows, furthermore, that at any rate he was under an impression that the Buddhist religion had been there established.

PROOF FROM THE HISTORY OF CEYLON.

One more piece of evidence I may notice here. In the "Mahawanso," an old history of Ceylon, it is announced that on the occasion of the building of the Buddhist temple of Ruanweli enormous numbers of Buddhist monks came from all parts, including 30,000 "from the vicinity of A'lassanda, the Capital of the Yona (Greek) country. In the same history is a statement that Asoka did send a missionary named Maharakkhita to Greece. A'lassanda is agreed by all Orientalists to be Alexandria. The Buddhist history states that the monks came from the vicinity of Alexandria. This word, I think, is important. It was in this vicinity that convents of monks practicing rites precisely like those of the Buddhists existed in large numbers in the days of Philo (30 B. C.). It may also be mentioned that Nagasena, a Buddhist, had a discussion with Menander in the Capital of Syria (200 B. C.).

But even if no Buddhist came to the West, without doubt Buddhism did. For about this time there arose in Alexandria a teaching called "Gnosticism." This word is the exact Greek equivalent of "Buddhism," in Sanskrit Bodhi, and it simply means interior or spiritual knowledge.

MORE ROMAN AUTHORITY CITED.

Pliny says the Buddhist missionaries had settled themselves on the shores of the Dead Sea ages before his time—"per seculorum millia." Josephus (verse 13) corroborates Pliny as to the Essenes being descendants of these missionaries. Magasthenes says that "the Jews were an Indian sect called Kalam, and their theology resembled that of the Indians."

We may here remark the analogy between Judea and Ayodha (Oude), and Palestine and Pall, and Stanland, the land of Pall.

Neander's "History of Christianity" says that "the Manicheans maintained that Jesus was a permutation of Buddha, and that Gautama, Jesus and Mani were the same person." Dr. Lumley, in his work, "Monumental Christianity," confesses the pre-Christian existence of the crucifix, the Round Tower in Ireland, its Buddhistic character, and the penetration of Buddhistic missionaries to the remote parts of the island. C. S. Sotheran, in a lecture before the American Philological Society, remarks that legends and archeological remains prove that "Ireland, like every other nation, once listened to the propagandists of Siddhartha Buddha."

Ennemoser says: "Into Egypt and the East went Herodotus, Thales, Parmenides, Empedocles, Orpheus, and Pythagoras—called Yavanacharya by the Indians—to instruct themselves in natural philosophy and theology. Throughout the whole Western Asiatic Continent, south of the United States, exist traditions of a visit, centuries past, by one or more white-bearded men, dressed unlike the natives, in long robes, who taught them religious precepts and the arts with which they were acquainted when the Spanish brigands and adventurers landed in America. It is known to scholars that the Chinese were acquainted with the

Continent of America in the fifth century of the Christian era."

Let us now look at a few of the coincidences found in ancient America and hear what scholars have to say about them.

BUDDHISM IN AMERICA.

The walls of the Thibetan temple look toward the four quarters of heaven, and each side is painted with a particular color—the north side with green, the south side with yellow, the east side with white, and the west side with red. The sacred palace of the Toltec priest-king Quetzalcoatl in Mexico was similarly arranged and decorated.

In Asia the elephant is the usual symbol of the Buddha; in Yucatan this animal, which is not a native of either of the Americas, is a frequent symbol.

The ancient edifices of Chichen, in Central America, says Spence Hardy, "bear a striking resemblance to the temples of India."

"In India," says Squier, "are found almost the exact counterparts of the religious structures of Central America, analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization in South Asia."

The great temple of Palenque, Yucatan,

facts relative to these mystics: Enforced vegetarianism was one of the main principles of the Essenes as well as of the Buddhists. They refused to go to Jerusalem to the temple sacrifices at the risk of being stoned. The Essenes had a "Sanhedrin of Justices" like the Buddhist Sangha. Excommunication in both was the chief punishment. This was altogether foreign to the lower Mosaicism, which allowed no Jew to escape the obligations of the Jewish law. The Essenes, like the Buddhists, forbade slavery, war, revenge, avarice, hatred, worldly longings, etc.

THE NAZARENES.

Before proceeding further we must consider the term Nazarene or Nazirite. Christ, in the inscription on the cross, was called the "Nazirite" (or Nazario), Luke iv., 31. The Church of Jerusalem was called the Church of the Nazarenes or Nazirites. It is the only name for Christians mentioned in the Acts. The followers of John the Baptist were called Nazirites or Nazarenes and they still exist and are called Nazirines to this day.

