

APOLLONIUS OF TYANA

The Pythagorean Philosopher.

Who for Four Hundred Years Was Worshiped as a God.

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It is well known to scholars that modern ecclesiastical history has labored to suppress the name which heads this article. Some of them have treated Apollonius as a fiction, merely a myth, while others have represented him an impostor, thereby conceding his historical character. As his biographer shows, he was born on the very eve of the Christian era, and was alive almost at the close of the first century, spanning a full hundred years; performing wonders equalled by no other, it seemed necessary, if his personality was established, to give him an opprobrious title, hence impostor.

The Christian hero was glorified as a God, the other they claimed was vile. ANTIQUITY UNVEILED, a very meritorious book of the last year, devoted much space to communications, professedly from ancient spirits, to prove that the Christian fathers drew largely or wholly upon the sayings and doings of Apollonius to build up their central character. We are sure every intelligent reader who has a thought above the every-day occurrences of life, will be glad to know the facts in regard to this character on which they can rely.

The life and adventures of Apollonius were originally written by his Assyrian traveling companion, Damis. A little more than a century after Apollonius' death Julia Domna, a native of Tyre, wife of the Emperor Severus, placed in the hands of Flavius Philostratus, born in Athens, but then residing in Rome, the writings of Damis, with all the extant papers and records which contained an account of the great philosopher, and directed him to review and compile the whole into a detailed and continuous history. Not content with these sources of knowledge, Philostratus tells us, he collected from the different cities and temples Apollonius had visited the traditions and epistles current of him; that he addressed inquiries for facts to kings, sophists and philosophers, to Egyptians, Delphians, Indians and Egyptians; that in addition to their replies he had made use of the book of Maximus the Syrian, also a work written by Meraganes. Did a biographer ever have fuller means of knowledge who wrote one hundred years after the death of his hero? The book was carefully written, and is a model of classical elegance. It survives to our times in Greek, in which it was originally written. It is full of marvelous occurrences, ascribed to the philosopher, recounting his wonderful doings, his curing of the sick, restoring the dead to life, in effect, destroying and enthroning kings, escaping from chains and imprisonment, passing in an incredibly short time to distant places, staying plagues, with numberless other astonishing events. These extravagant narrations are only reflected accounts of the hero-worshipers of the age in which he lived. They were common to all great personages, real or imaginary—Crisna, Huddha, Jesus, Simon Magus—all whom fame favored—performed miracles, if credit is given to the statements of the chroniclers and romancers of that age of fables. The heroes were not gods; if they did not set aside natural law; so the greater their recorded achievements the more glorious the character they were delineating. The only thing incomprehensible in connection with these exaggerations is, how is it possible, in this age of philosophical knowledge, to believe any of these impossible things? We could fill many pages with an account of these marvels performed by Apollonius; but we choose to consign all to the age of fables and of faith.

The life of Apollonius was partly translated into English in 1861, by Charles Blount, but the work was immediately suppressed by the bigots of that period. A complete translation was made into English in 1889, by Rev. E. Berrick, a Vicar in one of the ecclesiastical parishes in Ireland.

In the preparation of this article the facts, and sometimes the language herein given, are compiled from various sources, common to all, with omissions or additions from others, invariably from Christian authors. To avoid interrupting the narrative credits are omitted, save when necessary to add strength to the statement.

Apollonius was born of noble ancestry, at Tyana, a city at the foot of Mt. Taurus, in Cappadocia, Asia Minor, four years before the present era. At the age of fourteen he was sent by his parents to Tarsus, the nearest port on the Mediterranean, where he was placed in charge of Euthydemos, a rhetorician, for education. It is represented that he studied the whole circle of the Platonic, Socratic, Epicurean and Peripatetic philosophies, and ended by giving his preference to the Pythagorean, in which he was trained by Euxemos, of Heraclea. He exercised in the severest asceticism of the sect, abstained from animal food, woollen clothing, wine, and the company of women, suffered his hair to grow, and visited the temple of Asclepius at Aegae, where he was further instructed.

At the age of twenty Apollonius returned to Tyana, on account of the death of his father. He divided his inheritance with his brother, whom he reclaimed from a dissolute life, giving

most of what he retained to his poor relations. He then returned to his Pythagorean studies. For five years he maintained the mystic silence, speaking to no one, but devoting his entire time to the study and discipline of Pythagoras. His next five years were spent in traveling over the countries of Asia Minor, going from city to city and disputing with the learned in regard to divine rites. Between 40 and 50 he set out on his Eastern travels. At Nineveh he met with Damis, who thereafter traveled with him and became the chronicler of his doings. He visited India, consulted the Brahmins, who imparted to him their secrets; he engaged in discussions with the Gymnosophists; thence he found him at Babylon, discoursing with Bardanes, the Parthian king, where he became familiar with the teachings of the Magi.

Five years were spent in the East, in learning and comparing knowledge and various systems of philosophy. Concluding his labors, he returned to the Ionian cities, then famous for their learning, where he is next heard of as possessing miraculous powers, which he had acquired in his travels. The priests referred the sick to him for relief, and he is said to have accomplished wonders in their cure. He crossed the Hellespont into Greece, visited the temples and oracles, discussed religious subjects with the learned, and assumed the authority of a divine legislator. He entered the cave of Trophonius, where he claimed to have gained the sacred books of Pythagoras. Thence we find him in Lacedaemon, Corinth, Ephesus—in short, in most of the principal cities of Greece; thence to Rome, where he was charged with having raised a young woman from the dead. He was arrested as a magician, tried and acquitted. He left Rome in disgust, and we next hear of him in Spain. He crossed into Africa, where he spent some time, still in pursuit of knowledge. We next find him at Athens, where he was admitted to the Eleusinian mysteries, having been rejected on a former application. He visited Alexandria, in Egypt, became familiar with the learned who assembled there from all quarters of the world, spending much of his time in the temple of Serapis, consulting the Great Library on past events. He was specially sought out by Vespasian, whom he assisted in reaching the Roman throne. From Alexandria he visited Ethiopia, and then returned to his native country.

When Domitian became King Apollonius attempted to excite a revolt of the provinces in Asia Minor. He was ordered to be arrested and taken to Rome; but he anticipated the event, and voluntarily appeared before the emperor. Here he lost his prudence, and endeavored to rival the throne. Apollonius was arrested by order of the king, hurried to prison and loaded with chains. The charges preferred against him were: The singularity of his dress, his uncouth appearance, his being worshiped as a God, and for sacrificing a child with Nerva for an augury. But our hero vanished from his persecutors, and appeared soon after at Puteoli, more than a hundred miles from Rome.

We next find Apollonius in Greece, where he remained two years. Addressing an audience at Ephesus he interrupted his discourse by quickly advancing several steps, exclaiming: "Strike the tyrant, strike him; the blow is given; he is wounded and fallen." At that very moment, September 18th, A. D. 96, Domitian fell by the hand of an assassin. He was succeeded on the throne by the good Nerva.

The time and place of Apollonius' death are unknown. The latest date of his doings is given above, making him at that time one hundred years old. Some say he died at Ephesus, others that he died at Rhodes, others at Crete. At the latter place it was stated he frequented the temple of Diana. Once, after he had entered that sacred retreat at midnight, the priests said they heard voices singing: "Leave the earth and come to heaven! Come! Come!" Apollonius was seen no more, and many believed he was carried to the Gods without dying. Philostratus says: "I do not remember to have seen any tomb or cenotaph, raised in honor of him; though I have gone over most parts of the world, and in all countries met men who told wonderful things of him. He intimates a doubt that he ever died."

The Emperor Adrian made a collection of Apollonius' letters, which were preserved in his palace at Antium. Among them was the book of oracular answers brought from the cave of Trophonius. The Emperor Caracalla ordered a temple erected and dedicated to his memory. The Emperor Alexander Severus, in whose palace Philostratus wrote the life of Apollonius, caused his statue to be placed in the imperial chapel. When the Emperor Aurelian took Tyana, he treated the inhabitants with great lenity, because it was the birthplace of Apollonius, and, hence, regarded it as sacred city. His countrymen declared he was a son of Jupiter; but he insisted he was the son of Apollonius whose name he bore. It was told that a flash of lightning descended to earth, thence returned to heaven the moment he was born.

Apollonius taught that there was One God, the Father of all; that the numerous deities who were objects of popular worship, were in immediate spirits employed as agents. He invoked these spirits, and burned frankincense and odoriferous wood upon their altars, believing they were mediators between God and man. He always addressed prayers and hymns to the rising sun. He abhorred all bloody sacrifices. When importuned to offer such by priests in

"Nerid philosophers, probably Buddhists.

TO DO GOOD & BE GOOD
THE RELIGION OF HUMANITY.

THE PROGRESSIVE THINKER
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ZULEIKA, A CHILD OF TWO WORLDS, BY
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various countries, he formed some fragrant substances into the form of animals, and burned them on the altar. To the Supreme Being he offered no sacrifices, deeming all material objects, even fire, impure in his sight. He thought prayer to him was polluted by human breath, and should therefore ascend silently from the soul. In his work on Offerings he says:

"A man may worship the Deity far more truly than other mortals, though he neither sacrifice animals, nor kindle fires, nor consecrate any outward thing to that God whom we call The First; who is One, and apart from all, and by whom only we can know anything of other deities. He needs nothing, even from nature far more exalted than ours. There is no animal that breathes the air, no plant the earth nourishes, nothing the world produces, which in comparison with him is not impure. The only appropriate offering to Him is the homage of reason; that which cannot be expressed by the lips—the silent, inner working of the Spirit. From the Most Glorious of all beings we should seek for blessings by offering that which is the most glorious in ourselves. Pure Spirit, the most beautiful portion of our being, has no need of external things to make itself understood by The Omnipresent Essence."

The epistles of Apollonius are still extant. They were addressed to private individuals, to societies, philosophers, kings and emperors. The curious reader will find them in the original Greek, carefully preserved in the Congressional Library at Washington. Those who have read them say they show him to have been a man of learning, imbued with the noblest sentiments, and exhibiting a profound philosophy. Judge Waite, in his admirable work, "History of the Christian Religion to the year 300," has made several translations from these epistles, copied below, which will give the reader an idea of their character. In a letter to Hestius, he says:

"The truth is not concealed from us, how beautiful it is to have all the earth for one's country, and all men for brothers and friends; and that those who derive their origin from God are all endowed with one and the same nature, and with a community of reason and affections; and that whosoever any one may be, or in whatever manner born, whether barbarian or Greek, he is still a man."

