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## OUR ECLECTIC MAGAZINE

THE CREAM OF FOREIGN EXCHANGES.  
THOUGHTS FROM FOREIGN EXCHANGES.  
They Will Prove An Intellectual Feast!  
And Bring Our Readers in Touch With the Old World  
They Will Give You a Comprehensive View of Spiritualism.  
You Will Thank The Progressive Thinker for its Eclectic Magazine.  
Seven Solid Pages Made Up of the Cream of Foreign Literature

### OUR ECLECTIC MAGAZINE.

The Cream of Foreign Exchanges.  
PUBLISHED EVERY 6TH WEEK.  
This Magazine will contain the Cream of our Foreign Spiritualist Exchanges. It will prove invaluable to every reflective mind in the Spiritualist ranks. That number will be devoted exclusively to Spiritualism and kindred subjects in foreign countries. The "Two Worlds," Light, Medium and Daybreak, Associate, The Eclectic, Psychological Review, and many others equally good, always contain some rare gems of thought; something of great value; something with which every one should be familiar. Each one will in the future be drawn upon to assist in making for our readers an interesting and profitable perusal. Spiritualists, let us show that our neighbor shall join with you in subscribing for our paper. Insist upon his contributing at least a coin per week for our support in this great work.

### THE HUMAN AURA.

It Certainly Has Been Seen.

Interesting Particulars Concerning It.

In the *Transactions* of the London Lodge of the Theosophical Society, Mr. Sinnett has published a clear and very clear description of what Theosophists mean by the Human Aura. Of the existence of this aura there can be no question; it has been seen by too many for any doubt to be entertained regarding it, even if right reason did not tend to show that it must be there. Also, as Mr. Sinnett says:

"The testimony of all persons in whom the psychic senses are active in any considerable degree concurs with Theosophic teaching in assuring us that all human beings are surrounded by an emanation described as a sort of human cloud, imperceptible to common physical eyesight, but known to occult students as their aura."

Mr. Sinnett says there are other departments of the great investigation in which Theosophists are concerned where the information received cannot be verified; but this is not the case with the human aura—though even here the majority of mankind must be dependent for the proof of its existence on the testimony of those who have seen it. This kind of dependence is, however, quite common. Who of all those that use electricity have the slightest knowledge of the laws according to which its action takes place, and yet they do not hesitate to take on trust what they are told. Here we quote Mr. Sinnett:

"Madam Blavatsky says very little on the subject. Speaking of the early development of the astral form as being surrounded by an egg-shaped sphere or aura; and in her more elaborate glossary of Theosophical terms she describes the aura as a subtle, invisible fluid which emanates from animals and even things. It is, she says, 'psychic effluvia,' partaking both of the mind and body, and it is the electro-vital, and at the same time an electro-mental aura, called in Theosophy the akasic, or magnetic aura."

In the writings of Paracelsus, who belonged to the beginning of the sixteenth century, there is a good deal about subjects of the kind, now couched precisely in the language we now employ, but in language which is quite intelligible to occult students. In speaking of the astral light, which is one of the finer media of nature, and even finer than the luminiferous ether, he says "it exists throughout planetary space, especially around the brains and spinal cords of human beings. . . . It may be seen by clairvoyants, and as each person has an astral aura of his own, a person's character may be read in his astral light by those who are able to see it. In the case of a child who has not yet generated special characteristics it is milk white, but in the adult there is always upon this fundamental color another one, such as blue, green, yellow, red, dark red and even black. I am quoting from an epitome of the teachings of Paracelsus given in Dr. Hartmann's book on that subject. In the same volume another passage, given as a direct translation, runs as follows: 'The vital force is not enclosed in man, but radiates round him like a luminous sphere, and it may be made to act at a distance. In these semi-material rays the imagination of man may produce healthy or morbid effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure and restore the health.'"

In another work by Dr. Hartmann, called, "Magic, Black and White," he refers slightly to the aura: ". . . All bodies have their invisible spheres. . . . Under certain conditions their existence can be proved to the senses;

the sphere of an odoriferous body by smell, the sphere of a man or an animal by the abnormally sensitive brain."

He points out how the glory painted round the heads of infants was not altogether the imagination on the part of the artists, but was suggested by the traditional knowledge concerning those phenomena with which I am now dealing.

Of the composition of the aura, Mr. Sinnett says:

"The first thing to be realized in connection with the aura is that it is not a homogeneous and uniform effluvia. It is a highly complicated and entangled manifestation, consisting of many influences that are operating within the same space. Some of the elements composing the aura are projected from the body, others from the astral principles, and others again from the more spiritual principles connected with the higher self, or permanent ego; and these various auras are not lying one around the other, but are all blended together and occupy the same space. It seems in imagination at first sight as though it would be impossible to separate the various colors thus superposed, so as to read their meaning, and I think it would be impossible as a rule for a mere natural clairvoyant, without the advantage of occult training, to do this effectually. But the clairvoyant faculty is unlike physical eyesight in many ways, and for one thing appears capable of concentration on one element in a complex phenomenon to the more or less complete exclusion of the rest. Guided by occult training, the clairvoyant faculty appears equal to the task of a complete analysis of the various elements in the aura, and can estimate the delicate tints of which it is composed—though all blended together—as if each were seen separately.

Classifying more exactly, the divisions of the aura are stated to be:

1. The health aura.

2. The life or vital aura, the aura of vitality.

3. The kamic aura, that of the animal soul in man.

4. The aura of the lower manas.

5. The aura of the higher manas.

The health aura is thus described:

"It is almost colorless, but becomes perceptible by reason of possessing a curious system of radial striation; that is to say, it is marked by, or perhaps might be described as composed of, an enormous number of straight lines radiating evenly in all directions from the body."

One is here very much reminded of the "lines of force" along which electrical work is done. Moreover, this curious phenomena may be observed looking at one's hand, for example, while the "lines of force" may generally be seen, either as a light on a dark ground, or dark on a light ground, a slight movement of the hand may change the lines into the sections of the corresponding equipotential surfaces. To speak a little less pedantically, sometimes one can see the radial lines of a spider's web, sometimes the circular ones.

The second, or vital aura, which Mr. Sinnett says is, to a certain extent, under the control of the will, is, when it circulates within the "linga charitra," or astral body, of a delicate rosy tint, which it loses, becoming bluish, as it radiates outwards. Moreover, it appears to be the influence under which the lines of the health aura remain radial in their position while the body is in good health! Says Mr. Sinnett:

"I have known a case in which the clairvoyant has perceived the more or less crumpled lines in the health aura of a person suffering from some nervous prostration, straighten out under the influence of fresh (vital) energy poured into him by a mesmeric operation."

Yes, but is the mesmeric operator always necessary? Are not many people conscious of this vitality going away from them to someone else, while they are equally conscious of this same vitality leaving them in other cases, and there is no (at any rate apparent) mesmerism taking place at all?

In the third aura we begin to approach the region of those effects which have to do with something more than bodily conditions even of the finer order. This aura is the field of manifestation or the mirror in which every feeling, every desire is reflected. From this aura the astral body, which can under certain conditions leave the natural body and travel on its own account, is made. Of this aura the colors constantly change, as seen by the developed vision of the trained occultist. An outburst of anger

will charge the whole aura with deep red flashes on a dark ground, while sudden terror will in a moment change everything to a mass of ghastly grey.

The fourth aura is the aura of permanent character; here the clairvoyant begins to read the past earth-life of the personality concerned. Emotional changes gradually tint this aura until it obtains a permanent color, and this guides the seer. Nevertheless this aura does not of itself direct the seer, it only guides him as to finding the life story in akasa, that marvelous medium in which is kept a mysterious record of all events.

Of this akasa, Mr. Sinnett says: "Its records constitute the memory of Nature, which is absolutely retentive, absolutely complete, which loses no atom or particle of any fact that has ever transpired."

The fifth aura, that of the higher manas, is not often seen even by clairvoyants, but it is described by those who have seen it, only in the cases where the spiritual nature is very much the more powerful factor, as "outshining all the rest of the auras with startling brilliancy."

Of all the colors of the auras Mr. Sinnett says generally that red is connected with the lower passions, yellow and bright green with the more active forms of intellectuality; lilac, blue and violet having to do with spiritual characteristics, and the ultra-violet and ultra-red rays producing colors unknown to ordinary optics, but which correspond to characteristics of the personality about whom the colors are produced. We are much indebted to Mr. Sinnett for this pamphlet.—*Light, London.*

### IDOL WORSHIP.

Customs in New Guinea.

The following extract from an account of certain New Guinea customs is taken from the *Theosophist* for May. It throws a curious side-light on the meaning of idolatry:

"It is the custom of the Motumotu people, a powerful tribe in the Papuan Gulf, to make representations in wood of the renowned departed men of their tribe. These images are treated as counterparts or spirits of the dead men; the figures are supposed to represent; hence, when they consult their images, which is invariably done on all topics concerning the tribe, they imagine them to talk, and themselves to receive wise talk from the figures as they did when the man was alive, and they mostly act upon the advice so imparted to them. The Kadisu (spirits) sometimes named after the individual the image represents, is located in a special compartment in the extreme end of the Elamo, a dark and musty place indeed. The Elamo is a house up to a hundred feet long, with a width of about twenty-five feet, a sort of club-house where the men sleep apart from the women. The privileged man or sorcerer who can converse with the idols enters into the dark and supposed sacred chamber where they are kept, secure from the gaze of ordinary mortals, and so consults them upon the subject the people are desirous to be enlightened on—such as war, family quarrels, or trading expeditions, or any other important undertaking the tribe may be intending to embark on. Kadisu can produce illness, death, health and most that is evil. He is the cause of wreckage of canoes, if offended with some of the members aboard; and should anything happen to a trading expedition undertaken by the people without first seeking the advice from the Kadisu, then was to the man or men who urged on the journey; or they stand in imminent danger of being killed by those immediately concerned in the calamity; in fact, Kadisu is the source of all their troubles. The sorcerers often obtain their revelations in dreams, which they cannot account for in any other way except as coming from Kadisu, and whatever their impressions may be, when purported to come from him, through direct consultation or dreams, they are always carried out the very letter. No woman is permitted to enter the Kadisu; to let such inferior beings as women look upon them would mean destruction to the people. It is only old men or professional sorcerers who are the favored mediums. The professional class are always paid, and if their predictions do not turn out favorable, they always create loop-holes, in case of accidents; yet the spirits are implicitly believed in. At the same time there are instances where these conjurers have to pay the penalty of death for unfavorable predictions, while the spirits or idols remain uninjured.—*Light, London.*

The Praetor was a magistrate elected for the purpose of administering justice when the Council were absent from Rome. There were two Praetors, one for the city, one for places of amusement.

Imperator was originally a title of honor bestowed on a victorious general. After the downfall of the republic it became the title of the supreme ruler, and had the sense of our word emperor.

The only genuine Shilshil is the Governor of Medina. His office is said to date from the time of the Prophet. It is now generally applied as an honorary title to the head man of an Arab village.

The royal title Beg has now almost entirely disappeared, and when used in the altered form of Bey, is applied to a military rank in the Turkish army. Originally it was deemed more honorable than that of Sultan.

### THE SEVEN SPHERES.

The Various Stages of Spiritual Existence.

Interesting Particulars in Reference to Them.

Whether the communication, of which this is a very inadequate epitome, came, as it purports to have done, from a poet who recently passed away, or from some other spirit, is comparatively immaterial. It is sufficiently interesting in itself to justify its publication. It was spoken through the mediumship of Mrs. Harris, at a private sitting, and occupied an hour in the delivery. The transcriber regrets that owing to his ignorance of shorthand and of reporting generally, he is unable to offer more than this weak and colorless reflection of a singularly lucid, logical and closely coherent narrative of the after-life, spoken in one unbroken flow of well-chosen language and picturesque description, by a visitor from the other world, whose presence diffused an influence of peace, serenity and composure, such as one sometimes experiences in the solitude of a forest at midnight, when the very air seems hushed in prayer; but which it would be very difficult to describe.

I.

"When the spirit leaveth earth, after its first incorporation with matter, it carries with it to the first sphere only a vague sense of immortality and an indefinite idea of God. An undeveloped soul, subject to the control of animal passions, and accustomed to their habitual indulgence; these have probably exhausted his physical strength and vitality. Or, it may be, that he has been an Ishmael of the desert, whose hand has been raised against every man; who has grown strong by the oppression of others; and has only been prevented from acquiring very great power by his lack of practical wisdom. Probably he has succumbed to a violent end in war or by suicide, or perchance by lustful excess, or by disease."

"Be this as it may, when he enters Spirit-life in the first sphere, called the sphere of shadow, he falls into a deep magnetic sleep, like that which overtakes travelers buried in the snow; and the length of that slumber is proportionate to the length of his life here. The region he occupies is the valley of silence, in which are silent cities; for the dead are there; that is to say, the dead in trespasses and sins—a condition of stagnation and suspended animation."