The Essenes, according to Epiphanius, were called Nazarenes or Nazareans. Now we find that John the Baptist was a Nazirite or Essene. He used the rite of baptism, which was peculiar to the Essenes. He ordered a partition of clothing and necessities. He abstained from wine and "soft raiment." He strongly assailed the Pharisees and Sadducees; that is, all Israel except the Essenes. They rejected his baptism and accused him of demonology, the favorite indictment of anti-mystical Israel against mystical Israel. Moreover, the Baptist is said to have reached the eighth or crowning Essene state of spiritual advancement, the spirit and power of Elias.

Another point is of the highest importance—the scene of his ministry was the stony wilderness, the arid mountain region that stretches from Jerusalem to the Quarantania Mountain and from the Quarantania to En Gedi. Now this, according to Pliny and Elder, was the very spot where the bulk of the Essenes was to be found. Their numbers in his day, the very commencement of the Christian Era, were enormous. Josephus fixes their numbers at 4,000 souls. We learn of John, too, that his followers were multitudes, in fact, a whole "people prepared for the Lord." We now come to the adult Jesus. The first prominent fact of his life is his baptism by John the Essene. The full meaning of this may be learnt from Josephus.

JESUS AN ESSENE.

"To one that aims at entering their sect, admission is not immediate, but he remains a whole year outside it, and is subjected to their rule of life, being invested with an ax, the girdle aforesaid, and a white garment. Provided, that over this space of time he has given proof of his perseverance he ap-



THE VIRGIN AND THE HOLY CHILD.

proaches nearer to their course of life and partakes of the holier waters of cleansing, but he is not admitted to their community of life. Following the proof of his strength of control, his moral conduct is tested for two years more, and when he has made clear his worthiness he is thus adjudged to be of their number. But before he touches the common meal he pledges himself in oath to make one shudder; first, that he will reverence the Divine Being, and secondly, that he will abide in justice unto men, and will injure no one, either of his own accord or by command, but will always detest the iniquitous and strive on the side of the righteous."

Now if, as is so widely believed, the chief object of Christ's mission was to establish forever the Mosaicism of the bloody altar and combat the main teachings of Asketes, or mystic, which postulates the principles of the malignancy of matter, why did he go to an Askete, or Essene, to be baptized? Whether or not Christ belonged to mystical Israel, there can be no discussion about the Baptist. He was a Nazirite "separated from his mother's womb" who had induced a whole "people" to come out to the desert and adopt the Essene rites and their community of goods. And we see from a comparison of the Essene and early Christian initiation what such baptism carried with it. It implied preliminary instruction and vows of implicit obedience to the instructor.

BUDDHISM NOT PLAGIARISM.

I have already shown in my parallelism between the lives of Christ and Buddha that the latter had also his baptism, fasting, and temptation.

We see therefore, that the seed of Eastern wisdom had been transported to Greece, Egypt, and Palestine many years before the advent of Christ, and this confirms what I said at the commencement—that the New Testament must certainly be of Indian origin. Many resemblances in certain points might, indeed, have arisen independently on both sides, but in no case could it have been so universal.

The theory of a derivation of the Buddhist narratives from the Christian evangelists is wholly and completely negative—first, by the argument of date, and again by that of internal evidence.

Lastly, the comparison of the traditions on both sides strengthens the argument, from the nature and character of the similarity.

It is admitted that the priority of the Buddhist scriptures has been established quite beyond a doubt, as the result of the researches of Prof. Seydel and others. The canon of Buddhism has the advantage over the Gospels not only in its original source

Continued on fourth page.



THE TEMPTATIONS OF BUDDHA AND CHRIST.

Rimbisara made inquiries from his ministers to search the land and find whether any one lived who by his superiority would become famous.

The Simeon of the Bible corresponds with the Brahman Asita, an aged man who came down from the Himalayas to see the thirty-two marks and the eighty signs of the Buddha.

The presentation in the temple of Jesus is similar to the request made to the father of Buddha by the elders of the Sakya race, that the child be taken solemnly to the temple, which was done with great pomp.

In his 12th year Jesus was found discoursing in the temple with the teachers, so the father of Buddha found the Holy Son in the wood surrounded by the wise of ages past, both hearing and asking them questions. The forty days' fast in the wilderness is common to both teachers, as also the temptations by the devil and the temptation by Mara and his hosts. Then the angels ministered to both. Afterwards the Buddha bathed in the stream Narajana and Jesus was baptized in the river Jordan. The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist Scriptures.

The Sermon on the Mount begins with blessings; so, too, in the Lalita Vistara of Buddha. The Buddha preached many of his sermons from a holy hill situated in the neighborhood of Rayagriha, the Buddhist Capernaum. The first disciples were followers of John the Baptist; so, in the Buddhist legend, the followers of the Brahman Rudraka. The first number of disciples in both accounts was five; then in both the number increases to sixty, seventy, and eighty. Jesus sent them two by two; in the Buddhist books it said that Buddha asked them not to go two by two, in order that information might be spread wider, but afterward allowed them to go two by two to be a comfort one to another.