To Valerius Apollonius wrote: "There is no death of anything, except in appearance. So, also, there is no birth of anything, except in appearance. Into nature passes over from essence. Into nature seems to be birth, and what passes over from nature into essence, seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears, by reason of the density of matter, and disappears, by reason of the tenuity of essence; but is always the same, differing only in motion and condition."

In the next paragraph he asserted: "Nothing is ever created or destroyed." To a brother who had lost his wife, he wrote:

"It is destined that whatever has come to perfection must pass away. Let not, therefore, the loss of your wife, in the ripeness of age, shock you, and not, because something is called death, consider life better than it, since life is considered inferior by every wise person. If there had been anything to be reprehended in your late wife, you might reasonably be cast down. But she was always esteemed by us, was always loving to her husband, and was everything to be desired. For tears I have not been able to write more, and more than this I have not thought necessary."

Titus, who led the Roman armies

against Jerusalem, was made emperor of the Roman empire in the year 79. His army life and dissolute habits made the people expect to find in the successor of Vespasian a tyrant and oppressor. Apollonius wrote him, advising moderation in his government. He received for reply:

"In my own name, and in the name of my country, I give you thanks; and will be mindful of these things. I have indeed taken Jerusalem, but you have captured me."

It is said of Titus: "When raised to the throne, he thought himself bound to be the father of his people, the guardian of virtue, and the patron of liberty. Titus is, perhaps, the only monarch who, when invested with uncontrolled power, bade adieu to those vices, luxuries and indulgences which as a private man he never ceased to gratify." How much shall the Tyanian Sage be credited for this reformation?

Apollonius was universally regarded as a prophet, and a worker of miracles. The power to do these things was supposed to have been derived from some supernatural knowledge obtained in the East; for the belief in magic at that time was almost universal. Oracles in various places declared that he was endowed with Apollo's power to cure disease and foresee the future. At Olympia the young men wished to worship him; but he forbade them. Embassies were frequently sent to him from princes and magistrates, who wished to hear him discourse, or obtain his aid in an emergency. Processions of citizens would go forth to meet him as he approached cities.

He refused to accept gifts tendered him, declaring them unnecessary to his simple mode of life. His frequent prayer was: "O, ye gods, grant me to have but few things, and to stand in need of none."

When the Roman Consul, Telesinus, asked him what he prayed for at the altar, he replied: "That justice may prevail, the laws not be broken, that wise men may be poor, and the rest rich but honest." When further asked if he thought his prayers would be heeded he answered: "Yes, for when I approach the altar I include all in one prayer: grant, O God, all that is good for men."

On his visit to Alexandria a pompous procession met Apollonius, to escort him to the city. On his way he met twelve men who were being led to execution for robbery. He pointed to one of them and said: "That man has made a false confession." Turning to the executioner, he added: "Take care to have that man reserved to the last, for he is not guilty. You will be wise not to put him to death." He prolonged his remarks, to gain time. While yet speaking, a courier arrived, shouting: "Spare Phoenicia! It is proved he is innocent. A false confession was extorted from him by torture." The convict was saved, and Apollonius was glorified for his foresight.

But space will not permit a detailed review of Apollonius. He seems as real a historical character as any other name which has come down to us from the ancients. Not only classical writers, but even the Christian Fathers mention him. Justin Martyr, quoted in King's Gnostics, writing about A. D. 160, said: "How is it that the talismans of Apollonius have power in certain members of creation? for they prevent, as we see, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; whilst our Lord's miracles are performed by tradition alone, those of APOLLONIUS ARE MORE NUMEROUS, and actually manifested in present facts, so as to lead all beholders astray."

The early Christians, instead of denying that Apollonius performed miracles, attributed them to evil spirits. Instead of Philostratus copying the

miracles of Jesus and ascribing them to Apollonius, as alleged by some ill-informed moderns, it has been contended with great earnestness by several eminent literary scholars—among whom we note with pleasure Lord Herbert, died 1948, and Charles Blount, who translated a part of the life of Apollonius into English, died 1639—that the writers of the Gospels credited to "our Savior" the doings of this Greek philosopher. It is just to say, however, that the miracles of Apollonius, instead of turning water into wine, catching fish with coin in their mouths with which to pay taxes, filling swine with devils and drowning them, walking upon water—all physical improbabilities—were of a kind that generally called into exercise his clear-sighted and clairvoyant powers, of which he gave such remarkable evidence, else his magnetic skill, now very generally conceded to be forces, no way miracles—that is, setting at defiance natural laws. Instead of Philostratus borrowing anything from the gospels, there is no evidence that these gospels were written prior to the year 173, when for the first time Matthew is known to have been in existence. The writings of Damis, detailing the travels and doings of Apollonius, had been public for at least seventy-five years before that date. There is not one word of trustworthy information that either of the gospels was in Rome until after Philostratus had written his life of Apollonius. We are of the opinion that neither writer borrowed from the other, but that each gave credit to tradition, whose tendency it was to magnify and apotheosize all heroes whom it desired to honor. Even Alexander, more than three centuries before the birth of the Tyanian sage, assumed that he was a son of Jupiter, and he showed his willingness to be worshipped as a God. Miracles were told of him. Even rivers parted their waters to enable him and his army to pass on dry land, if we give credit to his biographer.

The Unabridged Smith's Classical Dictionary says:

"There can be no doubt that Apollonius pretended to supernatural powers, and was variously regarded by the ancients as a magician and a divine being."

We are of the opinion that many of the ancients, like those of our own times, who were frugal and abstemious in their habits, possessed clairvoyant powers. These were mistaken, even by the subjects themselves, for special emanations of Deity, as many to-day erroneously ascribe them to the influence of disembodied spirits. Apollonius and his numerous followers were, unquestionably, deceived in this matter.

The Encyclopedia Britannica, article PHILOSTRATUS, well says: "There is no reason to conceive that this work [Life of Apollonius] was composed in any spirit of antagonism to Christianity." Under the title of APOLLONIUS, the same high authority adds: "After his death, APOLLONIUS was worshipped with divine honors for a period of four centuries. A temple was raised to him at Tyana [his birth place], which obtained from the Romans the immunity of a sacred city. His statue was placed among those of the Gods, and his name was invoked as a being possessed of superhuman powers. The defenders of Paganism at the period of its decline, placed the life and miracles of Apollonius in rivalry with those of Christ; and some moderns have not hesitated to make the same comparison."

In closing its article, the famous Encyclopedia, penned by a Christian, be it remembered, says:

"Apollonius is not to be looked upon as a shallow and vulgar impostor. With some of the spirit of a moral and religious reformer, he appears to have attempted, though vainly, to animate expiring Paganism with a new and purer life."

Living an unusually long life, which was wholly devoted to acts of goodness, with no foolish sayings in encouraging to habits of sloth and idleness, speaking evil of no one, neither encouraging the use of wine, nor allowing a retinue of women to follow in his train, he seems a worthy model for the age in which he lived. Will it be improper to inquire: What would have been the result had the imperial government of the civilized world thrown its protecting arms over Apollonius and his reforms, and the Roman eagles had exerted their supreme power to suppress the then rising claims of Christianity. Instead of the opposite? Is it not possible Apollonius, with his great wisdom and philosophy, would have maintained his godhead; that his reforms would have dominated the globe; and that the sciences would have been correspondingly advanced, instead of retarded, with superstition the victor?

It must not be forgotten that there has been no religious sect which has been interested in surrounding the name of Apollonius with a halo of glory, there has been no priesthood engaged in manufacturing history to perpetuate his renown, or falsify narrations of his wonderful doings; nor have there been unscrupulous persons to rob the people in his name. There have been no interpolations in his life, nor monks to proselyte the world in his behalf; neither has any library been destroyed, nor books been suppressed, to obliterate adverse criticism on his character. The inscriptions on the monuments of Egypt were not defaced by his followers, nor covered with plaster and re-inscribed, to scale off in recent times and reveal the baseness of the forgery; the catacombs of Rome do not show they have been despoiled, with the foolish desire to make them bear witness to his greatness; neither has any one been tortured, buried at the stake, bribed with a

promise of heaven, nor threatened with an endless hell for not believing in him. What Damis saw with his own eyes he wrote at the time of the event. His biographer, Philostratus, while the philosopher's fame was yet the property of the world, under the direction of a Roman emperor, noted for her virtue, learning, and nobility of character, collected his epistles, sayings and doings, and under government patronage wrote the facts and traditions, as then known and believed, which have survived the destructive hand of time, and shall we say Christian malevolence?

We know the author of that biography. We know the sources of his information. We know Apollonius lived, and wrought and died; and that all his teachings are in strict harmony with a noble life, and that he disdained any attempt to convert him into a God. And here we leave him with the thoughtful. (Rockford, Ill., Feb., 1893.)

CHURCH PROPERTY.

Should It Be Taxed?

Archbishop Ryan's Recent Utterance.

TO THE EDITOR:—A number of bills have been introduced to the Indiana legislature now in session, each bearing the very indefinite and evasive title: "Concerning Taxation." It has been discovered, however, from reliable sources, that those bills have in view the further exemption from taxation of all church property, personal and real, and that also of all ministers of the gospel.

In his response to the toast, "The Hierarchy," at the Catholic club annual dinner given at Philadelphia, February 7, 1893, Archbishop Ryan said: "I hope that the Catholic hierarchy will be worthy of this glorious country which in future it will religiously rule." The relevancy of this utterance to the subject of the taxation of church property will be noticed by the reader later in the perusal of this article.

The solution of the social problem of the present day; of the vexed question of capital and labor; of aiding in the lifting of the mortgages from the farms of the industrious poor; of counteracting to a great extent the blistering influence of combines, trusts, syndicates and monopolies, may be greatly aided by a wise consideration of the subject of the taxation of church property.