There are no spirits in the second sphere who can reach him here if his personal atmosphere be not too dark and dense for penetration by them. And it is only when he feels the electric influence of these higher spirits that he begins to awaken from his long sleep, and he is conscious of pain and suffering, like one who has been benumbed by snow. And with this sensibility to pain, there is experienced an agony of silence, in which he begins to judge himself; hating, loathing, and despising himself; and equally repelled and repelling by the loathsome objects by which he finds himself surrounded."

"While he and they enter into what may be called 'the enjoyments of hell,' he is nevertheless perceptive of the fact that he is in a realm of phantoms; while his soul-cravings and sinister passions are indulged to the utmost, and he plunges into the pursuit of 'pleasure,' as he regards it, with a fierce spirit of enjoyment, and becomes demoniacal in his language and conduct."

"Then he falls into a second sleep, which is not dreamless, like the first, but is haunted by what people of the earth call nightmares, to which he is subject in such wise that he resembles a man living in a dream within a dream, as it were."

"Thus he is led for centuries through these experiences; and perchance has come out of the valley of silence, flanked by ice sombre, overhanging cliffs, into an open plain, where the spirits of the second sphere influence him so as to produce within him a feeling of contrition, a sentiment of penitence, a desire to make atonement, and a prayer to God for mercy and forgiveness. So, having been brought into a more tractable state of mind, he is qualified for reincarnation, and enters upon his second life."

II.

"This passes in a more progressive state of society. He worships—not the God of whom he is incapable of conceiving—but a god who is the reflection of his own ideas of creative power. He is more merciful in his actions, and more amenable to the correction of experience, and the discipline of trial; for he is subject to much suffering, and is more benevolent and sympathetic; other men do not suffer so much by his aid; but he has not yet learned to suffer for them."

"At the close of this existence he enters into the second sphere, which is a dim foreshadowing of the earth, with lower hills, stunted forests, and pallid flowers. But upon it are reflected thoughts from the upper spheres. Its habitations are better than the huts and hovels of this first sphere. There is among its population a desire for work, a sense of the need of education—a tendency to discussion, and a disposition to debate on God and life; of whom and which they begin to have a better discernment. They organize themselves into communities, found cities for the sake of social intercourse and mutual help, and institute commerce. There is less warfare and violence among them, and they are surrounded by an atmosphere more penetrable by the higher spirits, under whose influence they become better fitted for another existence; and knowing that this is imminent, there arises within them an earnest desire to become better qualified to enter upon it, and to be more useful to their fellowmen, when once more clothed upon with the garments of mortality."

III.

"When again wafted back to the earth sphere, accompanied by his spiritual parents and by her who has been appointed his soul's companion through all eternity, the typical individual whose career I am tracing becomes a laborer and a producer. He is one of the people. He belongs to what you call the masses. He is an artisan, perhaps, who brings with him from the second sphere those notions of communal life which he has acquired there; but he is a better son, husband, brother, father, friend, than in his last life. He finds pleasure in giving pleasure to his associates; and he hates both oppression and oppressors. He is still selfish; likes to be well thought of; is not without ambition, and is proud of his social elevation, if he should rise in life. If he acquires influence, he becomes arrogant; and he is oftentimes placed in prosperous circumstances in order to try him. If exposed to sorrow, trials and adversity, these have a beneficial effect upon him. He is not qualified to become a leader of men, and is sure to fail in such a position, as he is not yet strong enough to bear it."

"His third life ended, he enters the third sphere, much benefited by his previous experiences, and finds it one of brightness and instruction. It contains many temples, visited by teachers from the higher spheres, and frequented by those who have been artisans and mechanics in the earth-life."

"Here, too, is the source of those inspirations to which mankind are indebted for their mechanical inventions, and for those great popular movements in the direction of political freedom, social emancipation, and material improvement—movements which sometimes fall under the control of leaders unqualified by wisdom to organize and direct them aright."

"Here, too, are many studious minds being educated to become artists in their next life, where they will develop, and give practical effect to, the ideas implanted in them by their teachers in the third sphere. They will return to the earth, accompanied by their spirit guides; and you may trace the influence of the latter in some of the great social organizations of these latter times, such as the Knights of Labor, and similar confederacies."

IV.

"In his fourth life the spirit is more powerful, more sympathetic, and wiser and humbler withal. His ideal is excellence. It may be that he is a scientist, or an artist, but in any event, he will aim at sterling worth. He will be a man of integrity, and people will trust him. He will work himself up into a prominent position. You will find him taking an active interest in the public welfare. If he reigns he will reign justly; if he serves, he will serve faithfully; if he teaches, he will teach to the end."

"He will attract many minds towards himself, because of the warm glow within his own nature. His religion will be summed up in obedience to God. He will be not altogether good himself, but he will be actively hostile to evil, error and falsehood. And in this life commences the struggle of the soul for emancipation from the fetters of creeds, ecclesiastical authority, and the superstitions and false doctrines of the churches—a struggle in which he will be severely tempted and tried; for materialism will whisper to him there is no God and no after-life, and having cast away the broken reeds of man-made religions, he will need all the strength he can obtain from the Spirit-world to assimilate and sustain his faith and hope in the one true God."

"Removed to the fourth sphere, his spirit rests for awhile, and when he awakens in the midst of beautiful surroundings, he recognizes his spiritual parents, his spiritual bride and guardians. He is conscious that his soul has been purified by the experiences of his last existence, and he finds that the best of his home exceeds his fondest expectations. The widow, the fatherless and the unhappy whom he has befriended in his last life come to him and bless him."

"Then he becomes possessed of a great zeal and enthusiasm, and he is inspired by an earnest desire to become a savior, and to seek for excellence—no longer for himself, but for others. And so he labors in Spirit-life, and reverently submitting to instruction, whereuntover he is conscious of his own deficiencies, attaches himself to the great leaders of the long ago, whether artists, poets, philosophers, musicians, or scientists; the earnest desire of his heart being to be employed as a messenger to the spirits in the second sphere."

V.

"When the call comes to him to quit the happy sphere of light and music in which he has so long abode, and to take upon him reincarnation for the fifth time, he is born with a beautiful mind. He is like a rich jewel dropped among pebbles. His own parents may not understand him, but his thoughts will begin to find expression even in early childhood; it may be with a piece of charcoal on a rock, or in a tracing on the ground, or by some simple tune upon an open pipe. And whether he shall become a sculptor, a painter, a poet, a

musician, an actor or a dramatist, he will be a medium; he will pass through life an inspired soul; he may be misunderstood, misrepresented, or even scoffed at and derided by his fellow-men; nevertheless, many lives will be glorified, purified, beautified and blessed by his works; for these will have been inspired by the voice of God speaking to him in the night. His quest of the Holy Grail—his pursuit of the ideal, will be ever strong within him, and he will leave behind him productions that shall be imperishable. And although pen may have desecrated him bread, and who was living, they will erect a monument to his memory after death. If he has been an astronomer, he will have revealed the existence of new worlds to the men and women of his race.

"If an occultist, he will bring to light by means of mesmerism truths hitherto unknown to mankind. He may be physically a dwarf or a pauper, in this life, but his mind will be great and his soul will be generous; for he will have communed with God, even though his existence should have passed away in obscurity; and so he will enter the fifth sphere of light, glory, felicity and love."

VI.

"Returning to the earth for the sixth time, after rapturous converse with the mighty minds of the past, and filled with love and wisdom, he will be found among the great ones of the earth, with a larger religion and a loftier thought; loving art and devoted to the right. He will endeavor to mould humanity to higher aims and a nobler ideal of life; he will play upon human hearts as upon an instrument, although the dissonances of life will sorely afflict and distress him; and he will be familiar with weariness and depression; proud with a holy pride, yet weak in soul and humble in spirit. Power will be legible in the glance of his eyes; he will be capable of controlling armies, ministries, nations; of inspiring heroic thoughts, and of influencing human destinies. Whatever is beneficent in science, and beautiful in art, he will honor and esteem, and the people will love and revere, though some of their rulers may hate and revile him; he will be a great philanthropist, subduing misery, healing sickness and subjugating suffering; he will go among the criminals and the degraded, the outcast and the Magdalenes."

"Whatever his power, or whatsoever his wealth, both will be exercised, not for himself, but for others; his life will be short, because his vitality will rapidly exhaust itself, and he will concentrate into months the labor of years; so that when he passes away, men will exclaim: 'Why hath the Father removed him from us, when there was yet so much remaining for him to do?' But others will say, more wisely: 'He hath done his work, and it will bear rich fruit in numberless other lives after him.'"

"In the sixth sphere, which is the sphere of wisdom, he rests with the companion of his soul, wearing a robe of exceeding lustre, covered with the purple mantle which distinguishes the sons of philosophy. Here are those who control the destinies of nations, who have conquered demons, ransomed slaves, uplifted the downtrodden and oppressed, and overthrown the strongholds of error and superstition. Here are gathered together the sages of Egypt, of Persia, and of India, who are diffusing through every planet the illuminating wisdom of the Father; here he becometh more divine than human. But little evil remains in his constitution, and he can easily make atonement for the blurs and blotches that still sully the picture; he has grown in spiritual stature; his brow is haloed with magnetic light; he wears the robes I have spoken of; he knows that when he goes forth for his final incarnation it will be as one of the saviors of the race; and that he will be strengthened for the work by the great spirits of the seventh sphere. As he looks into the face of his beloved, he feels that his selfhood has nearly vanished, and he is possessed by a passionate longing to glorify his Father, God, and to uplift his brother, man. He knows that as he becomes more Godlike, he will be more human. Now brow he have her goodness, purity and love dimmed by contact with the earth-life. And when he goes forth for the seventh time, that beautiful angel murmurs not, knowing that he does so as a consecrated agent of the Most High; and so he enters one of the temples of the sixth sphere to receive his final commission. The work of six days of the week has been accomplished, but that of the seventh is the holiest of them all, for it is the Sabbath of his week."

VII.

"In his seventh existence he labors more earnestly than ever; and though waves of sorrow roll over him, nothing can alienate his faith or weaken his trust in God, and therefore his continual prayer is: 'Thy will be done, and not my own.' Moreover, he feels his influence upon the world, and who knows, he may be, he carries heaven in his soul. He will fight with lions, figuratively speaking, and shall overcome them; his demeanor will be full of majesty, and men shall recognize who is speaking through him, for the angels are very near him, and will utter the thoughts of God through his voice or pen. He shall discover, by intuition, what is passing in the minds of men, and the secrets of nature will not be hidden from him. And when the light of inspiration falls upon his brow, men shall recognize in him a Shakespeare, a Beethoven or a Michael Angelo; for he will clothe the thought of heaven in words, or tones, or marble. And when the angels come to take him home, men shall know his worth and excellence; and their laws and lives shall be harmonized, purified, refined

and elevated by the thoughts to which he shall have given expression, and by the lessons he shall have left behind him."

"And they shall say: 'He hath indeed finished his work; and as he is waited homeward, the arches of heaven will ring with songs of joyous welcome; and when the glory of the seventh home is revealed to him, and the seven colors of the rainbow blend in a crown of white radiance for his brow, he will receive the fruition of his labors; he will know that he is no longer the son of man, but the son of God; he will wear the 'new name' by which he shall be henceforth known; and shall repose on the bosom of his beloved; and shall hear the angel say: 'Well done, thou good and faithful servant; enter into the joy of thy Lord.'—*Harbinger of Light, Australia.*

A VISION.

The Spirit Realms Revealed.

Whilst I lay on a sick bed I was carried away (in spirit) to a splendid avenue, and there I saw many friends whom I had known on earth, but who had passed on. They looked very bright, brighter by far than in earth-life. I was taken up the avenue, the brightness and beauty of which baffles description, when I heard voices calling for me to stop, and also felt a hand upon my shoulder. Turning round I was taken to a great multitude of people, and whilst standing in their midst I saw a magnificent marble building, on the front of which was a very large balcony, filled with a great number of gentlemen robed in white. In the center of the row was an old gentleman with a long grey beard, and long hair which came down to his shoulders. The top of the head was quite bald and his face was lit up with intelligence. He pointed to some of the people, and he called out: 'Is it me you mean?' and he answered, 'No.' Then I felt a hand on my shoulder, and a voice said, 'It is you he means.' Holding up my hand I said, 'Is it me you want?' and he said, 'Yes.' I saw whilst he was speaking a cross come right before him, and it was laid at his feet. It seemed to be glass, very thick, but I could see through it. The old gentleman again spoke: 'What you teach is right.' He pointed to the cross, saying: 'Tell the people not to believe in (and I saw it crumble to dust whilst he spoke), but to forth and love each other.' The multitude around me seemed to have been believers in orthodoxy in earth-life, and I felt I had a great work to do. First one and then the other was asking piteously for help, but I felt so weak and helpless that I asked God to help me, for I could not do anything to help them without his aid. I next saw mountains of work rise before me, and many friends came to me robed in white. They said: 'We have come to help you, for this work you will have to do before you come home; your work is not yet done.' I woke up, finding myself in bed, which looked dark and wretched to me after the brightness among the loved ones which I had recently enjoyed.—*Ellen Hyde, in Two Worlds.*

IN HIGH PLACES.

Spiritualism in Palaces.