Both teachers were regarded by some as God, by others as sent by the devil.

Both performed wonders—healing the sick, feeding the hungry, etc.

The walking upon the waters and the declaration of death some time before are common.

MORE PARALLELS.

We can continue these parallels further: Thus the woman from the crowd called him blessed. The Samaritan woman at the well and the Chandalia woman. The courtesan Magdalena and the courtesan Ambapali, both converted by the teachers. The rich man who came to Buddha by night and Nicodemus.

scriptures of the Buddhists. Like Luke, Abhiniskramana Sutta concludes the first period of the Master's life with the words: "So the child waxed and increased in strength." In addition to the mere verbal resemblances are to be remarked some of the chief hymns, such as the songs of the heavenly host at the birth, and the annunciation to Mary by the angel Gabriel, which should be compared with the Gathas recited by the Brahmins at the interpretation of the corresponding vision of the mother of Buddha.

Similarly, the many poetical interpolations in Luke all bear a like character in style and sound, and carry the impress of the Mahayana writings of the Buddhist Gathas.

INCONSISTENCIES IN THE GOSPEL.

When we find in a short sentence in the Gospel of Mark (i. 13) the history of the temptation, we know directly that it is an extract from other poetical pieces. Now it is there stated: "And he was with wild beasts." Indeed, anything similar to this is not found in the other Gospels, which might have served as a coincidence, but only in expositions of the Buddhist accounts. Nor does this correspond with the other words which Matthew also has—"The angels ministered unto him." These ministrations relating to the temptations in the wilderness occupy three full chapters in the "Lalita Vistara."

That the Christian Gospels bear so close a likeness to the Buddhist may be declared by some to be entirely due to similar conditions, owing to the origin of both in the East, but on closer examination the harmony here is not merely in the many symbolical words, but the correspondence of entire narratives is so general that theory of undersigned coincidences cannot be entertained. Thus it is related of the Buddha that he has compared himself to the sower who sowed the seed of the faith on the fields of the hearts of men.

Again, one of the older disciples came to the Buddha and presented himself before him as the prodigal son, by whom he was regarded as the loving father, and after he had come back again to him he was installed with much expense in the place as the son and heir of the house.

One of the most striking incidents in the account in the Gospel of John ix., 13, of the one "born blind" when placed in comparison with the detailed parallel passage in the Saddharma pundarika. In this sutra the idea ascribed to the master who healed the people (the blind people of the world) is that this man is presented as an exam-



MAYA AND BUDDHA.

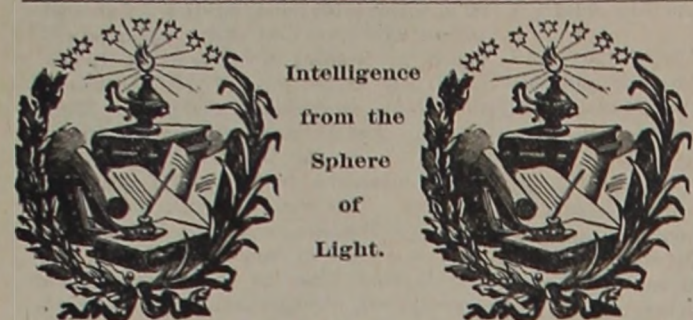
plishments. In Buddhism it consists of Buddha, Dharmam and Sangha—Buddha, the law and the assembly of the faithful, corresponding to the Father, the Son, and the Holy Ghost.

HOW DID BUDDHISM REACH THE WEST?

We now come to the question. How did Buddhism reach the West? Arthur Lillie has exhausted this subject. By the little Phoenicians the commerce of the East was carried across Arabia from the port of Geraria in the Persian Gulf. It was then shipped on the Red Sea and carried up the Atlantic Gulf on its road to Tyre. That some of the commodities must have come from India is proved from the fact cited by Herodotus that cassia and cinnamon were among them, which articles could not be found nearer than Ceylon or the Malabar coast. To reach Tyre these goods had to pass close to the haunts of the Essenes, near the Dead Sea. The Phoenicians were in contact with India at least as early as the time of Solomon; but Alexander's expedition gave a great spur to the intercourse between India and the West. Bactria and Persia were in the hands of the Seleucid dynasty until Persia revolted.

This brought Antiochus the Great into the field to restore the authority of the Greeks. According to Polybius, he led his army into India and renewed his alliance with Sophaganes, King of that country. As the Asoka edicts were incised on rocks some six years after Antiochus came to the throne this is certainly an allusion to the Constantine of Buddhism.