In his message to Congress in 1875, General Grant said: "I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1830, I believe the church property of the United States, which paid no tax, municipal, or state, amounted to \$87,000,000. In 1880 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. The accumulation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

In England before the stringent statutes of moritain the church had got possession of one-third of the property of the kingdom, and Blackstone says that but for these statutes ecclesiastical corporations would have engulphed the whole real estate of the country.

Once allow a church the right to acquire, hold, and use property without taxation, and without limit, and report must finally be had to confiscation to preserve something for the people. The continual acquisition of real estate by the church, or indeed by any corporation, is a serious matter.

In an address delivered in 1879, by the Hon. A. P. Edgerton, of Fort Wayne, himself an Episcopalian and a liberal contributor to the support of all churches, the speaker said:

"Church property of all kinds, personal and real, should be taxed. There should be no exemption whatever. To the extent that we exempt such property from taxation, we are compelled to support, by the taxation of other property, a church established whose ecclesiastical authority we deny, and whose spiritual guidance we reject. Such taxation is clearly in violation of our constitution and the whole theory of our government. If the vast accumulations of landed wealth made for many ages by bishops, clergy, chapters and monasteries, created the jealousy of sovereigns in former times, how much more should such accumulations of wealth in these days, exempt from taxation, excite the attention and opposition of a free people?"

"It was an evil day when superstition required that a large portion of the labor of a country should be devoted to the support of the church; and it will be an evil day for us if we submit to have any portion of our property taken by taxation through any of the ingenious ways of indirection, to maintain any church, its appurtenances and properties of any kind."

"The value of church property in the United States is stated (1879) at \$354,483,587. It is probably nearer \$500,000,000, all untaxed. The tax on other property not so large as in-

creased, that this may be relieved. It is not public property in any legal or just sense, but private, and often exclusively private property.

"Cathedrals, expensive church edifices, costing millions of dollars each, are erected; and in every city tens and hundreds of thousands of dollars are run into church buildings, through the vanity, folly or superstition of the people; and through the influence of the various ecclesiastical powers, each striving to excel the others, and to perpetuate in architectural grandeur and beauty the outward signs of religion and devotion, regardless of the enforced poverty and bankruptcy they too often cause. And now this injustice is echoed and re-echoed through every long drawn aisle and fretted vault, while lower worship mourns in silent prayer without. And on these solemn temples the cunning devil smiles as he draws his interest on the mortgages which, folly, not religion, has placed upon them, and made security for the law."

"No wonder the cry goes up of religious languor and indifference; for the chief elements of religion have become 'money, music and melancholy,' and doctrines fashioned to the varying hour."

"Tearing all these church properties would hereafter prevent the erection of such expensive churches, which are built as architectural ornaments, and not as really required places of worship."

"I am in favor of these proposed changes in our manner of taxation, that the labor the most valuable to the state and the least profitable to the laborer, shall be the most encouraged and the best protected. The reasonable profits of a tiller of the soil should not be taken away either by taxation or through exemptions, and be left powerless to prosper."

I have thus lengthily quoted from Mr. Edgerton's admirable address, because he expresses so much better than I can my own ideas upon this important subject.

If in 1879 the value of church property was estimated at \$500,000,000, what is its value to-day? It is supposed to be at the least calculation \$1,500,000,000. If General Grant's prophecy prove true, it will soon reach the enormous figure of three billions of dollars (\$3,000,000,000). At two per cent taxation this amount of church property should bring sixty millions of dollars (\$60,000,000) per annum. Instead of this it yields not one cent of revenue."

What a glorious practical following it would be of him who "went about doing good," if by the expenditure of sixty millions of dollars annually the church should be obliged, though indirectly and involuntarily, to do something for the bodies as well as the souls of men.

The church has never yet reached those who are in poverty and affliction, whose daily lives are hard struggles for existence, and who are in the greatest need of the substantial consolations of the gospel. Its mission has been to teach mankind how to suffer rather than how to remove the causes of suffering and the evils of society generally.

The foreign missionary industries of the church, upon the principle that distance lends enchantment to our charities, or that church charity begins abroad—"at Greenland's icy mountains" and "India's coral strand"—have received far more attention than the evils of our own land.

What would be thought of that father whose children were actually suffering for the necessities of life making contributions for the support and comfort of other distant and unknown children? As long as a single, isolated American family is suffering from cold and hunger, not a dollar of American money should be sent to the heathen for purely theological, doctrinal or missionary purposes.

Let the church property, then, be taxed reasonably, and let the revenue therefrom constitute a fund that will enable America to take care of her suffering poor, and the church to practice that "pure and undefiled religion" which consists in "visiting the sick and afflicted, and in keeping unspotted from the world."

H. V. SWENINGER.

Springfield, Mo.

L. M. Williams, of Springfield, Mo., says Dr. De Buchananne, Ph. D., that he is a thorough scholar and eloquent speaker, who has done much to enlighten the people concerning the churches and the false claims made in behalf of the Bible and creeds. Of Miss Abby Judson he says she is a highly educated lady and is doing good in her way; it shows that the higher lights are coming out on the side of Spiritual truth. Mr. W. thinks it is of no use to cater to people's prejudices and feed them on semi-orthodox slop to convert them to Spiritualism; and that Spiritualism and orthodox dogmas and superstitions, borrowed from paganism, will never mix or agree; as people grow in knowledge and strength, they do not want "faith." Spiritualists, he thinks, believe in a God—or God—who fills all space, all that is good, grand and noble in the universe; and those who are not discovered this universal God—Good, had better go back to the church and finish their development there. What the people want are facts, not faith; leave faith to the churches, where it can be found in any form and quantity. Dr. De Buchananne, he says, has more brains and more good sense than all the preachers and "bell-towers" in Springfield; though publicly invited, none of them has dared to dispute his statements. The Doctor is now in Joplin, doing a grand work, and is well liked by all reformers who hear him.

ZULIEKA

A CHILD OF TWO WORLDS

BY OLIVE

Through the Mediumship of

MRS. GORRA LY. RICHMOND.

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PART II.

CHAPTER XIV.

Glimpses.

OF STAR-MIST.

Jaavannah journeyed, as his charts and notes indicated, north and west, west and north.

Always finding fresh cause for hope, always baffled, but never feeling willing to confess defeat.

Surely not defeated, for wherever he went, near whatever sacred shrine he paused, whatever temple he visited, his "brother" had recently been there, had but just departed.

Sometimes he fancied he caught glimpses of him on the road and that he would overtake him at the next shrine or resting-place; sometimes in visions of the night, with his charts and compass before him, he would dream that he traced the lines directly to his "brother."

Sometimes he would hear of him in a different province as having performed some wonderful deed of mercy and loving kindness, or of an almost miraculous case of healing with the sacred lotions and the anointing of his hands.

And sometimes, but seldom, he would resolve to abandon the pilgrimage and remain in the nearest shrine set apart for their Order, and wait for his "brother" to come to him.

"For he will come, either now, or few or many months hence; he will come to me or I will go to him; he so declared it. I have seen it in the stars, and the motions of my dreams and visions so reveal it."

But what Jaavannah did not see was the slight, never so slight, fluctuation of the needle of the compass; what he had not seen was the shade, the deflection, never so slight, upon the sacred stone in the shrine, and the shadow that fell across the lens when, with his telescope, he was tracing the stars on the night when he decided to set forth to find and join his "brother."

"It is not unusual," he said to himself, or the "some one" whom he ever thought was near him, "for brothers to meet unexpectedly at one or another of these sacred places, and why should it be strange to meet the one whom I most long to see, whose footsteps I am surely following, and who is also seeking for me?"

The "some one" made no audible reply, but the good Jaavannah went on with the conversation: "Aye, thou sayest truly—he may not be in the body at all, either at sacred shrine or within temple walls, or ministering by the wayside. Yet must I still seek him, biding my time at each sacred place, for is it not ordered, 'Whosoever thou seekest a shrine for ministry haste not away, for thy ministration or should be thirty days, or three hundred and sixty days, or three times three hundred and sixty days. If thou receivest ministration or blessing there, tarry not too long lest another wait without who hath more need. Tarry but a night if only weary; tarry but seven if footsore and ailing; tarry but thirty nights if the fever be upon thee; but if thou art helpless, past cure, tarry until thy feeble flame of life is ended?'"

Jaavannah, impatient to proceed, had tarried a month at each shrine, ministering willingly, as was his wont, hastening with swift wings of the spirit to find his "brother," hastening and seeming to know only where to go.

"O, elusive and illusive shade of light! O, baffling quest; my 'brother' is there, yet not there; is before me, yet I never overtaken him!"

Aye, now he would find him, for a mighty prince, charmed with the wonders his "brother" had wrought, had urged him to remain in his realm and aid his people still further.

"Almost as wonderful as the works of Zarahust are the works of my 'brother' in that kingdom, and to-morrow I shall be upon the borders of that kingdom, and in three days I shall be there."

Al, Jaavannah—good, learned, faithful Jaavannah, thou didst not know that thou madest thy computations with the fever lurking in thy veins, nor didst thou know that, lost amid the mazy labyrinth of stars, thy mind, even as the feet of one lost in the wilderness or desert, hath wandered in a circle, and thy computations and lines have brought thee back to the little shrine in the grove at Ceylon, where gently, peacefully, tenderly wast thou borne by loving hands to thine own little domitory.

OF SEA-MIST.

"They will find me, they will hunt me out from all the creatures of earth, from these wretches among whom I crawl—they will hunt me out. The eyes of that man, whom I continually see, will find me. Oh—oh!" clutching at his own throat, forever clutching, "I could tear out my heart, I could pierce my eyes with burning irons—aye, they are coming—coming! Come in, Mr. Bailiff! Take your prisoner—aye, there's your man; gone—gone!"

Then would he sink back upon his pallet exhausted, but to spring up again and repeat the same scene, slightly varied, but always ending in the same way.

"Shipwreck—aye! lower the boats! I'm drowning! Lower the boats, I say! Let one man refuse to obey me, and he shall die on the spot! Now's the time for what? What did you say? Fiend—fiend! Would I slay my best friend? Help, help!" and the paroxysm would end as before, in exhaustion.