Under the title of "Politics and Spiritualism," *El Delirio*, a journal hostile to the latter, publishes an article from which we make the following extract:

In Russia all the court affects Spiritualism. The imperial family frequently gives itself up to the experiments of mediums. The czar declares himself completely convinced. In court circles table-turning is resorted to, and spirits are questioned by a great variety of methods. It is an open secret that the czar himself and the grand dukes submit themselves to the counsels and directions of the spirits in serious political emergencies. It further appears that the czar is favored with frequent and characteristic communications, the elevated character of which has arrested his serious attention and inspired him with a great interest in the subject."

During the reign of the Emperor William in Germany, he was much occupied with Spiritualism, both in Potsdam and Berlin. It will be remembered that the emperor believed himself to be in continual communication with the tutelary geni of the German nation. During the short reign of the Emperor Frederick, Spiritualism still continued to be much in vogue.

Queen Victoria, who has preserved a species of worship for the memory of the Prince Consort, has been for some time engaged in collecting into a volume the communications which she professes to have received from her deceased husband. She consults him when great political questions are at stake, and pretends that his advice is of inestimable value.

For the rest, the whole of the English aristocracy is manifestly inclined toward psychical investigations; and to cite one prominent example, it is well-known that Lord Lytton, the British Ambassador in Paris who died recently, was a confirmed Spiritualist.

We need scarcely add that his father, the famous novelist and poet, was also an ardent Spiritualist at a time when a belief in communion with the inhabitants of the unseen world was much less generally entertained than it is at present.—*Harbinger of Light, Australia.*

The title Grand Duke was of medieval origin, being first found in Moscow in the eleventh century. It traveled to Southern Europe in 1569, when Pius V. bestowed it on Cosmo de Medici.



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## SEEMINGLY LOST.

## In the Valley of the Shadow of Death.

## The Wanderer and His Child.

I dreamed that I was in the interior of the Australian country, and had been traveling on foot, apparently for many days, and I felt so weary and sad. Looking behind me, I saw a man dressed as a bushman walking, and carrying in his arms a baby; and I felt that he had carried this child a very long distance.

Upon awaking, I found myself in thought-conversation with him. I could hear him speaking, and in a tone of great sadness he told me his pathetic story. It was to this effect:

His wife had died and left him this little child to care for. His grief was great, and he knew not what to do. He lived in the bush, working on squating stations. Too sorrow-stricken to work, he had tramped on foot over the country, always carrying the child. Thus he traveled many a long day and many a weary mile. "One day," he told me, "I dug a little grave by the road-side, and placed the baby in it, for she had died during the night, and there the little body lies in the lone bush, unknown to anyone."

The sad tone of this poor swagsman's voice, and the simple, pathetic manner of telling his story affected me almost to tears, and I wondered how I could help him, for I recognized that he had in some way been brought to me for help. I asked him if he was still unhappy? He replied, "Very much so," for he could not find the mother of his child; he had never seen her since she died. I asked him if he had ever prayed for God to help him, and he replied, "No, he had never thought of that." I told him that was all he had to do, and he would at once get help. He seemed astonished and delighted. Needless to say I prayed God to help him, and to send a spirit-teacher to comfort him. Immediately I heard the voice of my spirit-guide saying, "We will go to him."

A few minutes afterwards my guide (a female friend) gave me the following explanation of the circumstance:—She, herself, had caused me the dream, and had brought this poor sufferer into rapport with me. It was a sad case. The story he had told me was true, and he was still in a state of bewilderment. He knew he had died, but still imagined he was on earth. Half demented with grief when his wife had died, he had actually taken the child and tramped with it in his arms for days, for it was too young to walk. His whole thoughts were centered on his little babe, and his loss. Of course the child sickened, and finally died, and he buried it as he had told me. He himself did not long survive, and on his return to consciousness his thoughts assumed the same feelings, and this strong attraction drew the child to him. Then he began again his wanderings, still imagining he was on earth, and thus he had been ever since, wandering about with the wee, wee babe in his arms!

My spirit-friend had seen him and had tried to comfort him; but was unable to make him understand, for this poor sufferer, like many spirits whose thoughts are engrossed by the one idea, must be brought into rapport with some one on earth before he would be able to grasp his spiritual state. Knowing my long acquaintance with the bush workers, and my sympathy for them, an endeavor had been made to place him in thought communion with me, and to induce him to tell me his story.

Though this man, when on earth, had never given a thought to God, and knew nothing of a future life, he had prayed, "God take care of my little baby," at the time he knelt down by its wee grave, and the child had consequently been cared for in the spirit land, but his strong love and thought had, on his becoming a spirit, drawn the babe to him.

The spirit messenger again went to him, and, returning to me, said that he now was able to understand, and that his astonishment was indeed great to find all his trouble arose through his ignorance of God. It had never even occurred to him to pray for help.

"He is now," said my control, "kneeling, and with sobbing voice asking God's forgiveness, and thanking Him for opening his eyes. He was not a bad man; only ignorant of God's love and providence. His beloved wife was in a higher sphere, but quite unable to go to him, so long as his state of bewilderment and self-engrossment continued, but now she would be able to renew her companionship, and husband, wife and child would all be happy together."

## He "Could Not See."

It is by no means uncommon for the spirit on first entering the spirit world to be more or less in a state of confusion, as was shown in the instance just related, and in the other cases I have from time to time written of in the *Harbinger*. The ignorance of a spirit of any idea of a state other than that he knows of from his earthly experience, causes him to create surroundings identical with what he knows of and is accustomed to, and consequently such a spirit imagines himself still on earth. To those who have trust in God or a knowledge of Spiritualism, such a state of confusion could only be for a very brief period. But it is a fact that, in many instances, the recovery of consciousness after death is, when there have been no higher thoughts or aspirations, only to a state of confusion, or cloudiness of mind which may last days, months, and (so I am told) even years. The following instance also illustrates this truth, and shows me that to bring such beclouded spirits into rapport with some person on earth is one of the means used by missionary spirits to break down this confused self-delusion:

There flashed before me, one night when lying awake, the picture of a middle-aged man in distress, and apparently blind. Then I heard a spirit-voice say: "Speak to him. He cannot see." I did so, asking him what was the matter? The reply came to me in a sorrowful tone, "I cannot see." I asked him if he was

blind? He replied, "No! But I cannot see." Puzzled at this reply, I imagined he perhaps had been blind while on earth, and so asked him if that had been the case. "No," he said, "he had not been blind." "Then what do you mean?" "I don't know," he replied, "but I cannot see."

The tone of his voice was one of intense distress, and I could not help feeling distressed as well, until I felt the influence of the controlling spirit, who gave me the following explanation of the matter: This spirit had only just left the earth-life, and having been totally ignorant of spiritual affairs, was in a state of semi-stupidity, confusion, and mental blindness. His being brought into thought-conversation with me would at once cause him to get rid of this fog; especially would it be beneficial to him if I could induce him to pray.

Again I found myself speaking to the poor fellow, and I found out that he had friends and relatives who had died, so I told him they could all come to him if only he would ask God to permit them. This prayer he at once offered, and particularly asked that his special friend, a female, might come to him.

I then lost touch with him, and also with the controlling spirit, but I don't doubt that this female friend at once was enabled to visit him, and that his eyes would be opened to the glories of the spiritual zones. —*Sugkanno in Harbinger of Light, Australia.*

## MEDIUMSHIP.

## Sometimes It Seems Spontaneous.

Several instances of mediumship manifesting itself in persons who were ignorant of Spiritualism have come under our notice lately, of which the following extracts from a letter recently received from a gentleman at Mildura are illustrative.

There are few families who have not one mediumistic person in them; but the spontaneous manifestations are as a rule too feeble to impress the prejudiced mind with their origin and significance:

"In the early months of 1892, my attention was first attracted to Spiritualism. Since then I have given very earnest thought to the subject, and I may now very truthfully say I am a firm believer. I have participated in a few private seances here, and have witnessed very elementary phenomena at these sittings, being communications through a planchette. I am not, therefore, convinced through wonderful phenomena witnessed at seances. I was impressed to believe, first, by reading books on Spiritualism, and then confirmed in my belief by what I consider phenomena disclosed to myself when alone.

"Before ever I heard anything of Spiritualism, I have seen beautiful visions when in a fully wakeful state. To a certain extent I could command these visions, in so far as I could almost at any time lie down on a sofa, close my eyes and concentrate my attention on the subject; and I would surely see the visions, which generally consisted of groups of people with indescribably lovely surroundings; at other times I would see nothing but flowers, of tints and arrangement so beautiful that I cannot attempt to describe them. At other times it would be an ordinary landscape, stretching for miles away, although I knew there was a wall only a foot from my eyes.

"This certainly surprised me, but I put it down to some derangement in my system, and as the sensation was pleasurable, I took no steps to check it.

"But when I began to study spirit phenomena, or rather to read of them, I began to connect my visions with Spiritualism; and, as I said, I convened small circles, at which small and not very important results were obtained. I read a good deal, not only in the *Harbinger of Light*, but such works as 'There Is No Death,' 'The Question Settled,' 'The Medium's Book,' by Allan Kardec—and indeed anything I could get; and as I said, I felt impressed to believe, and I became a firm believer, through the teachings being not only attractive, but so completely in accord with reason.

"I am fifty years of age, and although for thirty years I have not been able to enter a church, it has not by any means been due to my being careless in matters of religion; on the contrary, I have been painfully solicitous, but none of the church teachings would satisfy my reason; and Col. Ingersoll, if I had any doubt, would have dispelled them. Still, Col. Ingersoll was not enough. He took away imperfect things, but he did not give me adequate substitutes; this I feel sure I have found in Spiritualism.

"Following my conviction of the truth of Spiritualism, the visions such as I described above have almost completely ceased, and in place of them I see the heads and faces of many spirits; some I can recognize as friends whom I knew years ago, but the large majority are unknown to me. They come in a white mist, through which a gleam of light like a golden nucleus appears, and there transforms itself into the spirit features, and almost instantly fade away.

"This has gone on for days and weeks, not every night, but frequently. Two or three nights ago, however, I had a new experience: a spirit-form appeared to me, in all details, from head to foot. It was that of a woman, elderly but beautiful, and simply and tastefully dressed. I had been some hours asleep, when I awoke feeling most thoroughly a creepy sensation of fear, and I opened my eyes wide and saw the lady at my door looking at me. Immediately the creepy sensation left me, and I looked at her very anxiously to see if I knew her, but I did not. I then thought it may be my mother who died forty-seven years ago, when I was only four, so I would not know her if she was. I then spoke and said, 'Are you my mother?' No answer. 'Will you tell me who you are?' 'Will you tell me through the planchette to-morrow?' But there was no answer, only the figure glided slowly towards me, and when within three feet or so of my pillow, she faded away." —*Harbinger of Light, Australia.*

## THE WITCHES.

## An Essex Witch in 1645.

There would probably be very much that is interesting in a comparison of the accounts of some of the noted trials for witchcraft in the seventeenth century, with the accounts of some of the experiments in modern hypnotism. In an old book by one John Beaumont, called "An Account of Genii or Familiar Spirits," there is a fairly full description of the depositions made at one of these trials, and they are curious reading. The special case is that of certain Essex witches who were executed.

The informations were given upon oath. There were taken separately the sworn statements of Matthew Hopkins, John Sterne, Edward Parsley and John Banks; and jointly those of Frances Mills, Grace Norman, Mary Phillips and Mary Parsons. All these people were of Manningtree, and their informations bear the same date—March 25, 1645. They appear to have been appointed to sit with the "witch" and report what they saw and heard, and partly on their testimony the condemnation was pronounced. The information of Matthew Hopkins is as follows:

This informant saith, that the said Elizabeth Clarke, alias Beddingfield (suspected for a witch as aforesaid, and whose mother and some others of her kindfolk did suffer death for witchcraft and murder) being by appointment of the said justices, watchseveral nights for the better discovery of her wicked practices; this informant came into the room where the said Elizabeth was watched, as aforesaid, the last night, being the 24th of this instant March, but intended not to have stay'd long there, but the said Elizabeth forthwith told this informant, and one Mr. Sterne there present, if they would stay, and do the said Elizabeth no hurt, she would call one of her white imps, and play with it in her lap; but this informant told her they would not allow of it; but that staying there a while longer, within a quarter of an hour after, there appeared an imp like a dog, which was white with some sandy spots, and seemed to be very fat and plump, with very short legs, and forthwith vanished away, and the said Elizabeth said the name of that imp was Jamarra; and immediately there appeared another imp, which she called Vinegar Tom, in the shape of a greyhound, with long legs, and the said Elizabeth then said that the next imp should be a black imp, and should come for the said Mr. Sterne, which appeared but presently vanished; and the last that appeared was in the shape of a polecat, but the head somewhat bigger, and the said Elizabeth then told this informant that she had five imps of her own, and two of the imps of the old beldam West (meaning one Ann West, widow, who is now also suspected to be guilty of witchcraft) and the said Elizabeth farther told this informant that Satan would never let her be at rest or quiet till she did consent to the killing of the hogs of one Mr. Edwards, of Manningtree, and the horse of one Robert Taylor of the same town.