In the meanwhile the building of Alexandria had given a powerful fillip to the inter-



A NARRATIVE OF THE SUMMER-LAND.

BY HUDSON TUTTLE.

Author of *Arcaea of Nature; Origin and Development of Man; Career of Religious Ideas and Ethics of Science; Studies in the Outlying Fields of Psychic Science*, etc.

CHAPTER XVI.

A VISIT TO A DISTANT GLOBE.

My guardian angel spoke:
"Mount this magnetic stream and soar away
From earthly shadows to supernal day."
Swift as an arrow on its fearful race,
On, on we sped through countless leagues of space.

Will converse never end, nor the spirit weary of soul communion? Not as long as the day brings new ideas, new conceptions of nature and of being, and thus fresh themes replace those made familiar. The heart will never weary of love, nor the intellect of thinking and of knowing.

Again at the Portico, Marvin, recovered from his melancholy, and proposed a visit to a distant planet which shone softly above the purple horizon.

"Not to earth," said he, "not to earth with its sham ways of living, but to a globe where beings of superior model enjoy life with a full sense of its significance."

"Your memories of earth are not pleasant," sympathetically replied Hero.

"Nay, on the contrary, when I think of the lost opportunities; the physical and spiritual pain of that life, it will darken my light for all years to come."

"Nay, not so."

"Oh, that I again might live that life, knowing what I now know; beginning where I am, I would devote myself to the work of teaching a just system, not so much of producing as distributing wealth, that all might have enough, and none to waste. I would say, must the poor be with you always? Must starvation go hand in hand with plethora? Always with you. The robbed, starved, suffering, poor; helplessly, helplessly poor, unpitied, degraded, damned. The capitalist who has coined millions from their blood may sit in his cushioned pew, from which they are excluded, and when he dies be buried in a cemetery from which they are rejected, and go to heaven in a grand way. Aristocratic dust will not be suffered to mingle with plebeian clay! In heaven will aristocratic spirits associate with plebeian, or are they equal there? If so, unsatisfying place, where there is no popular church, nor a sexton to keep out the ragged children of toil. Aye, forever with you, as long as capital is the master and labor the slave. The slave is clothed and fed; it is for his interest to feed him, but labor is bought, and the laborer may go to a bed or a pallet of straw, what cares the employer? The fool has said in his heart there is no God; the toiler shall say it every day, and his children cry it every hour of the day. Mammon's children are sleek with good living; their suits are glossy with exquisite finish. Do not touch them, smutty child of labor. They are of another race from you. They are of high caste and noble blood. Aye, in olden times the Lord was a man who subdued with his word, and obedience was rendered because he compelled it. Blood was the food of the aristocrats, the blood shed in battle. The aristocrats of to-day are fed on the product of concrete tears of pain, and clothed with the fingers of despair. Does nature make a water-power; forthwith capital builds its factory, and the laborer does all that the water will not, and is allowed to exist, while capital grows plethoric. A workman invents a locomotive. Do workmen receive the benefits? Oh, no; but capital pours out of it the gigantic swindling schemes, and so artfully spreads its nets that a whole nation of freemen are made subservient to its designs."

"The hour has come," responded the Sage, "when this old order shall pass away. Mankind are now in the throes of revolution, which happily, for the diffusion of knowledge may be bloodless. There must come a readjustment on a new basis, and labor be crowned the king of the domain it conquers."

"Our Brother," said Hero, "must forget the years by gone, in the achievements of those to come."

"My earth-life was a failure."

"Nay, without its failures you could not have had your present gain. They who are apparently most successful, may be really failures, for that depends of the standard by which they are judged. Every action is the result of a motive, which is often concealed and brought to light only by searching analysis: for the force is too intent on its work to make itself known. The swinging pendulum, grating wheels, clanging bell, are not the forces which cause the hands to point the hours. In the innermost recesses, coiled in dumb resistance, is a strip of steel which in silence drives the wheels and measures time in its ceaseless flow into the past. Every individual is actuated by a motive or combination of motives in the main unknown to the world, which sees the thing done; sees the wheels move, the pendulum swing, and praises the actor for his success. The hero is exalted to a demi-god; triumphal hymns are sung in his praise; he is thought unlike other men, actuated by different motives and swayed by more noble desires. Go behind the curtain, the illusion of gaudy splendor vanishes, and the reality is painfully distinct."

"Patriotism," interposed Leon, "the love of country, is one of the most noble feelings which actuates the mind of man. By it the meanest countryman is raised to a hero, and forsaking all the heart holds dear; friends, children, wife, and home, gives his life for the good of his fellows. Yet it may be truly said that few soldiers who go forth to battle in the brave trappings of war, are moved by patriotism. The hope of renown, the love of adventure, the lash of disappointment, or the whim of the moment, decides and fixes their course. Often the force in the rear is more dreaded than that in front, and it becomes less brave to go than to retreat."