"Poor wretch," murmured the attendant, "I cannot understand what he says. If he would only have a lucid interval we could learn something of him."

The surgeon and the priest were in close conference.

"How long did you say he has been here?"

"A year, your reverence—just a year."

"And you never reported this as an especial case, and never notified the Minister of Foreign Affairs?"

"But, your reverence—"

"No, I will not listen! This is gross neglect on your part; on the part of the Inspector, on the part of all concerned. Were this a religious instead of a civil institution some one would be called to a severe reckoning."

In vain did the surgeon and corps of physicians plead; in vain did the Inspector make excuses and apologies.

Urged by two motives—one, a desire to prove how badly civil institutions were managed in a country that should be only subject to the care and protection of the church; the other, a sincere feeling of pity and humanity, the Roman Catholic priest reported to the authorities an especial case in the Civil Hospital at —, number 19, in the sixth precinct.

OF GOLD-MIST.

"Without a doubt there is a strong current of circumstances

pointing to my secretary as an accessory of the forgeries, yet I could stake my life, all that I hold dear, upon his innocence."

"Your lordship is very positive, yet we know absolutely nothing of this very extraordinary young man; until these disclosures, we would have accepted your lordship's testimony without the least hesitation; but see the position in which our banking house is placed! By this time it is known all over India, and in most of the financial circles of Europe, that these papers for vast sums have been forged. It is true your lordship's presence here averts a calamity, and it is true the Earl of Montrose is able and willing to bear his portion of the loss; but our reputation will suffer unless we clear the matter up—finding out who is the real culprit."

"Living or dead?" asked Armand.

"Living or dead," replied the banker; "perhaps better for him or them if the latter."

"Infinitely so," said Armand. "But if I make you whole—your bank, your deposits, your credit?"

"The Earl of Montrose is either very rich or very generous," said the banker in amazement.

Armand was very rich, how rich no one knew, nor did he, nor would he until the unwinding of that wheel of destiny that brings all things to light; sometimes sooner than we expect, sometimes long ages after we have gone from the face of the earth.

"The Earl of Montrose must be very rich. There is only one way in which our banking-house can be made perfectly secure," said the banker, rather cautiously; but there was a glitter in his eyes that Armand had sometimes noticed in birds of prey just as they reach their victim, or as he had once seen in the eyes of a miser when he clutched the gold spread out before him at his dying moment.

"And that is?" asked Armand.

"To purchase our bank—name, deposits, assets, all," said the banker, his glittering eyes turned upon Armand in greater amazement than ever.

"At what value?" asked Armand, as serenely as if he were offered a bunch of violets in Covent Garden.

"Fifty million pounds sterling," said the banker, almost in a whisper.

"I will take a week to think of the matter. Meanwhile make all your estimates very carefully, and I will send my secretary to represent me; he is an expert in those matters. My solicitor will aid him, and if he needs other aid he will select some one whom he knows."

"You mean, my lord, the young man suspected of complicity in these forgeries?" asked the banker, amazed beyond all possible disguise or concealment.

"I mean," responded Armand, "the young man whom you think may possibly be in a position to be open to the suspicion of those who do not know him, or any of the circumstances; and I promise you to make this purchase, unless I see a more excellent way!"

GOLD-DUST.

Mr. Archibald Metcalf had left the Castle and the presence of Armand feeling that his destinies and those of his family were in the hands of the Earl of Montrose. Ready to do anything to avert what he believed would be utter ruin if he did not trust implicitly to the honor—nay, to the generosity of his noble patron.

Not so with Sharp, the detective. The instinct of his calling, like that of the bird of prey, made him scent his victims afar; but detectives, unlike the vultures that they resemble in other ways, are not unfailing in their instincts. Sharp felt sure of his game, and he meant to press his opportunity as far as was possible without openly antagonizing the Earl of Montrose.

"It will never do," thought he, "to broach this subject or plan to the solicitor of his lordship, even though he is the most interested party. The traditions of his business firm, the fealty they owe to the Earl of Montrose, will certainly prevent my idea from receiving favor; still I may try him. Carefully, now." He said this to himself, as a man would say it to a favorite pointer whom he wished to place upon the scent.

"The Earl of Montrose was not quite so communicative as I could have wished," said Sharp, when he saw a suitable opportunity to speak to the solicitor, who seemed buried in deep and painful thought.

"I thought he was very considerate," responded Metcalf, "not to say more. A man of his station and affairs could hardly recall the particulars of what must have been a mere passing event in a life so full of state and personal affairs of greater, infinitely greater, importance."

"But," responded the detective, "he did not seem to recall the attempt upon his life of which we were informed. Perhaps it was a canard, after all," said Sharp.

"The Earl of Montrose is not likely to make himself the hero of a cheap sensation, when he has been accustomed to scenes of danger from his boyhood," said Mr. Metcalf, visibly annoyed by Sharp's persistent pursuit of the unpleasant theme.

"Owever, hit is well to hobserve all the points," Sharp always dropped his "hs" more when he was a little excited and off his guard. But his caution came in his rescue.

It is to the credit of Mr. Archibald Metcalf that he never once tried, even in his thought, to screen his relative from a manifest share, whether ignorantly or not, in a stupendous fraud, and that, too, upon the son of his best friend and patron, the late Earl of Montrose.

It is also to his credit that had he discovered that there were other participants than this one "Vinola," scoundrel that he was, it would not have lightened in his eyes, the burden of offence resting on the name of Edward Cromwell Metcalf.

The wily Sharp almost had the power of mind-reading—no exalted gift born of spiritual perception, but an innate quality of penetration that had been quickened by use until the most secret thoughts and weaknesses of human nature were laid bare.

Resuming his genteel pronunciation, Sharp said:

"I have no doubt the Earl of Montrose will be intent upon discovering the real culprit, even if he might be proved to be one of his own trusted secretaries."

"Sharp, I will not say you are mad, but what you have just uttered is very great folly. The Earl of Montrose is on this train; he goes to London not on his own behalf so much as on behalf of our family, our house. All you have to do is to return the papers to the bank, and leave the rest in the hands of the generous and noble earl."

"Very well, if you so desire it, he has nothing to say; but hif he 'ad any influence, he know where he would look for guilt," and Sharp changed his tactics, sat back in the corner of the second-class carriage in which they traveled and seemed to sleep.

Before Armand had his meeting with his bankers the detective had returned the papers and had put a "bee" in the ear of the junior member of the banking firm.

This was one reason why that gentleman was so persistent in his suggestions to Armand, and why the price named was (to the bankers) almost a fabulous sum.

Mr. Hawks, the junior member of the firm, met his co-partners of the firm, officers and directors, at midnight to tell them the marvels of the evening, the results of the visit of Mr. Metcalf, the solicitor, and Sharp, the detective, to Montrose Castle; the visit of the Earl of Montrose to the private office of the banking firm; the conversation with the Earl of Montrose; the offer of sale at a fabulous price; its probable acceptance; the proposed inspection and arrangement for valuation.

"The Earl of Montrose seems, like the fairy prince, to be able to conjure wealth out of the air," said a rather impetuous lord, who was, however, one of the board of directors. "Ten thousand pounds would be quite a lift for me."

The board of directors smiled at this sally, which was made while they were preparing to go home or to their clubs.

While all went their respective ways, Hawks met the detective at a place of resort they had found, where the walls have

no ears, and where they could lay their plans to trap the unsuspecting (?) secretary.

LOVE-MIST, BUT NOT MISSED.

"The impossible usually occurs, the improbable ever," said Zelda, in a profound mood that day.

"Then you would upset all rules of logic, disregard premises, antecedent, deduction and sequence, and trust to blind—"

"I know what you are going to say—'blind instinct,' but is not reason also blind? If the premises be false, is not that which follows also false? No, I would trust to open-eyed, clear-visioned intuition," said Zelda, earnestly.

"And set the learned pundits agog, and turn this world of reasoning beings upside down?" laughed Armand, unable longer to appear grave when he saw the serious look in Zelda's eyes.

Armand usually assumed the opposite side of every question in his loving conversations and pretended arguments with Zelda, because by so doing he was sure to evolve a stronger expression of his own inward convictions than if he had formulated them and given them utterance.

"Darling Zelda, your paradoxes are always convincing, the more so as they express better than I ever could the innermost perceptions of my soul."

Armand said this with tender seriousness, and Zelda kissed him once, twice, thrice; just to punish him for making her believe he was opposing her in earnest.

"But will you tell me, darling, upon what particular line of impossible probability or probable impossibility your mind was then exploring?" quizzed Armand.

When Zelda was very wise, as she was that day, she had a fashion of pursing her lips a little, and slightly elevating one eyebrow, as if to formulate that which was too subtle to be put into words.

This expression was upon her face as she replied, taking up his rallery, "I was endeavoring to formulate more effective punishment for bantering autocrats."

"Nothing could be more suitable than the punishment you gave me but a moment ago—in fact I regard it as 'capital' punishment," said Armand quite meekly, placing himself in an attitude to be punished again.

So sped the moments of the golden hours; so sped the golden days—days of the autumn—as Armand and Zelda, engaged in some light labor, passed the mornings together in her boudoir, which was also her library and study.

On this morning very daintily was Zelda robed, very exquisite was her airy toilette, very graceful every gesture, very delicate her penmanship as she traced a few notes concerning which she needed Armand's advice.

And very much in love was Armand, this husband of four years, who was certain he had known and loved Zelda forever, and who knew that nowhere in all the wide world, or system of worlds, was there another like unto Zelda, or whom he could love.

Very noble and handsome did Armand look in his superb oriental robe, his morning negligee, which he never permitted himself to wear beyond the suite of rooms he and Zelda called their own.

Zelda, glancing up from her light labor far more frequently than was necessary, thought Armand had never seemed so noble, so grand, so loving as now.

And Zelda was certain that in all the aeons of time and eternity she and Armand would live and love side by side, but not as now, possibly.

It was that thought, subtle and delicate as the fanning of a butterfly's wing, that caused Zelda to utter the paradoxical remark that led to all the loving banter.

She replied, most serenely: "It was a thought without form, substance or possibility of speech. It was a glimpse of eternity, I think," and she gazed into Armand's eyes with those matchless wells of light.