Hopkins, Sterne and Parsley swear to Jamarra and Vinegar Tom, but the women say nothing about them, and Banks simply corroborates Sterne. As to the polecat, Sterne says nothing, while Parsley speaks of a third imp called "Sack and Sugar," of which Hopkins says nothing. Of course the "Polecat" and "Sack and Sugar" may be the same. The women's deposition is curious:

These informants say jointly that, watching with the said Elizabeth Clarke, suspected as aforesaid, about twelve of the clock last night, the said Elizabeth smack'd with her mouth, and beckon'd with her hand, and instantly there appeared a white thing about the bigness of a cat, and that these informants saw five imps more, which the said Elizabeth named as aforesaid, &c.

From which it is obvious that these witnesses had seen the depositions of both Hopkins and Sterne. Moreover these two latter worthies are each labeled "gent," and the process of contradicting them would probably have led one or all of the women into the same difficulties as the unhappy Elizabeth Clarke. Banks, who also corroborated the two "gents," is simple John Banks. Be it noted also that the women speak to a "white thing" instantly appearing, while Hopkins says a quarter of an hour elapsed before the coming of Jamarra, which had red spots.

The so-called confessions which helped condemn the "witches" are also strange reading. Before Elizabeth Clarke was executed they got the testimony of a sister witness named Ann Leech, of Mistle. Ann Leech said:

That she had a grey imp sent her, and that she, together with Elizabeth Clarke and Elizabeth Gooding, did about a year since, "send their imps to kill a black cow, and a white cow, belonging to Mr. Edwards, which was done accordingly; and that she sent her grey imp, Elizabeth Clarke her black imp, and Elizabeth Gooding her white imp; and that about thirty years since she sent a grey imp to kill two horses of one Mr. Bragg, of Mistle, which were killed accordingly. That she and the said Elizabeth Gooding sent either of them an imp to destroy the child of the said Mr. Edwards, this informant's imp being a white one, and Elizabeth Gooding's a black imp, &c.

The execution of Elizabeth Clarke took place in 1645, but Sterne published an account of the event in 1648, and from that we find that Clarke had been kept three days and three nights under guard before this precious investigation was made. In this pamphlet, after the usual obscene references to the witch and her relations with the devil, Sterne speaks of "laughing" as having come in the likeness of a cat before the appearance of Jamarra. And there is a very suggestive passage. Sterne says of the imps that they came in several shapes, and were seen "some by some of us, and others by some of us," which is precisely what was to have been expected.

It is hardly necessary to say that Ann Leech was executed at Chelmsford, as was Elizabeth Clarke.

To dismiss all this testimony as absolutely worthless would be as ridiculous as to receive it all as absolutely true. But given one or more mediums through whom a very low order of spirits were accustomed to manifest, spirits that were as debased as they well could be; given moreover a number of witnesses who expected to see certain things—a white dog with red spots, or an abnormal cat, were not out-of-the-way objects for such; and given moreover the atmosphere of spiritual entrancement which makes easy, on occasions, the presentation of evil principles in living shape, all which conditions were present—and we have all that was necessary for producing the evidence, such as it was. The history of English witchcraft has yet to be written, and its lessons yet to be learned.—*Light, London.*

## ASTRAL DANGER.

## The Astral Light Is Very Real.

It may not be inopportune to translate for some of your readers who may not be acquainted with the "History of Magic," by that enlightened occultist "Eliphaz Levi," some remarks he sent to a well-known investigator (a man of honor and renown) regarding certain automatic writing phenomena much sought for and received by this investigator. They are as follows:

"You have by your repeated and successful experiments, by the excessive tension in consequence of your will, destroyed the equilibrium of your body, spiritual and astral; the latter, therefore, is forced to realize your dreams, and your astral body traces in characters borrowed from your body the reflection of your thoughts and imagination." (These last being from the upper and lower triad.) "The ink that you see appearing on the paper is your blood, blackened and changed." (I may mention the writing in this case was at a distance that may be called precipitated, not by the hand direct, though the cause is the same, as Mr. Stead's "Julia" communications.) "You exhaust yourself in multiplying the writings. If you continue your experiences your brain will gradually be weakened, your memory will begin to fail, you will begin to feel pain in the muscles and bones of the hands, which will increase, so that the result, if the experiments are increased or continue will, in the long run, be insanity and death." What is known to the medical world as softening of the brain.

Eliphaz Levi was no neophyte; he knew the dangers of the astral world into which Mr. Stead is so gaily dancing, followed by the band who, with him, imagine that they are "for the first time going to find it all out." Surely the advanced state of modern science is enough to give the hint of caution at least.

The word "hallucination" was once supposed to mean something that did not exist; as such it was used by doctors and scientists; but let me say that everything exists, and that when a person is hallucinated he really absolutely sees with his senses all that he says he does. There is no mistake about this, and this is the terrible part of it. The one supreme danger to be avoided in this world is the loss of the equilibrium which healthy nature gives us, for this loss is madness.

What is madness? The atrophy of the sense of conscience, the science of understanding. "This atrophy can come about from physical antipathy (Karmic causes, or from ignorant tampering with that veiled, but very real, world called the 'astral.'" "Supreme sanity" does not mean supreme "cold completeness," as I have heard it called, but it means the calm, clear voice of wisdom, the judgments of the wise as opposed to the counsels of disorder and enthusiasm, that which places all that is perceived in its proper sphere.

So many people are adapted by physical peculiarities to be easily led and intoxicated by the astral light (just as much so as some people by alcohol) that at least as a caution it is well that people should know that not a single phenomenon investigated by the Society of Psychical Research, or narrated in any spiritual newspaper, is either new or has not been over and over again well-considered. Ancient and modern occult works should be studied, so that at all events being forewarned is being forearmed. The astral-light is very real, a necessary part of this planet; the danger lies not in it, but in the misunderstanding of its extraordinary power. Light means force as well as weight, also transformation and many things, as science teaches us. Apply the science of one planet to that of another. We know the danger of dynamite here. There are possibly greater forces in the astral light.

For instance, "weight exists only by reason of the equilibrium of two forces in the astral light; augment the action of one the other will immediately yield." By making "experiments" in the dark the experimenter at once steps into a new world of causes and effects. It is usual to say, "Oh! well, they are not afraid." The reply is, certainly there is cause for no fear if they have taken into consideration and have thoroughly understood the part that their own minds and bodies will play—the personal equation taken into account. The experimenters themselves are the first phenomena to explore; until that is satisfactorily settled all their labor will be as scattered leaves, and well if no further harm ensue.

"Know thyself" and thou wilt know all; short of this the fathomless waters of the astral sea or air or light or force or anything anyone likes to call it, for it is both everything and nothing, may spoil the equilibrium already existing in healthy man and womanhood, and then begins the trouble.—Isabel de Steiger, F. T. S., in *Light, London.*

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## THE INNER WORLD.

## The Strange Story of a Somnambulist.

## A Death Revealed by Him.

In the *Agnostic Journal*, "Saladin" prints and signs the following story:

As a man I am an insomniac; as a boy I was a somnambulist. When about thirteen years of age, in one of my walks under the guidance of Morpheus, I rose from bed, undid the bolt and sneek of my room to get out, and undid the bolt and sneek of Georgie Grier's room to get in. Grier was a lonely and diminutive little bachelor, advanced in years and saturated with what may too frequently be referred to disparagingly as "superstition." In this "but" without a "ben," he, in an old-fashioned Scottish "box-bed," slept with a big gray tom-cat in his arms, but with no human creature near him. I, the boy somnambulist, with my head struck the end of the box-bed. I was awakened by a shriek such as I had never heard before, and as I hope never to hear again. For a moment I felt dazed, but next moment I beheld the starlight peep in through Grier's well-known window, and I heard the slow and solemn tick-tack of his old-fashioned eight day clock. I recognized where I was and what I must have done. I retreated as noiselessly as I presume I had advanced, closed the door behind me, and returned to bed without my absence having been detected by anyone. Wondering what Grier would say in the morning, I fell asleep.

In the morning Grier was reported ill. I called to see him, and found him deadly pale and more than half mad. He told me with a morbid impressiveness I shall never forget:

"My brither Tam's deid. I was lyin' in my bed last night thinkin' on lang syne an' my deid faither and mither—God bless them!—when the very warnin' was rapped on the end o' the bed that was rapped on it the night my brither Will de'd o' fiver at Bombay. I took a note o' the time exactly, an' when the letter cam' tellin' us o' puir Will's deith I found he had de'd at the exact minute that the warnin' rap cam' to the end o' this vera same bed."

"And who do you think rapped at the end of the bed?" asked I.

"Think—think? I dinna think at a'." I ken it was the deil; an' frae the way he rapped on that vera bed when Will de'd, I ken that Tam's deid noo," and the little man looked inexpressible conviction and inexpressible misery. I had intended to tell him that it was I, in my somnambulism, who, with my head, had rapped on the end of his bed; but he looked so terrible that I was afraid to tell him; besides from what I saw I felt convinced that if I did tell him I should not be believed, and should be accused of trying to make sport of his misery.

"Tam's deid," he said, sobbingly; "he de'd at three o'clock this mornin'." When the rap cam' I got up and stopp'd the clock to make sure o' the exact time."

I looked up, and, sure enough, the old, brass-faced clock was mute, and the hands marked the hour of three; and it seemed to me that the "Old Father Time" painted on the upper part of the dial never before shone out so distinctly, and that his scythe had never previously looked so formidable and sharp. I left Grier, and resolved to wait and see what would turn up. When, thought I, in the course of time the poor little man finds out that his brither Tam is still living he will believe, if I tell him, that it was I and not the arch-fiend that rapped on the end of his bed.

But the strangest and the saddest is yet to be told. A week or two after a stray copy of the *Scotman* reached the lonely edge of the Craig Wood where Grier lived. The vessel in which Tam Grier had sailed—like the other brother, Will, he had been a sailor—had been wrecked, and Tam was among the drowned; and the disaster to the ship had happened in the exact night and hour in which I, not the devil, had, in my sleep, rapped on the end of the bed at Craig Wood!

I commit myself to no more than relating this incident, and alleging that in every respect it is true to fact; the rest I leave to students of the occult. When the end of the bed was rapped to give warning of the death of Will, I had not yet seen Grier or heard of him. Who or what gave the premonitory raps on that occasion? How, on the second occasion, was I roused up in my sleep, sent off into another man's house to act involuntarily and unknowingly as the herald of the Angel of Death?

That "Saladin" vouches for the accuracy of the account is ample evidence of its truth, and it being a true tale, it is indeed suggestive. It is easier or more reasonable to suppose that "Saladin" knew of Tam's death in his subliminal consciousness than that Tam found "Saladin" in his somnambulant state the readiest and easiest instrument for delivering the message he wished to communicate to his brother? If the former is the right solution, it opens up a wide field for investigation. But a very large number of people are sensitive, if not absolutely mediumistic, and there seems no reason why intelligences should not try to communicate through them, and in the attempt but too often produce that discomfort and *malaise* which is as difficult of removal as it is of explanation. "Saladin" has done well to give us this history.—*Light, London, Eng.*

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Some of the little volumes may be obtained from the following table of contents: 1—Death and the After-Life; 2—The Kellar Key; 3—Society in the Summer-Land; 4—Society in the Summer-Land; 5—Winter-Land and Summer-Land; 6—Language and Life in the Summer-Land; 7—The Kellar Key; 8—The Kellar Key; 9—The Kellar Key; 10—The Kellar Key; 11—The Kellar Key; 12—The Kellar Key; 13—The Kellar Key; 14—The Kellar Key; 15—The Kellar Key; 16—The Kellar Key; 17—The Kellar Key; 18—The Kellar Key; 19—The Kellar Key; 20—The Kellar Key; 21—The Kellar Key; 22—The Kellar Key; 23—The Kellar Key; 24—The Kellar Key; 25—The Kellar Key; 26—The Kellar Key; 27—The Kellar Key; 28—The Kellar Key; 29—The Kellar Key; 30—The Kellar Key; 31—The Kellar Key; 32—The Kellar Key; 33—The Kellar Key; 34—The Kellar Key; 35—The Kellar Key; 36—The Kellar Key; 37—The Kellar Key; 38—The Kellar Key; 39—The Kellar Key; 40—The Kellar Key; 41—The Kellar Key; 42—The Kellar Key; 43—The Kellar Key; 44—The Kellar Key; 45—The Kellar Key; 46—The Kellar Key; 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## THE PROGRESSIVE THINKER

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## CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest that clubs be organized. A club of ten, for example, would secure a large number of subscribers, and thus be able to remit from \$1.00 to \$2.50 for the year. A large number of little amounts will make a large sum total, and thus extend the circulation of our paper. The same suggestion applies to all cases of clubs. The same suggestion applies to all cases of clubs. The same suggestion applies to all cases of clubs.

## A Bountiful Harvest for 25 Cents

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

## Take Notice.

At expiration of subscription, if we have not received your address, we will not be responsible for the paper being discontinued. No bill will be sent you. If you do not receive your paper promptly, write to the editor at the address given on the paper, and it will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, OCT. 21, 1893

## WHITE CITY SKETCHES.

It was Chicago Day at the Fair.