This man is moved by religious zeal, that is the verdict with those with whom he associates. He attends church, pays his dues, says grace regularly and is ready with religious phrases. The motive is not religious, impelling to purity and nobility of life, or to efforts to make others purer and happier. Oh! no. Inordinate vanity, superstition, bigoted zeal, the hope of honors and emoluments—these are the incentives which too often veneer the character with the show of religion. Are we satisfied with the thing done? Hereafter it shall be asked by the recording angel, "Why was it done?" and the answer may demolish the castles of vain pretensions, and shiver into nothingness the arrogance of conceit! The poor widow who gave the mite from her scanty store, will outrank all the lords of wealth and power who ever trod the earth. Her motive was kindly good for another, and her sacrifice was great, however small her gift."

"We have in our earnestness forgot our Brother's proposition which will furnish to each a new source of enjoyment. Let us at once accept it."

Away, as a thought, lightning-winged they passed, while around them the stellar universe shifted and changed, and they experienced the strange sensation of being surrounded by stars, a heaven beneath as well as above and around. The planet they sought, blazed on the horizon, expanding until it spread beneath them bounding the horizon, and they alighted on its beautiful surface.

"I once came here in search of heaven," said Marvin, "bringing a hell and the capabilities of a heaven with me. I was attracted by the superior beauties of the place, and searched this whole world over. I was unsuccessful, but thereby gained knowledge I should never have otherwise obtained."

"Your experience," replied Leon, "has taught you many things unknown to us. Your knowledge of localities, and the aspects of Nature in the various worlds you have visited far exceeds that we possess, for we have remained on a single earth and perused other paths."

"Each has his or her sphere of action," said the Sage.

"Each has his time and place. All things are governed by the

absolute and impartial law of necessity, which none can set aside. We enter the rudimental state by laws over which we have no control, and we leave it without consultation. The stone falls to the earth, world revolves around world, sun around sun with no more certainty. The universe, physically and spiritually considered is nicely adjusted in all its parts, and impelled by a force which if we are to judge by its results is an intelligent far-seeing energy."

"Who established such important and wise laws?"
"They are co-eternal, and co-existent with matter. On them matter depends for its existence, and by them, it derives all its properties of form, extension, indestructibility, etc. Who made matter? I can not answer otherwise than by my reason and the reason of those above me, which informs me that in some form it has always existed."

"If this be true, as it was governed by the same laws, why did not nature assume her present form at first?"

"Saying the laws of the universe were co-eternal with matter, is not affirming that they all began their action at once. Matter was subject to development, and when the conditions were not favorable to the action of superior influences, it remained in a low and negative state. But, however low it may be, it will in time be prepared for the action of the higher. Thus we may regard the universe as a machine governed by higher and higher principles, as it is polished and perfected. In every new plane matter reaches, the previous laws become modified, not set aside. When the essential conditions of life are supplied, life is generated."

"Is law a final cause, or are we to regard it as a mode of action, a groove along which a cause runs to do its effect?"

"Our ideas are comparative. We speak of natural laws and involuntarily we compare them with legal enactments, but there is no likeness between the two and hence the term is misleading. The existence of matter depends on certain principles and thus it must have ever been, for if it lost a single one of these it would cease to be. But back of matter and these principles is force, intelligent, prescient force, which under various names has been worshipped as a Deity. Ormuzd, Zeus, Jehovah, Jupiter, God are accidental names to the same unknown fountain."

"On this subject," responded Marvin, "I have thought little, and must now accept your ideas, because yours, rather than from ability to fully test them by reason."

"Like too many you were willing to pay the clergy to do your thinking, while you were amassing wealth!"

"True, alas too true! I gave my reason to their keeping, and believed, because told to do so, that there was a personal, overruling being detached from Nature."

"The error of this dogma you now plainly see. Its advocates resort to fallacies for its support. For instance they ask: 'Is it possible for the beautiful creation to come by chance?' No one has asserted that it came by chance. Yet it were easier to believe that it did so, than that a being came by chance with power to create it from nothing. I do not advocate that the universe came by chance. I cannot speak of its beginning, only of its career since that time. Nor can we know, finite as we are, of the infinite energy behind the appearance we call Creation."

"I feel an attraction from our right," interrupted Hero.

"Yes," replied Marvin, "I remember an ancient society dwell on that portion of this planet."