"Yes, a glimpse of eternity," he said, meaning the soul he saw in Zelda's eyes.

Though the fate of all India and of the United Kingdom hung in the balance, still would Love reign lord over all in the House of Montrose.

MOON-MIST.

Hiejoh had studied the directions and charts accompanying the precious gift of his late beloved and revered master. One small package he was enjoined from opening until near the hour of his dissolution.

"When that will be, if my Hiejoh cares to know, he can trace by the stars with the accompanying tables."

One of the paragraphs in the beautifully and minutely traced directions read:

"The tables and charts are marked 'M' in all numbers that pertain to the House of Montrose. These numbers and their meanings will be found on the astronomical charts accompanying this gift."

"Whenever Hiejoh wishes to trace the destinies of those he loves for warning of danger or for aid, let him visit a sacred place, gaze into the moonstone when the moon is full, at midnight, and note what he sees; let him also note what planets are in the ascendant, and their positions, with reference to the house of 'M,' marked on the charts."

And now it was again the full of the moon. Hiejoh had been restless all day, with a sense of premonition, almost of foreboding. He was sure his master and mistress would not wish to visit the tower that night, for they had gone away in regal attire to attend some "unavoidable bore," as he heard Armand say, at the country estate of Lord and Lady Castleton.

Hiejoh was sure they would not want him until their return, and they could not arrive at the Castle until two.

Hiejoh had put the last touches on his master's toilette, borne Lady Zelda's train as he followed her to the carriage; gone on tiptoe to where Zulieka was sleeping, with a smile upon her rosebud lips, as if her spirit knew, in its fairyland of seraph dreams, that Zelda had kissed those lips three times before she left, and had called papa to see that the baby knew she had kissed her "even in her sleep."

"But you dare not kiss her, for your beard will wake her," said Zelda, with her formidable finger raised admonishingly.

"And if I brave your threats, and defy that fearful forefinger, what then will happen?" whispered Armand.

"You will awaken Zulieka; she will not like being so suddenly called from baby dreamland, and I shall have a good excuse for not going to this stupid reception," said Zelda, half wondering if he would.

"Just because I cannot bear to go alone I do not defy you and kiss her."

Hiejoh saw all this. He had seen it enacted a few moments before, and he made sure that baby Zulieka was asleep with her dreams and kisses, and that the faithful ayah was at her side.

He then passed through the rooms and corridors to the east wing, leaving the signal down to denote that some one was in that portion of the Castle.

He took the sacred stone from the place where he had asked permission to keep it—in a little cabinet, in the room they now called the Shrine.

After reading carefully, and for the hundredth time, the directions relating to these consultations, he went upon the parapet and placed himself in an attitude of devotion.

As the clock upon the tower struck twelve, and the echo was taken up and borne afar from the church in the village near the Castle to the cathedral in the town not far away, Hiejoh raised the cover that must ever screen the sacred stones except when consulted, and gazed into its dazzling depths.

He had read its revelations until his sight grew dim, and the stone refused to give further distinct forms, or, possibly, some filmy cloud intervened and prevented the clear light from penetrating—whatever was the cause of the cessation of the vision, Hiejoh knew that he would see no more.

"Besides," thought he, "the directions declare that 'when a

milk-white cloud forms in the center of the stone and gradually spreads to the outer surface, the revelation is for that time, ended."

Carefully placing the stone in the receptacle, after "breathing upon it three times," Hiejoh noted the positions of the planets, as he had before he had consulted the sacred stone; then passed into the laboratory, placed the moonstone in its secure resting-place near his heart, and took out the small case containing the charts from the desk or cabinet in the Shrine.

Very carefully did Hiejoh spread these charts upon a smooth, polished board prepared for the purpose.

"How fine is this fabric, this gauze-silken papyrus, made to endure for ages, and very soft and pliable," thought Hiejoh. "So bright and beautiful are these colors in which every line, planet and number is distinctly traced, yet so minute and fine; colors that were no doubt distilled and prepared by his hand from the choice juices of the sacred vines and berries."

Then did Hiejoh compute with the tables of numbers, ever referring to the charts for the positions of the planets; then did he turn the pages of the book of destiny to the portion indicated by the numbers for the House of "M;" then did he read:

"Great loss, by fire, will come to one related by the feminine line to this house."

"To the lord of the house great threatened loss, the result of long continued designs and a network of secret plottings which, fortunately, will be averted by warnings from the Shrine."

"To the lady of the house, illness, or some shadow."

"To the child of the house, the daughter, great and wonderful gifts follow a happy childhood."

"Imminent things," repeated Hiejoh, reading from the book as indicated by the numbers on the charts.

"Legal entanglements, involving large sums of gold, averted by the intervention of —."

"Arrival of mysterious messengers connected with occult sign —"

"Insanity, not crime —"

Here the record became broken. The small, sacred reed with which he traced the charts dropped from Hiejoh's hand. He looked up to see a strong, benignant face and a form clad in a knightly armor bending over him, while a hand pointed to the desk that had lately been used by Armand and Zelda, but not occupied by Hiejoh, and a voice said:

"Remember, the key to what he seeks is within that door."

Hiejoh looked at the clock. It would soon be two, and his master and mistress would arrive and, perhaps, require his services. Charts and tables and book of destiny were folded away and securely locked in their chosen place.

EDGEMONT MIST.

The country seat of Lord and Lady Castleton was upon the brow of the hill that sometimes was called a "mount" by the commoners, and was beyond the moors.

Although the estates of the Earl of Montrose and Lord Castleton joined, it was surely ten miles by the shortest way to Edgemont. The name indicated the place; whether the sea-air, borne by strong upper currents, impelled the moisture from the ocean, or whether the nature of the soil and rocks beneath caused perpetual evaporation—whatever the cause, this hill was always covered by a fleecy mist or vapor—lighter in winter, more dense in summer, clearer in autumn, but always a mist.

Armand had never been there before, and to Zelda it was a revelation. To be borne along in the moonlight amid the autumnal haze, past forest, field and fen—to be borne upward along winding, undulating ways, awaying and swinging in the stately coach, upward among the briars, upward along the moors, upward among the tangles of moon-mist, was like a dream of fairyland.

"I never dreamed of anything half so weird," said Zelda. "We seem to be a fairy prince and princess, borne along to some moon-palace in the clouds. I wonder if we shall 'waken and find it all a dream?'"

"I fear, my darling, it will prove a tedious reality," said Armand, drawing Zelda's mantle more closely around her as he noticed the penetrating mist even in the close carriage. "Poetic as is its name, and charming as is the moonlit maze, with you, my love, Edgemont mist will prove to be no fairyland, I fear."

"Why did we come, then, if it is to be so dull? We are never dull at home," said Zelda, half wishing they were back at the Castle.

"I had two strong reasons for wishing to accept this invitation. Social reasons there are none, for we could well afford to leave those matters to your tact and skill in arranging some little affairs of calls, lunches or teas with Lady Castleton, at which the sterner sex might or might not be present."

"Usually 'might not,'" smiled Zelda; "happy sterner sex!"

"Lord and Lady Castleton will be of service in our new work, our work for the people—I ought to say for ourselves. Lord Castleton is as easy in politics as he is in everything else, but a good fellow, with good impulses. Lady Castleton is unconventional and liberal in religion. They are immensely popular; not with the 'middle class,' as they are termed, for that class has ever proved itself to be great sticklers for all conventional rules and titles, but they are popular among the operatives and miners. Another reason why I thought it best to accept is that I really hope to meet here that extraordinary pair, the Hon. Mr. Stone and his secretary, Mr. Moss, the 'sensitive,' from America."

"But nothing was said about anything occult or transcendental in our invitation. I supposed it would be a country crush, and do service for all the season," said Zelda, wondering if the two whom Armand had mentioned would be there, and if they could really perform any such wonders again as Armand had related to her after he had been to the Castletons' in London.

Zelda proved to be the better prophet, "as she ever is," thought Armand.

So the Earl and Countess of Montrose passed in by one entrance to be announced by the deep-voiced usher, passed through the reception-rooms and drawing-rooms once, partook of some slight refreshment because of their long drive homeward, returned to their host and hostess to make their adieus.

"Not going so soon? Really, the Earl of Montrose is quite too formal," said Lady Castleton. Then, lowering her voice, she said, to Zelda, "My dear countess, how kind of you to come, the drive is so far; but you look as lovely as a lily. We had hoped to have you for a petite supper and some after-wonders, but our 'sensitive' and his major-domo have not arrived, and now they will not be here, for there are no late trains."

All this was spoken with great speed of utterance, and under her breath, by the hostess.

Zelda thanked Lady Castleton for her kindness, urged the distance to the Castle as their reason for returning, then once more taking Armand's arm, she allowed him to take her to the side entrance where the carriage was in waiting.

Lord Castleton accompanied them to the door and, pushing the footman aside, opened the door of the coach with his own hand.

"Had your wonderworker been hidden away anywhere at Edgemont Mist we must have remained," said Zelda, feeling sorry that Armand had been disappointed, but only too glad to escape from the throng.

"Hosts of people were there who are in London during the season, and all the gentry of county," said Armand. "I am glad we showed ourselves, after all."

"My Armand is becoming very politic," said Zelda. Then she pressed closer to his side, for she felt the chill night air, and they drove away to the Castle.

Long before they drew near, the outlines of the Abbey and Castle made a surpassing picture—one side was bathed in the white moonlight, the other was deep in shadows.

"How grand, how imposing!" said Armand. "But see! Does our ghost of the east wing burn lights on moonlight nights? Unprecedented extravagance! In the laboratory, too!"

[TO BE CONTINUED.]

X pulled from the *Freemasonry Magazine*. Very valuable. Price 15 cents.

H. Bach wishes the address of J. W. Cadwell, whom he wishes to join for a camp. Mr. Bach goes from Shaltons, Ia., to Burlington Junction Stanberry Mo., for the month of



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lectures and mediums. Meetings, which are of a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

EVERY Spiritualist should read most carefully the statements made in reference to Mystical Numbers. If you are intuitive, a mystic, or a medium, you may be able to solve their true meaning, and increase your happiness. But as a preliminary step, subscribe for THE PROGRESSIVE THINKER.