It was a day made to the order of the Directory of the Columbian Exposition as a fit receptacle for the greatest event of the season. By some means known only to themselves, and they never will tell, they cajoled the clerk of the weather to smuggle it through on time. Of course the New York Sun and Herald said: "It was just Chicago's durned bull-headed luck." But they have kicked themselves until they are sore because they hadn't the foresight to have been born in Chicago, and Chicago Day got here just the same as the Fair did, so we will forgive them. Chicago has no time to waste in holding malice, for or against anybody. No cloud veiled the Indian summer sun, nor marred the royal blue of the vaulted dome. No white-capped waves disturbed the even ruffling of old Lake Michigan's placid bosom, by the light zephyrs detailed to temper the reflection of the fervid skies of the sun, as they fell upon the walls of the city of palaces, beginning to show something of the grayness of age as the day of demolition approached.

Chicago having boosted the Fair, from the point of a single-man thought up, up to the biggest thing of its kind ever known or heard of, concluded to give it another boost, in honor of its luck.

To do this in his usual whole-hearted manner, he determined to stop business for a day, and see how it would seem to quit throughout the length and breadth of the city of interminable distances, for twenty-four hours, buying and selling wheat, corn, oats, hogs and real estate; to stop digging holes in the streets, to put down gas-pipes, water-pipes, telegraph-pipes, and political pipes; and not to lay a brick nor add a beam to his twenty-story buildings. In fact, for the first time since he began to whoop her up out of the ashes of the deadest kind of a past, twenty-two years ago, he rested from his usual labors, and went down to the Fair, to see with his own eyes that Chicago Day was properly on tap.

He went in his usual manner, numerously, and his wife and family went with him. And he called upon all his uncles and aunts and cousins, and all his first wife's relations, and all his second wife's connections, and all his business friends, unto the third and fourth generation, to come and do like wise. And they came. And their coming covered the city, as the seven-year locusts covered the prairies of Kansas. And everything eatable disappeared before them. Selah.

The manner of his going was in a countless train of cars seven miles long, on the Illinois Central Railroad. He also spread himself all over the street-cars and the Coars, after the daily routine of manner made and provided by the generous and obliging corporation who hold the franchises thereof, only more so. He stuck to the sides of the cars as balls of putty stick to nail heads. He rode on the whiffletrees. He balanced on the connecting links. In the expert manner begotten of long practice, which his country cousins were wild to emulate. He sat on the roofs of the cars. Wherever he could find sticking-room long enough to pay his fare, he was there and staid there until he reached the grounds. If he couldn't make it by going seven miles, he went fifteen, and got there, just as he always does.

Thus he found himself at the park. He had been down several times already. In fact he had blown into its treasury all his vacation-trip money, and declared it was the biggest bargain he ever struck in his life, and he is a good judge of value received. But he did not go down Chicago Day to see things. He just dropped in to see how it would seem to be one of three-quarters of a million of people, when they were all in sight. He never will

give up thinking that it was something specially dealt to him, as part of his heritage.

Eight hundred acres of people. The whole park, except the buildings, was in motion. The moving crowd did no jostling, by keeping to the right, a lesson learned twenty-two years ago, as routed by the fire demons, Chicago poured through the Washington street tunnel, with the roar of the lurid flames behind and unknown dangers in front. While the 716,881 were good-humored and smiling, the awe of the White City had not faded away. The tramp, tramp, of the hundreds of thousands of marching feet was distinctly audible above the pleasant babel of voices.

Then Chicago reached down into his money-chest and celebrated by paying the Fair debt in full. As usual, he broke the record. He is the most desperate record-smasher known. It is always the biggest, both in the giving and the taking.

But while manifestation after manifestation of Chicago's power to grapple with opportunity and win has been given, we must not forget that it is all due to the centering here, more than in any city in the world, of spirit force. As such, THE PROGRESSIVE THINKER is bound to champion the fifty-six-year-old giant.

## HON. A. B. FRENCH.

## Our Fall and Winter Campaign.

It is with great pleasure for us to announce that Hon. A. B. French, of Clyde, Ohio, will assist us in making THE PROGRESSIVE THINKER especially attractive during our Fall and Winter Campaign. Profound as a thinker, brilliant as an orator, and fascinating as a writer, he will prove an attraction which the readers of THE PROGRESSIVE THINKER will highly appreciate. He will give the paper his cordial and unqualified support in its efforts to advance mankind to a higher plane. Mr. French has always had great faith in THE PROGRESSIVE THINKER, realizing the fact that a Spiritualist paper which has been a success from the start must have the undivided attention of those high in Spirit-life. Sometime in November we will publish one of his remarkable lectures on

## "Evolution and Revolution."

and it will be worth a year's subscription to THE PROGRESSIVE THINKER. Spiritualists, THE PROGRESSIVE THINKER has, in the language of Mr. French, "only just begun its great work," and that statement is fully realized by those who visit this office and look over its mailing galleys, which number over 100—a larger list by far than ever gained by any other free-thought paper on this earth, and it is on the increase.

Our Fall and Winter Campaign will be especially attractive. The paper will manifest more than its usual dash and brilliancy, and those who do not read it from week to week, will be left in the rear of the Car of Progress.

We congratulate our readers that we are able to announce Mr. French as one of our principal attractions. He is a tower of strength to any cause or paper.

## EXCELLENT ADVICE.

Mr. E. C. Leonard, of New York, who was so outrageously treated by the Beter Way Company, of Cincinnati, having paid his money for stock which it now repudiates, says:

"I advise all—no matter of what class—to send 25 cents to J. R. Francis for THE PROGRESSIVE THINKER. You will get ten times the worth before the three months expire."

It is too bad that Mr. Leonard and many others should have been beat out of their hard-earned money by the Beter Way Company. Mr. Leonard is now 81 years of age, and he can see but little difference between such a way of doing business and the methods of the one who stealthily gets into the pocket. Reader, if you had been treated like Mr. Leonard, you would feel just as he does. Let someone wrong you to the amount he has been, and see if you don't feel exactly as he does—indignant! Please try it and report.

## A Witch of The Nineteenth Century.

The preceding chapters of this remarkable story will be sent free to all new subscribers. Now is the time to enter on the work of our Fall and Winter Campaign. The paper will be sent three months for twenty-five cents. For one additional cent THE PROGRESSIVE THINKER, containing eight pages of golden sentiments—PROGRESSIVE THINKER Tracts—will be sent. It is the most wonderful paper ever issued from the Spiritualist press.

## Our Eclectic Magazine.

We issue it again this week. It will be found especially interesting, a rare intellectual feast, and every Spiritualist will thank us for publishing it. It is indeed refreshing to be brought in contact with the leading thinkers of the old world, and observe their trend of thought. It is beginning to be a recognized fact everywhere that THE PROGRESSIVE THINKER leads in the extent and variety of the matter furnished. Now is the time to aid us in making our Fall and Winter Campaign a grand success.

The Dejakese, of Borneo, never bury a dead member of their tribe until a slave can be procured, who is beheaded at the interment or cremation, to attend the deceased in the next world.



## THE SPIRITUALISTIC FIELD.

## WORKERS, DOINGS, ETC.

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 lecturers and mediums. Meetings, which are doing 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 good work being done is always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

The Eclectic Magazine crowds out many items, etc., which will appear next week.

Dr. Juliet H. Severance wishes to say to the many friends who have kindly written her regarding her recent article on magnetism, that it is entirely possible to reply personally to the many inquiries on the subject, and while delighted at the interest awakened, she would recommend a work recently published by Carl Sextus, and on sale at THE PROGRESSIVE THINKER office. This book is adapted to the general reader, and is full of interesting matter on the subject of "Hypnotism," which, being interpreted, means magnetism.

Bishop A. Beals is having excellent success at San Jose and Santa Clara, Cal. He can be addressed for engagements at 84 North Second street, San Jose, Cal.

Moses Hull will lecture at Rochester, N. Y., during November.

Mr. A. E. T. Hasendorp, of Chicago, writes: "Through the kind invitation of Mr. Max Hoffmann's guides I was able to attend one of his materializing seances, at 988 Northwestern avenue. There were twenty-two people in the circle and thirty spirits materialized in and outside of the curtain, and all were recognized by their friends."

Prof. Edmunds lectured two Sundays at Saginaw, Mich., and gave remarkable tests after each lecture. His work gives good satisfaction.

H. C. Andrews, M. D., of Bridgeport, Mich., addressed the people of Brooklyn, Mich., and gave tests to general satisfaction. Expects to lecture there during December, and would make engagements with societies in other towns in Michigan or Ohio.

John B. Christy writes that he was raised in the Catholic Church and adhered to its teachings for forty years of his life; "was creed-bound in the full sense of the word. Investigating Spiritualism, he was delivered from the church, and became a Spiritualist. His present wife, formerly a class leader in the Methodist Episcopal Church, was by spirit power developed into a writing and clairvoyant medium and trance inspirational speaker. Recently they were led to visit Cayuga Falls, Ind., where she, under spirit influence, delivered two lectures to the Spiritual Church on Sunday. The society is anxious for further visits from them."

Dr. Babbitt, Dean of the College of Fine Arts, East Orange, N. J., will be in Chicago on the 17th inst., and may be seen evenings at the Family Dormitory Association, corner of 75th St. and Yates Ave., for one or two weeks.

Celia M. Nickerson is engaged by the First Spiritualist Society of Buffalo, N. Y., for October and November.

H. N. Graves having read Mr. Neely's reply to his query concerning the Lord's shaving with a hired razor, desires further light about the fly and the bee for which God was going to his (Isaiah viii:18). He says he reverences all that is good and pure and worthy of imitation in the Bible, but its absurdities and obscenity he has outgrown. His dear mother taught him to read the Bible, which, she supposed, as many do now-a-days, was dropped down from heaven all printed and bound. He owes to Spiritualism his emancipation from the thrall of Bible belief.

Geo. A. Bacon, of Washington, D. C., commends Dr. Sweringer's unglorified handling of the Rev. Dr. H. Moore, editor of the Western Christian Advocate, for his display of ignorance and misrepresentation respecting psychic phenomena in general and the position of Mr. W. T. Stead in particular. The Methodist who ignores and flouts Spiritualism, ignores and flouts the great founder of his church—the Rev. John Wesley.

The apparent ignorance and headstrong dishonesty of the editor of the above-mentioned paper is all of a piece with the course of the managers or controlling powers of the great Methodist Episcopal Book Concern in expunging from the later editions of Wesley's works and other of their publications the accounts of spiritual phenomena honestly recorded by John Wesley himself, Dr. Adam Clarke, etc. Methodists are afraid to publish John Wesley's Spiritualism, as written by his own hand—and they cannot deny the fact, though they would be glad to if they dared.

Mrs. M. J. Pound, of Lake Helen, Fla., nearly 86 years old, renews her subscription. She gave nine years of labor to the cause "without money and without price," caring for the sick, and helping people out of their troubles, many times standing alone, yet not faltering by the way. Such are worthy of honor.

W. L. Osborn, of Twin Bridges, Montana, writes that Mrs. J. Held, of Butte City, held two meetings with good success. Her lectures and tests were remarkable. She is recommended as a good, honest medium.

H. E. Hanson, of Duluth, writes that Spiritualism is advancing in that city. Mrs. Colby-Luther is speaking there for two months under the auspices of the A. P. A. Several trance mediums are developing, and some very fine phenomena have occurred, including a delightful fragrance from spirit flowers, which was made apparent in turn to each person present.

Mrs. A. E. Sheets, of Michigan, is engaged for the month of October to serve the Religious Society of Progressive Spiritualists of Richmond, Pa. She will also speak for the Columbus Society during her stay there. All mail should be sent to her permanent address, Grand Lodge, Mich.

John H. Lohmeyer, secretary, of Pittsburgh, Pa., writes: "Our church is being favored with the ministrations of Mr. F. A. Wiggins, of Salem, Mass. At every service our hall is well filled with an appreciative audience, while in the evening, notwithstanding the size of our hall, we are crowded, for lack of room, to refuse admittance to hundreds. The tests and communications which follow each of his lectures are quickly recognized."

Mrs. E. Cutler, trance and test medium and psychometric reader, would like to make engagements with societies on liberal terms. Will help build up those that need help. Address at 118 Lamberton street, Trenton, N. J.

E. J. Bowtell lectured at Kingston Hall, Brooklyn, N. Y., on the afternoons of Sept. 24 and Oct. 1 and 8. On the evenings of the first two above-mentioned Sundays for the Brooklyn Spiritualist Association at People's Parly Hall, 102 Court street. On the evening of Oct. 8, for the Spiritualist Society of the eastern district, Bedford Ave. and E. 3d St. Speaks at Hartford, Ct., Oct. 22 and 29.

Dr. Dean Clarke is speaking in San Bernardino, Cal., during the present month. He writes that he is in delicate health, but is hopeful that by spirit aid he may be able to continue his twenty-eighth year of public work on the rostrum, through the winter at least. He is now on a rostrum that he first occupied nineteen years ago. The attendance is about the same as then, but the principles of Spiritualism are much more diffused than at that time.

Mr. and Mrs. J. Lindsey are now at their home, N. W. corner of Lyons and Ransom streets, Grand Rapids, Mich. They are prepared to fill engagements. Correspondence promptly answered.