In a few moments they were in the presence of a vast assembly, listening to an address by Jesus of Nazareth. When on earth he embodied the ideal of perfect manhood; his body a model of symmetry, his mind harmonious and pure, his thoughts beautiful, his speech simple and eloquent. In the higher life he was an ideal for angels. As the assembly were arranged, he occupied a slightly elevated position, as he did in his ancient temple—a temple whose lofty canopy was the blue arch of heaven. He discoursed to eager listeners. Some of them were still imbued with the false ideas they had formed of him and his doctrines while on earth, and efforts were used to eradicate them. He first spoke of the idol worship of earth's children, and compared them to heathen islanders, with whom a sculptor left a beautiful marble statue. When he was gone they hung heads and tinsel, shells and decorations over it, until, years after, the sculptor returned, he found his masterpiece entirely concealed beneath the towering pile of rubbish. So had it been with his teachings. They had lost all their pristine vigor and beauty by being clouded by bigotry, fanaticism and superstition, and the rubbish and tinsel must be cast away, and their spirit renovated. Such burning eloquence, such grand comparisons, such figures of speech, being flashes of thought unobscured or misrepresented by words, man with his labored methods cannot comprehend. He spoke of the erroneous ideas of him taught by the Evangelists; and the consequences wrought by such errors. He spoke of the crime, vice, and misery, of the lower societies and melted the heart stealed by transgression. No words can describe the effect of his utterances on his listeners. Language of words is barren to express the exalted emotions. When we speak of things within the conception of the human mind, we do not perceive the want of terms in language; but when we would speak of the beauties of the spirit-home, we find written language deficient; for the idea of such sublimity and splendor never entered the mind of man, and hence he has no terms to represent them.

The charmed audience were excited with deepest emotion as his thrilling words swept over their heart-strings. He closed by exhorting them whenever they had the opportunity, to descend to the lower societies and to earth, and teach the doctrines of Nature, to which they assented, convinced that they owed this duty to themselves and their fellows.

"Now have I seen Christ whom I worshipped as God," said Marvin, in bewilderment, "and if ever a messenger came from the throne of the Great Intelligence he is one."

"I presume he has dispelled all your ideas of his divinity."

"Truly he has, and I can not imagine how I could have ever believed so absurd a doctrine. I think I never did harmonize the three-oneness of the Godhead, but I thought sacrilege to touch its mystery."

"Men conceal their ignorance with the all-comprehending term 'mystery,' which is but another name for ignorance."

"When they find a subject baffling their powers of comprehension they are ever ready to exclaim: 'It is a great mystery, beyond the ken of reason, and it is sacrilege to attempt to reveal what God has concealed. Alas! for human ignorance, crushing the millions down, down the dark and loathsome ways of death! Alas! for human weakness, grasping the shadow, while the substance passes by them unobserved.'"

"Well may you thus exclaim, brother," said Hero. "Alas! for human ignorance and selfishness, all believe themselves superior to their neighbors; all are willing to teach, and none to be taught. I have wept over the earth. I still weep, praying ever that the march of ages will relieve the down-trodden, and elevate all far, far above the level of the most advanced minds now on earth."

"The day of which you speak," said the Sage, "is close at hand. Its messengers are already rapping at the portals of earth. The prophets saw its gray morning's blush on the horizon, of mind, with its refulgent coming. The grand illumination—the millennium of mind—is approaching on the wings of thought. Tyranny, anarchy, misrule, slavery and false government will be swept away before its irresistible tide! The sovereignty of the individual will take the place of these; then shall the love of wisdom walk forth in the splendor of its morning beams."

Relics of the Blessed Virgin.

Looking over a Roman Catholic paper we discover an article written upon the subject which heads this article. The writer enumerates some of the most famous relics of "our lady," and speaks of the "sanctuaries" enriched by their presence. First is a portion of hair that once adorned the head of Mary, the mother of our Lord. It requires an amazing amount of credulity and a broad stretch of the imagination to suppose that any such thing has survived the ages that have passed away since the good woman was laid to rest. The writer says: "Mary was assumed into heaven, such is the universal belief of christendom." We deny any such assumption. Christians, worthy of the name, do not believe such stories.

Two tunics, belonged to the Virgin, are said to have escaped the wrecks of time, one of them is preserved at Aix la Chapelle, presented by Charlemagne, who brought it from Constantinople. The other is a gift for which the city of Chartres is indebted to the liberality of Charles the Bold. Then there are girdles that were worn by Mary, some of them having been like the robes, cut up into small pieces and distributed among various churches. In the church of Prato, Italy, there is said to be a girdle which the Virgin gave to St. Thomas to console him for the sorrow he felt at having arrived too late to see her before her death. It is "still the instrument of many miracles."—*Protestant Standard*.

CHRISTIAN OR BUDDHIST?

Continued from third page.

by 500 years, which the Buddha lived before Christ, but also in that it was already in its present and indeed in its now traditional form even before the beginning of the Christian era.