Prof. A. B. Severance, of Milwaukee, Wis., thinks W. F. Peck's lecture, recently published in our paper, one of the best he has read in a long time, because the professor said that Spiritualism includes every reform, and that all reforms should be discussed upon every platform. That is what Dr. Juliet H. Severance has been saying for the last twenty years, and she has tried to discuss some of these both in writing and on the rostrum—and for doing so she has been ignored by some conservative committees, etc. And Moses Hull, for some radical reformatory utterances on the labor question, one Sunday, in Chicago, a few years ago, was "boycotted" by some Spiritualists, and his meetings went down. Spiritualism should be engrafted into our everyday lives, to make us better men and women physically, mentally and spiritually, constantly seeking for more light on all subjects that pertain to the welfare of humanity.

E. C. Crispell, M. D., writes: "While not agreeing with everything found in its columns, which can't be expected, yet for bold, advanced, progressive, liberal thought, to me it has no peer in journalism; hence I admire it. I am glad that you are sounding the alarm against the great octopus of Romanism, but let me suggest that you sound the tocsin against the great octopus, the liquor traffic, so terribly alighted to by Will C. Hodge in a late issue. I am not the editor, but if some of the far-reaching influence of THE PROGRESSIVE THINKER could be trained against this curse it would greatly hasten the downfall of this man's greatest enemy."

Sallie C. Scovell, of Kansas City, Mo., writes that there is much interest in all phases of occult study in that city. Prof. Jno. Coughlin, a practical hypnotist, and herself lectured and gave demonstrations of psychic and hypnotic power, to an overcrowded house. Prof. C's lecture and experiments in hypnosis excited much comment, and the tests of spirit presence and psychometric influence received from those in the body as well as those gone before, given through Mrs. Scovell's mediumship, were by all acknowledged to be correct, and many have since visited her, enquiring for more light. She wisely advises all seekers for light to subscribe for Spiritual publications. Mrs. Ekins, one of her former students, is actively engaged and giving good satisfaction; and Mrs. Humphreys, of her present class in psychics, demonstrates some remarkable gifts, her psychometric and clairvoyant powers being very accurate. Mr. Brooks, speaker for the society, is doing good work in the society and the Lyceum, and Mrs. Brooks is also an effective worker and assistant.

Mrs. C. R. Flisk, of Keokuk, Ia., writes that Mrs. Colby-Luther lectured there in December on the Catholic question, with her usual success. The society is holding regular meetings, Sundays, with increasing interest. C. E. Winans visited them in January, and the manifestations through his mediumship were grand.

From the Grand Rapids (Mich.) Eagle we learn that Professor Silas W. Edmunds, of Cleveland, Ohio, is attracting good audiences in that place. Much of the sentiment of his lectures is radical, but he is not an extremist. "The tests that were given," says the paper mentioned, "in most cases were recognized and came in an original way. Some of the spirits seeking recognition came in song and others in poetry. The society seems highly pleased with him, and a marked degree of usefulness to the cause is prophesied as a result of his labors."

From the Colorado Sun, of Denver, we learn that the Colorado Institute of Spiritualism, a society organized under the laws of the State, and composed of liberal-minded persons, has conceived the idea of building an institute which will contain 100 large sunny rooms, located in one of the most charming places near Denver. The place has been selected, and early in the spring work will be commenced. Among the many attractions of this place will be its gardens and walks; also in the center will be a grand music stand where in the afternoon vocal and instrumental music will be discoursed. Perhaps it will not be out of place to say that the ones who have this matter in charge are first noble-minded ladies who believe that they cannot dispose of their property for a better cause than in connection with this work. Spiritualism takes cognizance of the present life as well as of the life to come, and this appears to be a very commendable enterprise.

Dr. Mary E. Schall announces herself as trance speaker, healer and test medium. Her address is 3859 Lucky street, St. Louis, Mo.

Mrs. Dr. Amelia Lamon, of Chattanooga, Tenn., whose husband recently passed to Spiritland, informs us that her friends there are negotiating to help her

to a little home in that city, and she says: "As I did not desire to live alone, I would like to have the company of a Spiritualist wife and husband to live with me, and I would give them their home rent free."

Dr. U. D. Thomas, M. D., has an engagement at South Bend, Ind., at Sturgis his lectures and seances were very satisfactory.

E. W. Sprague, of Jamestown, N. Y., writes that the cause is growing there, and the meetings are gradually increasing in numbers. Many are seeking for the light, and some who come out of curiosity are surprised, convinced and pleased. He speaks of Mr. T. L. Collins, a young farmer, and perfectly honest, as being a very good physical medium for manifestations in the light as well as in the dark.

There are, apparently, some people who are so orthodox that they would damn one who says aught against their closely-hugged doctrine of endless damnation. They think that doctrine is essential to salvation.

Mrs. H. C. Hyde, of Cordova, Ga., thinks if any good lecturer and platform test medium were to come there as they return from Florida camp-meeting, they would meet with good success financially and do much good for our cause.

"One of Them" writes from the beautiful little city of Petoskey, Mich., exclaiming on the many charms of the place and its surroundings, which make it one of the very finest "continuous summer resorts" in our broad land, a place made and adorned by Nature as "a thing of beauty and a joy forever." There are plenty of "creedal pounders" (churches), but good Spiritual lectures and test mediums are lacking. "We want to establish a good Spiritual society—a stronghold for the development of Spiritual things." To this end our friend asks us to give our helping hand, by making known their wants. Who will answer the call?

Geo. W. Walrond, of Hamilton, Canada, writes that new converts are coming over every week—some of the most determined skeptics and materialists having been convinced with a few sittings in his house with a few choice workers. The sittings are always in the light, with fair opportunities for scientific research and investigation. The world is moving with Spiritualism—and the spirits know it.

Samuel Cramer, of Aspen, Colo., thinks if Moses Hull's Spiritual Concordance were completed in book form it would enlighten many church people who claim there is no Spiritualism taught in the Bible. They have very flourishing society of Spiritualists at Aspen, of which Mr. Cramer is president.

Mrs. J. Held, of Butte, Montana, says there are a good number of Spiritualists there, and they would like to have a good first-class lecturer who could organize a Spiritual society and give the public something to think of besides the dram-shops or the churches, for the place is overrun with both. She is doing good work in a quiet way, and making converts to Spiritualism. We hope some good worker will answer her call.

WE take pleasure in announcing that the first twelve chapters of "Zuleika, a Child of Two Worlds," is sent free to all new subscribers. Everybody should read it. It is one of Mrs. Cora L. V. Richmond's best productions.

Joseph H. Douty, of Oakland, Cal., sends us photographs of an independent slate-writing given at his home through the mediumship of Mrs. L. Fulton, by the Rev. George Burroughs, Emma Abbott materialized, passed around the circle, shaking hands and speaking with each, etc. Two little girl controls materialized together, danced, sang, and floated in air. Two other full forms materialized and dematerialized under the cabinet.

I. W. Briggs, of Fitchburg, Mass., informs us that Margarette St. Omer, who has been delivering a series of lectures on subjects pertaining to Romanism, in Birmingham, N. Y., was, on Monday evening, after supper, taken violently sick with vomiting and spasms. Two physicians who were called in pronounced it a case of poisoning by arsenic. Anti-Komish lectures are special objects of popish hatred and vengeance.

Mrs. G. W. Walrond occupied the platform at Hamilton, Ontario, and delivered a trance lecture on "The Philosophy of Dreams," the subject having been handed up by the audience. The guide divided the subject into two parts: "Spiritual Dreams," or the spirit's experiences while the body was asleep, and "Physical Dreams," or mental disturbances during partial sleep. The address was instructive to one and all. Mr. Hugh Robinson occupied the chair and testified to his thorough conviction of the claims to Spiritualism from personal experiences.

Will C. Hodge, whose lectures at Rochester, Ind., were so well received, is now open for engagements for the spring and summer. Address him at 315 West Van Buren street, Chicago, Ill.

Dr. A. J. Kline, of Decatur, Mich., tells of a remarkable seance with J. King, of Pipestone, Mich., as medium. Everything was under strictest test conditions, in an ordinary parlor, the cabinet being formed by hanging blankets across one corner of the room; mittens were drawn over the medium's hands and sewed up in front. Forms came to the door of the cabinet and, says Dr. Kline, "as fast as they were recognized we were called up and allowed to take them by the hand and closely examine their features, and in some instances converse with them orally. The forms were as tangible and real to our senses of seeing, feeling and hearing, as if they were still in carth life."

Dr. C. R. Sanding, of Salt Lake City, Utah, writes that on the evening of February 19th they were favored with an interesting and instructive lecture, given by the test medium, Mrs. S. Lawson, through the spirit control of Judge Edmonds. The subject, "The Brotherhood of Man," was ably handled. Much is expected from her future work.

D. R. Rowen writes from Guelph, Ontario, that they are having two public meetings, besides some good home circles. They are hemmed in on all sides by orthodox, but they have a band of Spiritual workers not afraid to spread the truth, and the scales are beginning to drop from orthodox eyes.

THE Mystic Numbers will puzzle you, no doubt. THE PROGRESSIVE THINKER from the start has been a "puzzle" to leading minds, and will continue to be in the future. Tell your neighbor of the numerous attractions of the paper, and that he ought to subscribe for it. If he doesn't he will be left in the rear.

Societies wishing the services of A. E. Tidale, for October, November and December of 1903, also for the lecture season of 1894, may address him at his home, 547 Bank street, New London, Conn.

"Neophyte" writes under date of Jan. 26 that while there are in Los Angeles, Cal., many Spiritualists and liberal thinkers, spiritual societies are few, and wanting in harmony. One society disbanded not long ago, part joining with Prof. Bowman and forming the "Church of the New Era." The first Society suspended temporarily in December last. About January 1, Prof. Lockwood hired the hall from the First Society and gave a number of good lectures, which were well-attended. Mrs. Harriet N. Read, a medium, has started a purely Spiritualist meeting, holding a conference, mediums' and experience meeting every Sunday afternoon, and in the evening a short lecture, answering questions under spirit control, closing with tests or psychometric readings.