Mrs. Moore, of Seattle, writes: "It is with the greatest regret that we are obliged to part with Dr. Wilder. She has had a genuine revival of Spiritualism in this place, where it was much needed, as the Spiritualists were lukewarm. Her honest, whole-souled manner of giving tests touched the most skeptical."

A FUNNY FAITH.

Christianity as Viewed by a Japanese.

Those who have been brought up in a faith usually retain some of the glamour of solemn reverence with which it is surrounded as a representative against investigation and ridicule. Probably only a complete outsider can see its full absurdities. Cat-worship had no suggestion of the ridiculous to the ancient Egyptians. Joking upon the subject would have been regarded as an injury to their religious feelings. Jews rarely give their real opinion of the Christian faith. Their race has felt so terribly what it is to rouse the spirit of Christian bigotry and persecution, that caution always marks their guarded way. Mohammedans are bound to speak with respect of "his lordship, the prophet, Islam," as they call Mary's son, though they resent with indignation the doctrines of the Trinity and the Incarnation. Hindus are usually timid, and while rarely despising the Christian doctrine of salvation through blood, content themselves with the tolerant reflection that all streams lose themselves in the same sea. From the Chinese native papers may be gathered their notions of "the pig religion" as exhibited by the missionaries. But probably no more interesting survey of Christianity could be given than that by an intelligent, educated Japanese who has studied it among us. Some day, no doubt, this it among us. Some day, no doubt, this it will be done; meantime, I am able to give the substance of a letter sent home to Tokyo by a Japanese student, whose interest, it should be said, is far deeper in European politics than in religion. Here it is, somewhat freely rendered:

MY DEAR CHORINO—You ask my opinion of Western religion. I find it the richest compound of absurdity and hypocrisy possible. Just as you find it among us, so I find it among them. It is among us, no doubt, that it will be done; meantime, I am able to give the substance of a letter sent home to Tokyo by a Japanese student, whose interest, it should be said, is far deeper in European politics than in religion. Here it is, somewhat freely rendered:

On Sunday, Oct. 1, Oscar A. Edgerly began a month's engagement with the First Spiritualist Society of New Bedford, Mass., his guides on this occasion giving two eloquent and eminently logical discourses. If this first Sunday is a criterion, what a glorious one of salvation from sin by bloody sacrifices, is the remainder of the month, we are sure to be satisfied. During the month of November Mr. Edgerly will serve the Spiritual Society of Dayton, Ohio; for the month of February, 1894, he is engaged to speak and give tests to the Society of Modern Spiritual Thought, of Minneapolis, Minn. Address during October, 242 Acushnet avenue, New Bedford, Mass.

Mrs. J. D. Compton, inspirational speaker, will accept work for November, 1893, or the season of 1894. She will deliver funeral orations at any time or place. Address her at 728 10th street, N. W., Washington, D. C.

Miss Alpha Vance, of South Haven, Mich., writes that Mr. and Mrs. G. H. Brooks, of Elgin, Ill., spoke on the three Sundays in the month of September, at South Haven. They enjoyed the lake and peaches, while the Spiritualists in and about the place enjoyed their society and the lectures. The psychometric readings were also highly satisfactory.

Will C. Hodge favored the North Side Spiritualist Society of this city with a visit and delivered a fine lecture on "The Teachings of Spiritualism, and the good there is in the Philosophy," citing that Spiritualism means good in place, and that each individual must work out his own salvation, and not depend upon dogmas and creeds to save him. He held his hearers for over one hour and was heartily applauded at the close. F. Corden White followed with tests which were very satisfactory, the guides giving one young man something to digest, who tried to creep out without acknowledging a fact. All that the guides want to have acknowledged is that which is understood, and that they will have. Mr. Hodge can be seen at engagements at 40 Loomis street, Chicago, Ill.

Mrs. S. C. Sovell will lecture and give tests every Sunday afternoon at 3 o'clock, in Solothauer hall, corner of Sigel and Sedgwick street, and F. Corden White will officiate at 7:45 p. m.

The society at Helena, Mont., numbers about thirty members, eight of whom are mediums. Those wishing particulars in reference to the society can address Mrs. J. I. Matile.

Harlow Davis is engaged for Sunday evening, Oct. 15th, by the Progressive Spiritualists, 102 Court street, Brooklyn, N. Y., and also by the same society for the entire month of December, Theo. F. Price, the gifted speaker. Mr. Davis has postponed his return to California until spring. He can be addressed to 245 East 14th street New York.

W. T. Outlets thinks there is danger in woman's suffrage, because, under the present priestly influence, all Catholic women would vote, and during to do otherwise than vote according to the priest's commands; while few non-Catholic women, he thinks, would go to the polls.

Mother Eastman, of Ayer, Mass., writes that she is 82 years old, and was born a medium. Spiritualism takes her above all the clouds of so-called Christian churches, who have steeples pointing up to the stars where they should go to.

Before the meeting of every British Parliament the faults beneath the House of Parliament are religiously searched, this custom having been kept up ever since the Guy Fawkes plot.

Greels, on the loss of a relative, abstained from wine and greasy food, took off all ornaments, dressed in coarse black stuff, shaved the head, and lived in the mire or ashes.

## A FUNNY FAITH.

## Christianity as Viewed by a Japanese.

Those who have been brought up in a faith usually retain some of the glamour of solemn reverence with which it is surrounded as a representative against investigation and ridicule. Probably only a complete outsider can see its full absurdities. Cat-worship had no suggestion of the ridiculous to the ancient Egyptians. Joking upon the subject would have been regarded as an injury to their religious feelings. Jews rarely give their real opinion of the Christian faith. Their race has felt so terribly what it is to rouse the spirit of Christian bigotry and persecution, that caution always marks their guarded way. Mohammedans are bound to speak with respect of "his lordship, the prophet, Islam," as they call Mary's son, though they resent with indignation the doctrines of the Trinity and the Incarnation. Hindus are usually timid, and while rarely despising the Christian doctrine of salvation through blood, content themselves with the tolerant reflection that all streams lose themselves in the same sea. From the Chinese native papers may be gathered their notions of "the pig religion" as exhibited by the missionaries. But probably no more interesting survey of Christianity could be given than that by an intelligent, educated Japanese who has studied it among us. Some day, no doubt, this it among us. Some day, no doubt, this it will be done; meantime, I am able to give the substance of a letter sent home to Tokyo by a Japanese student, whose interest, it should be said, is far deeper in European politics than in religion. Here it is, somewhat freely rendered:

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Will C. Hodge favored the North Side Spiritualist Society of this city with a visit and delivered a fine lecture on "The Teachings of Spiritualism, and the good there is in the Philosophy," citing that Spiritualism means good in place, and that each individual must work out his own salvation, and not depend upon dogmas and creeds to save him. He held his hearers for over one hour and was heartily applauded at the close. F. Corden White followed with tests which were very satisfactory, the guides giving one young man something to digest, who tried to creep out without acknowledging a fact. All that the guides want to have acknowledged is that which is understood, and that they will have. Mr. Hodge can be seen at engagements at 40 Loomis street, Chicago, Ill.

Mrs. S. C. Sovell will lecture and give tests every Sunday afternoon at 3 o'clock, in Solothauer hall, corner of Sigel and Sedgwick street, and F. Corden White will officiate at 7:45 p. m.

The society at Helena, Mont., numbers about thirty members, eight of whom are mediums. Those wishing particulars in reference to the society can address Mrs. J. I. Matile.

Harlow Davis is engaged for Sunday evening, Oct. 15th, by the Progressive Spiritualists, 102 Court street, Brooklyn, N. Y., and also by the same society for the entire month of December, Theo. F. Price, the gifted speaker. Mr. Davis has postponed his return to California until spring. He can be addressed to 245 East 14th street New York.

W. T. Outlets thinks there is danger in woman's suffrage, because, under the present priestly influence, all Catholic women would vote, and during to do otherwise than vote according to the priest's commands; while few non-Catholic women, he thinks, would go to the polls.

Mother Eastman, of Ayer, Mass., writes that she is 82 years old, and was born a medium. Spiritualism takes her above all the clouds of so-called Christian churches, who have steeples pointing up to the stars where they should go to.

Before the meeting of every British Parliament the faults beneath the House of Parliament are religiously searched, this custom having been kept up ever since the Guy Fawkes plot.

Greels, on the loss of a relative, abstained from wine and greasy food, took off all ornaments, dressed in coarse black stuff, shaved the head, and lived in the mire or ashes.

I fancy I hear you ask, are these really the beliefs of people whose ships cover every sea, and hold possessions in every part of the world? No, they are

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## A REMARKABLE FAKIR.

Surpassing All Other Mediums.

Gleanings from the Foreign Press.

The Dutch *Sphinx* gives an interesting account of the fakir, Soliman Ben Aissa. He is twenty-eight years old, and was born in Mequinez, in Morocco, but was brought up in Algiers. In his twelfth year he became a Moslem. His father instructed him as a fakir, and he faithfully attended the prescribed Friday exercises of the Mosque. Coming in touch with European elements in Algiers, he began to exhibit in public these performances which he had hitherto confined to religious services. He visited France, Germany, Austria, Italy and Holland, and aroused much attention throughout these countries. He is a slimy-built man, of almost European color, with brown hair and a very healthy appearance. His eyes protrude in a marked fashion, as is especially the case with ascetics, but there is nothing obtrusive in his manner. In his conversation, which he carries on in fluent French, he is devoid of all pretension, and displays considerable general culture and good breeding. In short, his personal appearance and behavior make a very favorable impression. He appears in Arabic costume, and delivers a preliminary address concerning his tribe and his own performance. When he proceeds to bring about the expected condition, first, he takes a short prayer, then throws some incense powder on a small fire in a chafin-dish, and bends over it, inhaling the smoke, while he strokes his forehead with his hand, sometimes using both hands. He also takes a little of the powder in water—the powder being a mixture of benzoin, hachisch, wormwood and some other ingredients. These preparations do not occupy more than a few minutes, and after moving his head about in a Dervish fashion and carrying out some other arrangements, he is in the necessary state. He then proceeds with his exhibition, which is of a somewhat startling character. Although in a condition of complete invulnerability, Soliman is, to all appearances, in his usual state. At any rate, he retains full consciousness of what he does, and of what is done. He stabs his own arms, or gets some one else to do it for him, while he himself looks calmly on, exhorting the ladies present not to disturb themselves, as he feels nothing. He takes toilet pins of about six inches in length, breathes them into his nostrils, and then sticks one through the fleshy part of each ear, others through both cheeks, and so on, including several much more sensitive parts of the face and head. There is no question of trickery about these performances, and after people have had sufficient opportunities of examining his condition of absolute tranquility and seeming immunity from pain, he slowly withdraws the pins, and the examiners can find no trace of any wound or the slightest effusion of blood. Occasionally, before proceeding to a fresh experiment, he has recourse to the anesthetic, which he inhales from his little chafin-dish or incense-boat, and he also removes the manual passes which are a part of his process. He removes his right or left eye from its socket, and holds it for examination between his fingers in front of its natural cavity, to which it is returned when the inspection is completed. There is nothing novel about this last feat, of course, except the circumstance that the gentleman does it himself, but his performance is one of a kind so startling that a detailed description of it is only suitable for the pages of a surgical journal. He keeps adding whose fangs are quite familiar with his hands and arms; and he can, at will, allow the blood to flow after their bites, and then cause it and all trace of wound to vanish, merely by a few passes of his hand. He also holds a flaming torch to his arm as long as his audience pleases—until, in short, they are satisfied with the proof. After a while he experiments with a lighted pipe, and recalls the famous five stars. D. D. Home, Soliman throws himself down and repeats another prayer, then arises and restores himself to his normal condition, that is, to the state which resembles that of ordinary people, for it almost appears as if either state might in his case be called normal. These experiments, although not absolutely new, have now been subjected to scientific investigation, and Dr. John Ranke, professor of Anthropology in the University of Munich, has written to Soliman to the following effect: "In the name and on the invitation of the Munich Anthropological Society, the undersigned, its first President, begs to express to Mr. Soliman Ben Aissa his cordial thanks for the opportunity of witnessing, on November 25, 1892, the most remarkable exhibition of which the high value, anthropologically and ethnologically, is hereby in the fullest manner acknowledged."

ROMAN CATHOLIC PRESS AND SPIRITUALISM.

The Spanish *Revista de Estudios Psicológicos* is partly engaged in rebutting what it must be admitted appear to be some very ignorant attacks on Spiritualism by a portion of the Roman Catholic press. The *Revista* has been obliged to inform its opponents that the real name of Allan Kardec was not Duvallois, but Leon Hippolyte Denizard Reville; that he was not a "boarding-housekeeper in the environs of Paris"—although that would have been nothing to his discredit—but was a man of education and culture, who was born at Lyons in 1804, of a good family, many of whose scholars had distinguished themselves both on the bench and at the bar; that he was a pupil of the famous Swiss educational reformer, J. H. Pestalozzi, and that he was the author of valuable educational and scientific works, besides those comprising his occult studies—such, for example, as his "Practical and Theoretical Course of Arithmetic," "Solutions of Mathematical Problems," "Classical French Grammar," etc., etc., all of which have gone through very many editions; that he founded in Paris free courses of instruction in chemistry, physics, comparative anatomy, astronomy, and other branches of natural science; that he was an elected member of many learned and scientific bodies; and so on. It was necessary to supply this information to the clerical critics, as they were gravely writing about Kardec as if he had been a sort of quack who apportioned his time between the duties of attending to his lodgers and

the practice of electro-biology. The *Revista* is also full of news, and the supplement, comprises a translation of the London Dialectical Society's report, and the experiments of Mr. Crookes.