ORIGIN OF THE TWO SCRIPTURES.

But the origin of the Gospels of the New Testament canon dates, if not from the early part of the second, at all events, from the latter half of the first century. The solution of the problem of the coincidences depends thus upon the inquiry into the nature of the origin of the Christian Gospels.

But here still another inquiry naturally follows for consideration which ought not to be carelessly passed by in working out our proposition. We mean the parallel passages of the first three (synoptic) Gospels—a coincidence as to contents and as to form which is so general that very often in the translation there are quite a large number of similar sayings from the same Greek words—so that the use either of an independent, or interdependent, or that of a common original document must be unavoidably accepted.

That the present four canonical Gospels are poetical compositions and later compilations of original subjects is not disputed at the present day by those who have inquired into the matter. By this, indeed, the synoptic problem is not solved, but that matter depends on this. For in the present position of this question the following is accepted as correct:

The author of the Gospel of Luke had by him for reference the Gospels of Mark and Matthew. But of these two in their present canonical form, the Gospel of Mark is certainly the earlier work. However, the author of the canonical Gospel of Mark was acquainted with the original manuscripts of the apostle Matthew, which later on, were compiled by another hand into the present gospel according to Matthew.

A QUESTION OF DATES.

As to the question of dates of composition of the canonical Gospels, the following are received as the most probable: Matthew later than 70 A. C., Mark before 70 A. C., Luke and John later than 100 A. C.

But with all this, the synoptic question is still merely formal, and by no means has the complete answer been given, for the main difficulty in this problem assuredly lies in the two points of view wherein this is finally connected with the Buddhist problem—namely:

Since it is clear that so much is more matter of tradition as regards the supposed original notes of Matthew, and as frequent coincidences occur in the Gospels, is it not possible that they were derived from Buddhist sources?

In reply to the first question, we have amply shown in the first part of this lecture the spread of the Buddhist doctrines to the eastern shores of the Mediterranean. It is not doubted at the present day that Indian religious ideas, and indeed more particularly those of Buddhism, reached and were even propagated as far as Egypt, Asia Minor, and Palestine, long before the Christian era.

From what has been gathered about the intercourse between India and the West there is sufficient evidence to establish this point. One has only to reflect carefully about the missionary zeal of the Buddhists, whose existence was due to the very cosmopolitanism of their faith and to the missionary commission handed down by their Master from the earliest age, in order to find it wholly inconceivable that only traders and the envoys of princes, but not missionaries, should have availed themselves of the strongly built ships and the inhabited highways which served many years for the busiest commerce between India and Ceylon and the Roman empire.

SUMMING IT UP.

But if the seed of Eastern wisdom had been transported to the West many years before the advent of Christ it was given to him to prepare the right ground for this seed of the "Light of Asia" and to make it fruitful by his teachings and his life, pushing the sacrifice so far as to besprinkle it with his own blood. Not only did Jesus fulfill every precept of the wisdom—religion of Sakya-Muni, but he even fulfilled the prophecy of the Buddha, who on several occasions foretold that five hundred years after his death, when mankind would be in need of savior, would appear the Maitreya Buddha—that is to say, the Buddha of compassionate love. Was not Jesus the pitiful, the compassionate, the Maitreya that the Buddha foresaw?

With Jesus, an historical character, sublime beyond all previous Western experience, appeared in the world. He gave it laws and rights, and newer and greater conceptions of life. He told the Hebrew that forgiveness was more noble than retaliation, poverty than riches, the ignominy of the gibbet in the cause of enlightenment than crowns of gold. He announced to the death-dealing zealot that even in the presence of outrage and treachery it was better to sheathe than to draw the sword. He taught that to perform such menial offices as feet washing was more godlike than to accept them.

The scheme of Jesus was to slowly leaven the world by means of a secret society of mystics, rigorously winnowed by beggary, celibacy, hunger, and persecution.

A sublime spectacle is the historical Jesus standing among the gray limestone hills of Palestine and planning his great battle.

In one army were a few beggars, naked, shoeless, with no shelter but the caves of the foxes; no protector except the mephitic air that depopulates the shores of the Dead Sea. In the other army were the cruel Pharisees, the inhuman priesthood of Jehovah, backed by the invincible legions of Caesar.

A sublime spectacle, also, is that of Buddha abandoning his throne, his beloved wife, his aged father, his youthful son—bidding an eternal farewell to all the luxuries and comforts of a regal court to go and lead a life of misery and privation out of pure love for suffering and ignorant mankind.

The names of Buddha and Christ shine with undazzled splendor in the history of mankind. The creed mongers who have

distorted the teachings of Jesus cannot diminish his grand figure, itself a shadow of the Eastern sage—the gentle, loving Buddha.