The attendance is good. Prof. M. C. Coste, medium of San Francisco, has assisted Mrs. Read in giving tests. Prof. Jos. Rodes Buchanan, who is now a resident of Los Angeles, gave a lecture on "Psychometry," followed by Mrs. Read with psychometric tests. The audience seemed more than satisfied, and the future of these meetings is bright. Mrs. Read's work is more in the missionary line; and she has made many friends, as well as a number of converts, so she is likely to do a grand work for Spiritualism. There are a number of good mediums, including every phase of development.

J. Williams writes that the North Side Spiritualist Society of Chicago is doing a grand work in the field of Spiritualism. Mrs. C. Wilson gives convincing psychometric readings, and Mrs. Summers gives tests. "Spiritualism," he says, "is not only a religion, but a torch in the darkness; an artist, covering the bare walls of a weary life; the poet of many millions, with love and song."

John G. Gray, of Ellenville, N. Y., is another who wants more of Moses Hull's "Bible Spiritualist Concordance." He says the subject is of great interest to Spiritualists, and it seems to him that not only should the continuance of the matter in THE PROGRESSIVE THINKER be urged, but the articles should afterward be collected and published in book form. Such a book would be of great assistance to investigators. All of which is true, he thinks, and Moses should accept the hint.

"A Subscriber" writes from Owasso, Mich., that the society there is in prosperous condition. During December Dr. D. Thomas was with them, and since then, Mrs. Dr. S. S. Allen, of Flint, Mich., has been lecturing and giving tests every Sunday morning and evening, drawing large and attentive audiences. On Monday evening, Jan. 23, at a test meeting the hall was packed, and over one hundred tests were given, nearly every one being recognized. Those engaging her services may be assured of her success with them.

N. M. Hollister, of Springfield, Mo., requests us to ask Mr. Hull to give us more of the "Bible Concordance of Spiritualism." He says he has been a Methodist the most of his life, but the best "class-meeting" he ever attended was recently, with his folks who died twenty to thirty-five years ago—and who said they were happy, but not in (a Methodist) heaven.

Dr. A. A. Davis, of Ottumwa, Iowa, speaks of the good resulting from a visit and lecture given by Mrs. E. W. Emerson, who gave a lecture and test one evening. In days past Ottumwa possessed one of the best-working societies in the West, out of which grew the present solid foundation of camp-meeting work now located at Clinton; and now again the Spiritualists of Ottumwa are moving toward organization anew, that will revive the good work. The prospects are encouraging for the cause of spiritual unfoldment and knowledge.

Dr. Thomas McAvoy, of Louisville, Ky., thinks Moses Hull's "Concordance" calculated to do much good, and offers to take a number of copies, if published in book form. Moses is fairly "in for it."

From New York City we are informed that a large company assembled at the residence of Mrs. M. E. Williams, to listen to speeches, songs, tests, etc., and for the laudable object of raising a fund to pay the debt incurred by the funeral expenses of Mrs. Almira A. Woodruff, who recently and suddenly passed on to the Spirit-world. Mr. Ward explained the object of the meeting, and suggested that a "Burial Fund" should be established, so that when any unfortunate medium or Spiritualist fell by the way, unable from their own means to be cared for, there might be ready means of assistance under the charge of a committee, to apply the same. Approving remarks were made by W. McDonald, Rev. Hicks, and Mrs. M. E. Wallace, and a song, by Mrs. Ward. A collection was taken up, which, in connection with the private collection by Mrs. Williams and Mrs. Fletcher, equaled the amount required, \$62. Mr. J. W. Fletcher then spoke in his usual eloquent manner, and was frequently applauded. Mr. McDonald sang several songs, and was followed by Mr. Tallow, the English medium, who gave several interesting tests. Members of the Carnegie and the Adelphi societies shared in the laudable affair, and contributed to its success.

James Haywood writes that Spiritualism is having a boom in Cincinnati, Ohio. Mrs. Colby-Luther is serving the Unity Society of Spiritualists, which meets in G. A. R. hall, and Mrs. Sheehan is serving the Society of Psychic Research and drawing a good attendance. On Sunday evening, Feb. 19, she lectured to a large audience in Greenwood hall, and Mrs. Walte, of San Francisco, Cal., followed with many remarkable and convincing tests.

G. W. Walrond writes from Canada: "We are still going ahead in Hamilton, converting skeptics to the glorious truths of spirit communion and the beauties of the spiritual philosophy. Spiritualists need entertain no fear for the progress and ultimate triumph of Spiritualism while we have so many real earnest and whole-souled people

ever ready to fight, tooth and nail, for the cause, and while we have such support rendered by the spiritual press of America, as represented by THE PROGRESSIVE THINKER, and other weekly papers."

Mrs. M. L. Burt, of Dallas, Texas, relates some of her experiences as a medium. She has often received warnings of serious events about to happen. One day recently she felt similar premonitions. During the day a lady neighbor invited her to come over and hold a seance after supper, at which there were quite numerous manifestations of spirit presence, some of an unusual character. On her return home one of the spirit influences followed her, anxious to communicate with her concerning the lady at whose house she had been. The demonstrations continued till noon next day, at which time the lady fell in a spasm, and remained unconscious until her death, which occurred at 3 o'clock on a Saturday morning. Says Mrs. Burt: "I was not there when she died; I was asleep; but her spirit came to my bed and called my name. It woke me; I answered, raised up in bed, and looked around; but saw no one. I woke my husband and told him the lady was dead. In a very few minutes some one came and told us she was dead—had died about the same time she had called me."

A Spiritualist Fair, under the auspices of the Ladies' Aid Society, will be held in Adelphi Hall, 522 street and 7th avenue, New York City, during the afternoons and evenings of March 29, 30 and 31, 1903. Donations of useful, fancy and miscellaneous articles are earnestly solicited, and may be sent to the following addresses: Mrs. Henry J. Newton, 128 West 43d street; Mrs. Simpson Smith, 50 West 60th street, and Miss M. A. Stodden, 61 Grosvenor street, New York City, and Mrs. Milton J. Rathbun, 18 Summit Ave., Mt. Vernon, N. Y.

After spending a few days at Waukegan, Wis., Mrs. Jennie Moore, materializing medium, will go to Duluth, Minn., returning home about March 7, and holding circles as usual, Sunday and Wednesday evenings.

R. B. writes from Vicksburg, Mich., that Mr. and Mrs. W. J. Crain and Mr. and Mrs. Horace Williams visited James Riley, at Marcellus, Mich., recently, and the manifestations in their presence were very satisfactory. The occasion was a page in their history never to be effaced or forgotten.

A subscriber writes: "P. S. George, corresponding secretary, writes that the United Spiritualist Society, of Dubuque, Iowa, is a new society, composed of nine-tenths of the stalwart Spiritualists of that city; it is prospering, and is bound to succeed. Mr. and Mrs. G. W. Kates attract good and appreciative audiences. Mrs. Kates' trance lectures were a drawing card; while the logical lectures of Mr. Kates were highly appreciated by all who heard them. They are now in Pittsburg, Pa., for March. 'It is our desire,' says Mrs. G., 'to engage the best talent for our society.'"

E. N. Pickering, of Marshalltown, Iowa, cautions Spiritualists against Dr. Charles Slade and Katie Fox, who are proclaiming themselves wonderful mediums and advertising in flaming handbills to give most remarkable Spiritual manifestations during an illustrated religious lecture. "The religious" is just in to gull the church people, of course. Mr. Pickering denounces them as down-right tricksters.

S. M. Bumstead, president of the Spiritual Union of Chicago, writes that they are having a good attendance and are growing all the time. They have meetings every Sunday evening at northeast corner of Milwaukee and Armitage avenues. The help of speakers and mediums is solicited.

"It never rains but it pours," and just now there seems to be a regular downpour of fakirs and impostors traveling about under the guise of Spiritual mediums, giving public "religious illustrated lectures" on "spirit power." We are asked to caution all Spiritualists against one J. Randall Brown, assisted by Lillie May Brown, who is now en route to Australia, via California. Our informant says that as a spiritual seance their exhibition is an unmitigated fraud. Our informant will give all such exhibitions a wide berth.

Mrs. M. Theresa Allen writes very cheerfully of the status of the cause in Pittsburg, Kansas, and other places in the vicinity, especially Girard and Monmouth. The requirements of the cause were so great that she postponed her engagement in Nebraska and accepted a second month's engagement in Pittsburg. She finds there many progressive minds both inside and outside the ranks of Spiritualism; has large and intelligent audiences, and many who never attended Spiritual lectures before are deeply interested, and anxious to learn more of this message to mankind.

In Girard and Monmouth she finds the same strong interest. The Pittsburg society is well organized for work, and will be successful under the efficient management of the president, Mr. Sam. Barrett. Mrs. Allen says: "I go from here to Pender, Neb., for the month of March, and to Marshalltown, Iowa, for the month of April. Friends desiring my services during the week in the vicinity of either of the above-mentioned places will please address me here or at the respective post offices as mentioned."

P. S. George of Dubuque, Iowa, refers to the communication written by Mrs. A. C. Lawhead of Ayer, Neb., which appeared in our paper of Feb. 18th, wherein she cites a case at Blue Hill, Neb., of one C. G. Wilson being confined in an asylum because he claimed to hear spirit voices from the region of his left lung. He says: "With my knowledge of this phase of mediumship, I should readily say that Brother Wilson has developed the phase of an independent spirit voice medium, and is personally acquainted with a lady, Mrs. Cora Dever, at Lincoln, Neb., practically having the same phase. I have not the slightest doubt that our brother is just as sane as any person; but theologians and their followers are ever ready to cry insanity in such cases. The Spiritualists of Nebraska should take immediate steps to thoroughly investigate this case."

From Southern California we are advised concerning a fakir, giving the name of Fowler, who is victimizing credulous people under the role of a fortune-teller. He travels from place to place and is now supposed to be on his way East.

Moses Hull speaks in the Spiritual Temple, in Anderson, Ind., the four Sundays of March. He would like an opportunity to do week-day evening work within 100 miles of Anderson. Keep him busy.

GIVING WOMEN A CHANCE.

Large Enterprises Managed by Women.