CURIOUS CHILD MANIFESTATIONS.

The Dutch *Sphinx*, besides dealing with "Professor Lombroso's Theories re Spiritualism," "Mr. Trall Taylor's Spirit Photographs," "Haunted Houses in Holland," "Maternal Love in Death," and one or two other subjects, gives an account of the following manifestations of child spirits. A family in Leipzig lost their youngest child, to whom the parents had given a great many toys. After the body was interred, they were spellbound by an amusement to observe the playthings moving about, as if the little hands were still with them. This, and other wonderful things that occurred, but which are not described, greatly upset the parents. The mother went to the churchyard one day, and finding there an active old woman who is charged with the keeping of the grave decorations in order, she related to her the distressing things which were occurring at home. This person advised her to bury the toys beside the child. They did so, and from that moment the disturbances ceased. It seems almost cruel to suggest that this procedure may have caused the spirit of the child some needless sorrow. The story is told by Herr Carl Alexander Schultz, of Leipzig, in the columns of *Psychische Studien*, and the editor of that journal studies a similar incident, drawn from the experiences of a rector's wife in Striegau, in Silesia.

INFLUENCE AT A DISTANCE.

Adolph Schubert, dating from Kaden, April, 1893, communicates the following circumstances to the Dutch *Sphinx*: "In 1875 I was an artillery corporal in garrison at Prague. I was young, healthy and slept well. On February 24 I went to bed at my usual hour, but this time I could not close my eyes. An unaccountable anxiety and nervous insomnia quite mastered me, and in addition I was compelled to think incessantly of my mother, who dwelt in my native place, Atesch, near Kaden, in Bohemia. I strove to drive my thoughts away, and finally I prayed, and also for my mother. It was of no use, and the feeling of anxiety would not leave me. Next morning I received a telegram informing me that my mother was dead. I immediately went home on leave, and when I asked my sister at what time mother died, she replied: 'On February 24, at twelve, midnight.' She further told me that before her death mother 'could not speak, but signed with her hand as if she wished us beside her, and when we went to the bedside she motioned us away, and again made the same sign. We concluded she must be thinking of you, and wishing to have you beside her.'"

SPIRIT INCENDIARIES.

The *Spiritualists' Weekblad* quotes the following from another Dutch paper: "A curious phenomenon has occurred in Reuver, at Z. V. Y. A brother of the fourth of those sudden fires in a garret has occurred during an electrical storm unaccompanied by the usual thunder. The fire was mastered, but since then it has broken out afresh about a dozen times a day in the same place, and frequently when it is impossible there can have been any trace of smoldering. Once it started in a file of business accounts, at another time it was a curtain or a dress, lying on a table; that was burnt, and all this in a room where there was no regular fire, started among the shelves of a closed trunk where no fire could get through so soon. It begins with a gentle hissing, and the phenomenon does not occur during the night. There is a good deal of speculation as to the cause of it, excluding the possibility of trickery—and, of course, many of the villagers believe it to be witchcraft."

SPIRIT IDENTIFICATION.

La Revene *Spirite* continues its articles on psychology, and begins a series of papers on the causes of the former magnetism, and the present decadence of magnetism. Mr. Roussel, the writer of the article, states that he does not agree with him to take part in the discussion. The *Revue* quotes from the *Revue* an interesting case of what it calls telepathy. The person who was the object of the manifestation says that some years ago, her husband, a little daughter and a nurse, occupied a small lodging in St. Petersburg, and after some family disturbances she on one occasion, feeling much upset, slept on a sofa in the parlor. Awakening at five next morning she drew the coverlet over her head, and a few minutes, as was her custom before getting up. Suddenly she experienced an indefinable sensation similar to what one might feel at the unexpected presence of a stranger in the room. She turned her head, and, in the clear light—it was in April—she saw standing on the sofa, at her feet, and clothed in creamy white, a female figure which was wholly unknown to her. The face was very pale, but the features were so peculiar and striking that the lady could have identified her visitor among a thousand. Unable to move or utter a sound, the narrator lay rigid, while the apparition looked at her fixedly and sadly. At length it appeared to diminish until nothing was left but a grey, cloud-like spot, which eventually also vanished. Then the lady recovered the use of her faculties and shouted with all her might. Her husband and the house servants rushed to her room, and when she was able to describe minutely the ghost's features her husband exclaimed: "Declare, it is my aunt X." That was the first time she had ever heard of this aunt, who died some years before their marriage. The husband procured a photograph of his deceased relative, and gave it to his wife on the same day as that on which the incident happened. She at once recognized it as an accurate likeness of the face she had seen.

REMARKABLE CURE.

La *Irradiacion* de Madrid has a portrait of Leopoldo Calleja, editor of *Luz y Verdad*, a French and interesting account of his cure. Born in 1856, he took his degree in 1875, and since then he has had a busy literary life in addition to his medical practice. He is an accomplished man in many ways, and some of the cures which he has effected by means of magnetism are reported as being quite remarkable. One of these may be cited. At Jonuta, in the State of Tabasco, a woman had attempted suicide by means of a powerful dose of laudanum. Dr. Calleja suddenly found himself called upon to attend to her, and he found her lying on the floor, with her eyes closed and her hands clasped in prayer. He went to her, and found her in a state of unconsciousness. He placed her on a bed, and began to treat her with magnetism. He passed his hands over her head, and over her body, and in a few minutes she opened her eyes, and began to move. She told him that she had been thinking of death, and that she had been in a state of unconsciousness. He continued to treat her with magnetism, and in a few days she was completely cured. He then wrote an account of the cure, and it was published in the *Irradiacion*.

means at hand, and for two hours in succession and unceasingly he used magnetic passes until, at the end of that time, the woman was restored to consciousness. The doctor afterwards fell into a sleep which lasted several hours, and it was said that even three days later his own breath exhaled the odor of the drug, although he had in the interim swallowed various quantities of strong coffee. In the same periodical Dr. Lombroso continues his articles on Lombroso and Spiritualism.—*Light*, London, Eng.

## MEDIUMS.

Their Education Considered.

"That one man should die ignorant who had the capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in a minute, as by some computations it does," Carlyle.

Ignorance is an enemy to progression, and it is the more often buried its talons in self-opinionated and conceited persons who arrogate to themselves the supremacy of knowledge. I know of scarcely anything which is so disastrous to the developing medium as a feeling of self-sufficiency, that the trance or inspirational control of the spirit is the be all and know all of the spiritual teacher. A few persons form a circle at home, and in due course the advent of a medium takes place. The sifter seems perfectly satisfied with the results, and, lo, wonderful tales of the doings and sayings of the medium so-and-so go the rounds of the local society, and spread to one. The medium is forthwith pushed into public notice and onto the platform, often without the least adequate preparation. We frequently are given glowing accounts of mediums, but how often we are disappointed when we hear them speak. It makes one squirm in one's seat to listen to a merciless murdering of the Queen's English, and erroneous statements concerning the most simple truths. Flaunting ignorance on a public platform goes much against the spiritual cause, and it is persons say: "If that is the sort of discourse you get here, I don't want to hear any more." And after that it is often difficult to persuade them to go and listen to a really intelligent speaker. I believe all mediums should be encouraged in their development, but they ought certainly to be kept from public work until they are quite fit for the task.

The exercise of mediumship in public is no light work. It looks easy, say some, and the spirits do all the work, but the medium has much to bear. The organ is a noble instrument, but let the action be sticky, the pipes out of tune, the bellows leaky, and the finest musician can make but very poor music. An indifferent musician will make better harmony out of a good organ than a perfect musician can make out of one that is imperfect. Substitute a medium for the organ and a spirit for the player and you will see my meaning.

I have heard mediums delight in saying they seldom read any books. I do not know why that should be, unless to show the superior power of the spirit over them when under trance. I see nothing creditable in boasting of ignorance; one would have thought they would have been anxious to cover up that. Some persons say too much knowledge confounds the spirit. If it does, I say, God helps the spirit. Let every individual who intends developing as a medium get as much knowledge as possible. Read as many books as you can of a progressive character, study hygiene and the laws that regulate the harmony of the physical self, practice self-control, do not simulate that he shows of where, but remember that you and your own individuality can do something that will kill spontaneous mediumship, the spontaneity will take a higher form, and will be enriched by the higher mental development of the individual. An educated medium will get along better than an ignorant one.

A great responsibility rests with a medium. He is not simply working for his own ends; it is not for the sake of self-satisfaction that he shows of power before the public as an orator or mystic. The office of a public expositor of philosophy and truths, the demonstration as far as possible of immortality, that is the most responsible position that ever fell to the lot of any body of public teachers. Some ignorant persons make good mediums. Granted; but how much better might they have been had they been educated? It seems all very well to say we know so and so, and cannot read and write, yet he has got to read and write, and he has got to have even a moderate education. We know what we are, but not what we may be.

Amongst all spiritual societies should be instructors, capable of guiding and training mediums at properly appointed circles—free from prejudice. Further, I think mediums should not exercise mediumship in public until they are capable of passing satisfactorily an examination by a board of examiners. I am sure every right-minded medium will welcome such training, more especially in a knowledge of the laws which produce harmony between the body and soul, and render the brain exquisitely sensitive to the higher laws and powers.

The nobler and grander the thoughts of the mediums, the sooner will man be shaken from his spiritual lethargy. We want to let man peep from his narrow cell, to awaken him to a cognizance of the real and lasting pleasures of life, to tell him—if he is an earthly slave—he can be a spiritual king. The constitution of society renders hard work necessary; but the labor becomes lighter, the intellect clearer, the mind more content and happy, when it is seen that the grand purpose of life is to make the greatest possible advancement towards spiritual perfection.

There is a prerogative in the soul which makes itself felt when the right chord is touched. The vibration of the external life must be in unison with the internal self, or there is disruption. The struggles of the soul, when the outward life is unharmonious, cause discontent and unhappiness. It is obvious that antagonism between the inward and outward life militates against the progress of mediumship. How can one be happy with constant friction? On the one side the soul struggles to make its power felt—tries to be omnipotent; on the other side the lower desires press forward to gratification. There is no counterpoise between these two conditions, no give and take, no misery necessarily results. Salvation is in the know-

ledge that the soul is this man, to obey soul laws and impulses is to produce happiness; to disobey, misery, discontent and peevishness. It is because of these things that mediums should be educated to a knowledge of self; to take the soul as a spiritual standard of high degree, as a moral code, as the arbiter of right action. Our efforts must be to relegate passion and the wanton desires of the flesh to oblivion; to crown with laurels of everlasting freshness the powers of the soul; to scatter the seeds of knowledge of spiritual truth; to pour the waters of the spirit on the minds of men continually, until they are saturated with a proper recognition of their status as spiritual beings. Mediums cannot shelve the truth; it must ever be present with them, otherwise labor is in vain. Is it not the duty of mediums to impregnate the human race with a knowledge of truth and self to open up the portals of the eternal life? To stand on the borderland and act as the vehicle of knowledge of spiritual truth to the world? Seeing that it is so, is it not of the utmost importance that the vehicle shall be well-conditioned? We want no squeaky or broken wheels, no soft springs or rusty axles in the spiritual chariot. I would say to all mediums, learn what you can, never miss any opportunity of developing your mediumistic powers; and never venture to publicly exercise your powers until you are in a fit and capable condition for so doing.—*The Two Worlds*, London, Eng.

## FINAL ORDEAL.

The Occult Powers of an Aged Brahmin.

The "Times of India" publishes a good story of trial by ordeal. The narrator of it some years ago held charge of a postal division on the western coast, parts of which had seldom, if ever, been visited by a European officer. The people were of the most primitive type, and the most primitive country folk the narrator received information that a considerable sum of money, forming part of the contents of the mail from a head to a sub-office, had been stolen on the road. The whole affair was wrapped in mystery. The only clue the police had been able to obtain was that one runner, whom we shall call Rama, had since the theft paid off certain debts in the village which had long pressed upon him; but there were other suspicious circumstances, and the man had ten years good service. As a last recourse it was determined to resort to trial by ordeal, and for this purpose an aged Brahmin, who was supposed to possess occult powers, and to be in daily communion with the gods, was consulted, and readily undertook to discover the thief. All the runners, a goodly array of sturdy Mahatras, were summoned to the office, and under the guidance of a chela or disciple of the old Brahmin, all proceeded to a small deserted temple, where the ordeal was to be conducted. With certain positiveness I know to the contrary. On one occasion I was receiving the thanks of a Kuntuakian, shortly after the commencement of hostilities between the Federal and Confederate States.