BARON HARDEN HICKEY.

(Continued from first page.)

A FORENSIC CONTEST.

that I do, etc., etc." (John xiv., 12, 13.)

His disciples did do his works, we are told, and they continued to be done away along down into the dark ages, and from time to time we have had saints, prophets and seers doing these things in one unbroken line.

Will Rev. Dr. Phelps tell us when the above signs and rule of discipleship was abolished, where the new rule is found, and what it is? Also, when and where the miracles ceased and fraud took their place? Where is the exact dividing line between modern fraud and ancient miracle?

Now, if these had been a scheme to deceive and start a new religion by means of false miracles, where would it be likely to originate? Either among the priests, or jugglers, of course. The latter make a business of deceiving, and would be best qualified to invent tricks of ledgerism, and priests are in the religion business. But, no, it starts with two little girls of nine and twelve years of age, in the family of John Fox, common, pious, people. What nonsense to accuse such of inventing a scheme of trickery that has startled the world, puzzled the best magicians and wisest scientists, made millions of converts among the most intelligent nations of the earth, spread with greater rapidity than any other belief the world has ever seen, without a church, creed, organization, funds, popularity or priesthood. No, no, Bro. Phelps, it is not fraud and deception, and it were better had you altogether held your peace, and it should be your wisdom, for now you must either own your error, or come forward and disclose good reasons for your assumptions. The former is humiliating, the latter you will and dare not undertake to do.

PSYCHOPATHY.

A Most Excellent Book.

Never has a book of unequalled merit been placed before the public, in the interest of Therapeutics or Pathology, than the new book, just published, entitled "*Psychopathy*." There is not an intelligent healer, physician or student of medicine, who, if they knew of it, would not only possess themselves of it, without loss of time, but would carefully read and study it from beginning to end. It is plain, practical, thoroughly original, spiritual and rational. It is a new revelation in the domain of medical science. The whole field of Psychopathy—or diseases of the mental or spiritual nature—is surveyed by a master mind. Every chapter or lesson is pregnant with new thought and superior wisdom as to the primal cause or source of disease and its rational psychical cure. The book is a remarkable and powerful contribution to medical science, and must necessarily attract attention; because the author is too well known as a conscientious observer, to allow any to suppose that he has made statements in psychophysics without having surveyed the ground beforehand. But we know from intelligent investigation, that his statements are such as facts will sustain. In the philosophy of life, health and disease, the author is very clear. In fact, never were any doctrines more clearly elucidated. For instance, life and sensation are expressed in comparative quantities. The increase or decrease are the constructive or destructive elements, in the structural composition. The intensity of physical stimuli is the result of intensity of psychic activity, in the spiritual constitution. Good health depends upon the degrees and qualities of the life forces, in the form and growth of organized atoms; and the growth and form of organized atoms depend upon the chemical action of the vital forces, acting upon them. As physical stimulus must antedate or precede a conscious perception of sensation, so psychic sensibility must increase or decrease in proportion to intensity of psychic activity. In other words, the author recognizes a dual existence, or two distinct natures in man—a spiritual and a physical nature—that all diseases originate in the wounded or worn-out forces of nature, or cohesive forces intervening and uniting the physical and spiritual man; or that all diseases arise from a derangement in, or deficiency, of the vital forces or life principle in the system. This derangement or displacement of the vital forces will result in an impaired vitality, and an impaired vitality, when neglected, will result in organic deficiencies and irregularities, debility and weariness, pain and soreness, imbecility and insanity, and a host of distressing maladies, too numerous to mention. Thus all diseases are discord, and all diseases originate in an impaired vitality or loss of vital power. And because these two lives—body and spirit—are so closely linked together, the disorders of the psychic elements, or elements of cohesion, are certain to produce, in the most bewildering manner, by reflex action, more or less derangement or disorder of the body, and the better the healer understands the nature of the union, or intercourse between spirit and body, the greater will be his success in healing physical ailments. A knowledge, therefore, of the spiritual forces, or life principle, in the treatment of disease, will be found of the utmost importance, because the greatest good comes in this.

No book on the subject ever pleased me more than it does, and I have great pleasure in recommending it to all earnest practitioners in the healing art divine; more particularly to those unacquainted with the philosophy of the essential primary natural factor in the healing of diseases. It is not too much to say that it must at once take rank as an authoritative text-book among medical literature, in the development of a new medical philosophy.

Dr. Benjamin Rush, the spirit author, Mrs. Cora L. V. Richmond, the spirit agency, and Mr. Wm. Richmond, the publisher, have done good service to the healers, and through them, to all mankind. For my part, I regard the book as a substantial benediction to the genuine healers.

DR. R. GREEN, Psychopathic Physician.

Chicago, Ill., 1890.

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