Splendid Profits Earned by Them.

(ADVERTISEMENT.)

Many avenues in business and commercial lines which have heretofore been closed to women are being gradually thrown open. Women have been given freer scope to business activity and enterprise, and where they have availed themselves of opportunities they have as a rule been equal to their male competitors. Large sums of money have been made in enterprises managed entirely by women.

The rapid growth in wealth and power of the United States has undoubtedly offered women special business advantages, and that they have been observing and quick to profit thereby is best shown by the recognition of their ability and influence in financial circles.

The enterprises which have been undertaken by women have in most cases resulted with enormous profits to those who have connected themselves with them. Few, if any of them, have been with more favorable auspices than the Woman's Publishing Co., of Minneapolis, Minn., publishers of "The Housekeeper." This organization is not only fostered by the best ladies, but actually conducted by the shrewdest women in America, some of whom enjoy a national reputation. The officers and board of lady managers are made up of such ladies as Kate Buffington Davis, Minneapolis (Editor of "The Housekeeper"), President. Member for Minnesota of the Advisory Council of the Woman's Branch of the Auxiliary Committee of the World's Columbian Exposition.

Corinne S. Brown, Chicago, Vice-President. Of the World's Congress Auxiliary of the World's Columbian Exposition. Louise Jewell Manning, Secretary. President and Director of the Manning School of Oratory, Minneapolis.

Mary B. James, Minneapolis, Treasurer. A prominent and active member of the W. C. T. U.

Mrs. Alice Houghton, Spokane, Wash. Member of the Board of Lady Managers of the World's Columbian Exposition. Also Superintendent of the Woman's Department of the State of Washington.

Miss Harriet Twitchell, Director of the Minneapolis Froebel Institute for the training of teachers in Kindergarten and Schulargarten systems.

Sarah B. Vrooman, Kansas City, Kansas. Distinguished in Temperance and all Philanthropic movements.

These well-known ladies saw clearly the future of the enterprise, and gave it at once their hearty support and co-operation.

The enterprise which has a fixed commercial standing was incorporated under the laws of the state of Minnesota, May 2nd, 1892, with the authorized capital of \$100,000, divided into shares of \$10 each for the purpose of doing a general publishing business, and the owning of such publications and books as will be for the best interests of the company.

It will be readily seen that no enterprise should receive the patronage of the general public more readily than this one, and that no person would find a safer and more profitable investment than in this organization. The company now makes a proposition to secure the co-operation of a large number of new stockholders, and for that purpose has decided to offer 10,000 shares of the capital stock to be sold to women only. The present price is \$10 per share, par value, payable if desired in monthly installments of \$1 a share. A July semi-annual dividend of at least 5 per cent. will be paid.

This company owns "The Housekeeper," the best ladies' semi-monthly paper in the United States, having a larger circulation than any other similar paper in the world. The advertising patronage of "The Housekeeper" amounts to very large sums each year, and as the subscriptions are all paid for, the advertising is all or nearly all profit, and is applied to the payment of dividends. Orders for advertising for January were over \$7,000 in excess of January, 1892. If this can be kept up it will enable them to pay at least 10 per cent. dividends each year, or 85 cents per month for every 10 shares of stock.

A comprehensive and compact review of the company and its doings are summed up in the following questions and answers:

Q.—What is the Woman's Publishing Co.?

A.—It is a woman's company, owned, organized and managed by women. It is incorporated under the laws of the State of Minnesota. Its charter gives it the right to establish, purchase and acquire publications, and to publish books and periodicals.

Q.—Is its existence limited?

A.—By its charter it is given the right to continue in business for twenty years, consequently it is permanent.

Q.—Is it an industrial enterprise?

A.—Yes, it will employ none but women, except in such departments that absolutely require the services of men, teaching them under improved methods to become skilled in each branch of the publishing business, and give them the best wages possible. And to every woman in the employ of the company who meets all requirements a certificate of proficiency will be given; thus other business houses will be able to avail themselves of unquestioned skilled labor.

Q.—What is the capital stock?

A.—\$400,000.

Q.—Is any of the stock for sale, and what is the price of shares?

A.—A limited number of shares are for sale, the price is \$10 per share, full paid, non-assessable, and subject to no liability in any way beyond the amount invested.

Q.—What is done with the profits of the business?

A.—They are paid to stockholders in dividends.

Q.—What risks do shareholders take?

A.—None whatever; their shares cost no more than the price of a book, and are subject to no assessments in any way.

Q.—Will the price of shares advance in value?

A.—As the five per cent semi-annual dividend paid in January, 1893, and as the next dividend, July, 1893, will be at least five per cent, the stock actually paying ten per cent, and with probabilities of paying still greater dividends

from present indications, the holdings of the company will be such as to warrant the advance in price of each share.

Q.—Do small stockholders receive as large dividends proportionately as large stockholders?

A.—Yes. When a dividend is declared each share of stock receives the same amount.

Q.—When are dividends paid?

A.—Semi-annually, January and July. The last dividend in January was five per cent, and we shall pay to fully paid up stockholders on record March 31, at least five per cent in July next, which will be mailed direct to all stockholders.

Q.—What of the officers; are they good financiers?

A.—All of our officers are well and favorably known throughout the country as business women, shrewd and capable in every respect.

Q.—How can a woman get shares in this enterprise?

A.—By writing to the company, state how many shares you wish and enclose a draft, money order or check for the number of shares desired in the manner prescribed above.

The great publishing house in Minneapolis presents a wonderful scene of activity. The large force of females in the various departments busily engaged with "The Housekeeper," and in all the various stages of the making of a great woman's paper, and in the other departments of this vast hive of industry. The ponderous machinery, with its unique improvements for printing, binding and publishing are interesting to the visitor.

The plant embodies a large building, equipped with all the requisites for the advantages and successful operation of the publishing business. The increase in the working capacity of the plant will soon be a necessity, as the wonderful impetus in our business and the increase in all branches has for some time been phenomenal.

We take pleasure in presenting to the readers of THE PROGRESSIVE THINKER with a comprehensive statement of the enterprise together with a hint in reference to its splendid future. The Woman's Publishing Co. is doubly deserving of prominent mention; first, because it presents an opportunity seldom equalled for small investors to realize handsome profits; and secondly, because there are many features in connection with its plan of operations that are praiseworthy for their beneficent aim.

The proposition of selling stock to women is a wise one. The thousands of investors in all parts of the country can only revert to the property of the company, for each shareholder will thus become an agent of the company and lend additional influence to the success of the enterprise.

A visit to the offices in Minneapolis, in the six story building, gives ample evidence of the thrift and importance of the enterprise. The ladies are thoroughly imbued with their work and the very closest attention is given to every department and no opportunity is lost to gain new ground step by step.

The stock is increasing in value. Profits are paid to stockholders in dividends. Each additional stockholder means a larger revenue, consequently larger dividends to stockholders. A small investment will bring you big returns. We are ready to say that any lady who has an investment in view—be it large or small—can here avail herself of an opportunity which is not likely to repeat itself very soon. An industrial enterprise which has the feature of supplying a popular want, which is managed by the ablest and best ladies in America, and which has already attained the recognition of the best people, cannot help but meet with the best results—and thus benefit like stockholders and promoters.

In conclusion let us state that we know at present of no investment that could be made by teachers and friends with greater safety and offer a better return upon the capital invested than the Woman's Publishing Company, of Minneapolis, Minn.

STUDY the Mystical Numbers that appear in another column, and see if you can solve their hidden meaning. Especially do we call the attention of mystics to them. Many of them are gifted with rare intuition, and probably they can see the inner light. To get their full benefit subscribe for THE PROGRESSIVE THINKER.

From Mabel Kline, of New Orleans, we learn that the "Crescent City Association of Spiritualists" secured a prize for February in the person of C. V. Cordingley. After the opening hymn, Rev. 18, Senior Smith, of Nashville, Tenn., gave a "little lecture" on the tobacco habit, which was not very encouraging to tobacco fiends. Mr. Cordingley occupied the platform the rest of the evening. On the evening of Feb. 16 a seance was held in the parlors of Dr. Benson, President, for the benefit of the Mediums' Relief Fund. The mediums were Webster St. Ceran and Mr. Cordingley; the manifestations were good for a promiscuous circle.

Mrs. S. C. Scovell, lecturer, trance test and psychometric reader, can be addressed at 1208 McGee street, Kansas City, Mo.

ULIEKA. We send the first twelve chapters of this remarkable story by Mrs. Cora G. V. Richmond free to all new subscribers. We want to reach every Spiritualist in the United States. All should read that story, and in the meantime reap the advantages that arise from the Mystical Numbers.

Bishop A. Beals, who has been lecturing with excellent results at Oakland, Cal., for the last two months, has been engaged for Los Angeles for March and April, and can be addressed at 137 North Broadway, Hill Side Home.

A FEW PLAIN WORDS REGARDING the Church of Jesus Christ, a valuable tract, by Richard B. Westbrook. Price 5 cents.

LIFE IN THE STONE AGE: THE History of Acheul, Chel and Palaeolithic Man, by G. H. R. Fisher. Price 10 cents.

STUDIES IN THEOLOGY: HIS Torment and Paradise, a manual for the people, by W. J. Corvill. Available to those investigating Theology. Price 10 cents.

ALL ABOUT DEVILS, BY MOSES HULL. A new and thrilling story. Price 10 cents.

BIBLE MARVEL WORKERS, BY Allen Putnam. A marvelous book. Price 10 cents.

DE LEON SPRINGS CAMP.

The interest in the meetings of the National Spiritual and Liberal Association is steadily increasing. Hackman & Wilson furnish excellent music, while the lectures by George P. Colby are the ablest to which we have ever listened. Music and wisdom make a strong team when combined under the leadership of such strong talent as is formed at this camp-meeting. Dr. W. S. Rowley is one of the busiest men at the camp. His spirit telegraph is exciting a great deal of interest amongst the skeptics, and is confounding the wise (?) men who come hither to investigate it. It is almost amusing to notice the amazement upon the faces of these would-be savants as they come from the doctor's room. We know of no man who is doing more for the cause of Spiritualism, both phenomenally and practically, than W. S. Rowley, M. D.