This man said: "Mr. President, I remember you during your first study of the law. I remember when we used to meet, away down by Spencer Hugh Shaw's farm. I recollect how fond little Nathaniel, his youngest daughter, was of you. She was a delicate child, one of those who were touched by God in His mercy had made his claim by those intelligible imprints, of a fair skin and blue raised veins. She was given to the spirits, Mr. President. The spirits knew that it would not be long before they would come to fetch her, and therefore they became familiar with her, and whispered into her ears the secrets of others."

"I, too, am 'given to the spirits.' Do you remember, Mr. President, that I was always there? I have a delicate child, one of those who were touched by God in His mercy had made his claim by those intelligible imprints, of a fair skin and blue raised veins. She was given to the spirits, Mr. President. The spirits knew that it would not be long before they would come to fetch her, and therefore they became familiar with her, and whispered into her ears the secrets of others."

Now your readers may observe, dear Recorder, that we have, first, Nathaniel Shaw's prediction, that from an agricultural workman to a lawyer, from a lawyer to a senator, from senator to the President of the United States, I should pass, and years after we have the prediction that "in the days of his greatest triumph I will say him." I said to him: "Go to it, if it be God's will." I was deeply impressed with this other and last prediction.

I had known this man from boyhood. I knew the truthful simplicity of his character, yet possessing the courage of a lion in the Federal regiment of which he was a non-commissioned officer. Sitting one day in my private study, I thought: What would be the greatest triumph of my life? and immediately came the answer into my mind: When this fearful civil war is ended, and the States of North America are once more united. So again, with a laugh, I said to myself: "I hope I have not long to live, if my death is to be peace to my country."

Scarcely thirty years have passed since the United States of America have freed their slaves. Thousands of North-erners with myself thought that such a result would surely have the countenance of the Supreme Being. The fearful trafficking in human beings was a sin against His gift of life. It was this that gave them the victory. It was through God's approval in the upholding of that liberty, which belongs to all men alike.

## ABRAHAM LINCOLN.

His Assassination Foretold.

A Communication from the Martyred President.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The sensitive, under control, said: Abraham Lincoln bids you greeting. The last time that I was here was in the presence of Isaac Disraeli, father of the Earl of Beaconsfield. He made a remark with which I am perfectly agreed; the remark was: "That were he in time, and had to re-write his 'Curiosities of Literature,' he would most certainly include the spiritual records given in the close of the nineteenth century." As he passed away in 1848, in the first month of that year, it would perhaps have been premature to have at that time thrust into undue notoriety that spiritual movement, which an all-wise Providence meant to proceed gradually; proceeding slowly yet surely on an upward plan.

I dare say you remember that I was born in Kentucky. I do not now consider—excepting the communications which you record and a few others scattered throughout the United States, the Continent and Great Britain, that anything nearly approaches the communication made and recorded among the simple and hardy sons of Kentucky. In church, in their homes, and whenever two or three were assembled together, there were always some form of communication or spiritual phenomena.

On one occasion a young peasant girl, a farm-help child, was "taken in the spirit," for at that time it was so called. I was then about twenty-two years of age; this was in the year 1831. The child of whom I am speaking, was about eight years old. She came up to me and said: "Abraham, you must become a lawyer, and then you must become a minister, and then a laborer, and then the presiding genius to unite a people who are at present divided."

I then laughingly said: "And what next?" "I see nothing in the darkness to follow," was the strange answer. (Dear Recorder, I ask your readers to read and re-read this message, should you ever publish this control, so beautifully and clearly expressed.) I said: "Why is there so much darkness when you cannot remember?" She answered, saying: "Life and death are at God's will and within His mercy." I asked: "What is your name, little one?" She answered me: "My name is Nathaniel Shaw, and I was bred in the same state as you, Abraham Lincoln."

Like all other of the spiritual manifestations, in those days that are passed, there was not the slightest recollection of the message, its tenor, or that it had ever been delivered. It has been a disputed question as to whether any communication of coming death can be received. With certain positiveness I know to the contrary. On one occasion I was receiving the thanks of a Kuntuakian, shortly after the commencement of hostilities between the Federal and Confederate States.

This man said: "Mr. President, I remember you during your first study of the law. I remember when we used to meet, away down by Spencer Hugh Shaw's farm. I recollect how fond little Nathaniel, his youngest daughter, was of you. She was a delicate child, one of those who were touched by God in His mercy had made his claim by those intelligible imprints, of a fair skin and blue raised veins. She was given to the spirits, Mr. President. The spirits knew that it would not be long before they would come to fetch her, and therefore they became familiar with her, and whispered into her ears the secrets of others."

"I, too, am 'given to the spirits.' Do you remember, Mr. President, that I was always there? I have a delicate child, one of those who were touched by God in His mercy had made his claim by those intelligible imprints, of a fair skin and blue raised veins. She was given to the spirits, Mr. President. The spirits knew that it would not be long before they would come to fetch her, and therefore they became familiar with her, and whispered into her ears the secrets of others."

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That honor and regard which belongs to sexual intercourse to the position of mother and child, and that of husband and wife. What cared the Confederates for such relationship? The negroes were but barterable goods to give away, exchange or sell, or to work to death at their sweet-will. I tell you, dear Recorder, that this hatred is as strong as ever in the United Southern States.

In many of the cities in the South the blacks have become shopkeepers, steady, frugal and laborious. Many of them are so prosperous that they can send their sons here for a collegiate

education. I do not know whether Harvard University would open its gates to them; but the English and Irish colleges, no racial distinction. It is in consequence of this success, that the Africans who have now become naturalized citizens of the United States, and sixty per cent of them born American citizens, that the white men hate them. They hate them while working side by side with them, for they work more willingly, and in the amount of work that a black can do, for a colored citizen in comparison with his white co-worker, is half as much again, and with no more effort. His head is built for the hot, glaring sun of the South; his woolly hair and thick skull render it impossible for the sun's rays to penetrate. I have seen black field-hands not turning a hair, whilst the white laborers have been forced to take alternate spells; so you see that they are hated in the cities as well as through the plantations.

As for my experience of the American black race, that he is most pacific disposition, not by any means prone to force a quarrel when amongst themselves, and especially avoiding quarrels with their white colleagues. I admit they have strong amorous tendencies, but I believe in that saying which says, "Like clings to like." I do not believe there is the slightest partiality on their side for a white woman. There would be more likely a partiality on the part of a white man towards a black woman; but they are made out to be unreasonable wishers, whenever opportunity permits. A more lying slander was never uttered. They are prolific in progeny, but it is with themselves; and if the half castes, the quadroons and the octoroons were counted, and their percentage ascertained, it would be found that it was the white man's partiality for the dark race, in ninety-nine cases out of every hundred. What I mean is this, the sires of either of the divisions of race might just as equally be the black man with the white woman, or the white man with the black woman.

How many negro families are there, in which there was a black husband and a black wife, who were only too happy to bring up children, who they knew belonged to neither of them, not daring to make too close enquiries. That was in the times of slavery. The days of slavery will never come again. The white men may shoot down the negro; they may tear him out of jail and hang him; but they will never again enslave him.

Unless President Cleveland represses with a strong hand the indignities perpetrated on the colored population of the Southern States, there will be some of the most sanguinary fighting ever known in the history of the world. The blacks are slow to anger, but are very demons when wronged and roused to anger.

I think now that it was on the day following my murder, in April, 1865, that the greatest triumph of my life came: namely, when the Confederate troops surrendered to the Federal army. It is a strange thing, dear P., that I sat in the theatre, with the most courtly and the best of those who loved and respected me, in the midst of this gay throng I seemed to myself to be back again in Kentucky, as the humble lawyer, with the summer of hope in my heart. Then there came the realization of little Nathaniel's prediction to cross my mind. Then the band of the theatre struck up in martial strains, and many a picture came on my mind of those hard-fought contested battle-fields, and the haunting of American victims and either side.

I asked myself: "Was my anti-slavery agitation worth such fearful sacrifices. Was it for the sake of the union of the States that I aspired, making slavery but a secondary consideration to this end?"—Then, again, I asked myself: "Why did the thoughts of the past trouble me so much, when I knew that the army of the Northern States were within a hair's breadth of final victory? Nay, that ere that night would close, that slavery would be over for ever, and that God had given the victory to the North."

Then my heart glowed in triumph, and then came the prediction of my Kentucky soldier, repeated to me: "In his moment of his greatest triumph, I will say him." I then prayed, saying: "If it be Thy will, O God! then let Thy will, and not mine be done." O God! it has come. The sharp pistol snap! the house on its feet, wrestling with the unhappy wretch, who had deliberately broken the commandment of God, and had committed an unpardonable murder, and sent a man in the prime of life to meet his God.

A man who feeds his body sparingly, and who is moderate in all that he eats and drinks, should be, if born of healthy parents, in the prime of life at fifty-five years. Like to Isaac Disraeli, standing there, who lived to eighty-two years of age. There is the correct outline of his healthy body; there he supports the fact, that consistent living will carry a man over his four score years and two. I have told him (and he believed it), that he had been less sedentary in his habits, and more given to field sports than to the seclusion of his library, he would have reached a hundred years of time, and that since time is a preparation for eternity, the more a man has of it the better.

I have lately seen poor, wretched, unhappy Booth. His mind is full of horror and remorse. He is praying for my forgiveness. I went to see him in the company of Charles Helvetius Lloyd, and I want to state here, that I frankly, fully, and truly forgive him, and I commend him more to this mercy than the justice of God.

[The control did not end here. President Lincoln gave me his views on the political position; not only in the United States, but in England, and the Continent, Europe, and forward to the trouble. I have tried to refrain from publishing controls with a political aspect, as they only tend to provoke angry discussion. Our unseen friends take quite as much interest in what is going on in earth-life as we ourselves do. I notice that the events passing in every day life induce appropriate controls by spirit-life. For some time I have been having controls from a political sphere. The leading point among the controls by American spirits is the treatment of the negro, and the growing spirit of ruffianism in train robberies and labor strikes. The Russian Jew who has passed over dwells on the enormity of the wrongs under which his race is suffering; and all classes of our countrymen in spirit have their sore points on which they dilate strongly. What will be the eventual upshot of the present disturbed state of society in general is known only to a higher power than

man. That great changes are about to take place, is as evident to the thinking mind in the body as to the more matured one in spirit.—*The Medium* and Daybreak, London, Eng.

## RARE INDUCEMENTS.

Our Fall and Winter Campaign.

It is just now commencing. It will be especially brilliant, as announced in another column. THE PROGRESSIVE THINKER has a record—a record that does not require a curtain to screen it from the gaze of a scrutinizing public, and which makes it a desirable acquisition to every family circle. We want every Spiritualist in the United States to enjoy its weekly visits and feel its elevating influence. In order to more fully consummate this work we have just issued a special edition, made up of pages of superior merit, heretofore published, and which we have denominated PROGRESSIVE THINKER tracts. The first page consists of an entertaining lecture on

"Hinduism."

by that remarkable scholar of India, Swami Vivekananda. It is full of thoughtful ideas and suggestions. The second page consists of a very valuable illustrated article on

"The Art of the Spirits."

It is very fine, illustrating, as it does, the wonderful power of spirits in writing and drawing. It contains much food for thought. The third page consists of a vast array of impressive evidence proving that

There Is No Death.

It embraces "A Chapter of Poetic Pearls Beaming with Immortal Life and Scintillating with a Light Divine" by J. C. Cox, of Dayton, Ohio.

The fourth page is very valuable, consisting of a "Cloud of Witnesses," and embracing the

Poets and Poetry of Spiritualism.

This page alone is worth the price of subscription for the paper one year.

The fifth page is a treasure-house of facts, solid and substantial, and should be read by every Spiritualist. It illustrates this important fact, that

The Passage to Spirit-Life Is Most Delightful.

It shows conclusively that it is pleasant to cast aside the physical body, and that the spiritualistic view of death is beautiful. This page is intensely interesting. The sixth page presents Brother Jonathan's views on

Political Romanism.

It contains an illustration showing the martyrs of the Inquisition taken out of cells in walls where they were buried alive. The statistics it furnishes are invaluable.

The seventh page is a treasure-house of knowledge, consisting of a lecture on

The Martyrs of the Liberal Faith.

by one of Chicago's literary lights, M. M. Mangasarian, the lecturer for the Chicago Society of Ethical Culture. The data it furnishes is invaluable. The eighth page consists of

A Cloud of Witnesses.

The truths of the spiritual phenomena endorsed by science. This page was furnished by A. W. Moore, one of the leading journalists of Rochester, N. Y.

This paper has been compiled with especial reference to the demands of Spiritualists. Not a book on our shelves that contains more valuable information. It is a storehouse of thought, glistening with rare gems. In fact, its contents would make a book of at least 100 pages. Now every new subscriber, whether for three months or a year, can have this paper for one cent, just enough to pay the expense of mailing and postage. This will be a feature of our fall and winter campaign. No such paper was ever issued from the spiritualistic press.

The Assassination of Lincoln.

We issued one edition of THE PROGRESSIVE THINKER which reached the marvelous number of 145,000. It connects the Catholics with the assassination of President Lincoln. It is a remarkable paper throughout—brilliant, truthful and alarming! To all new subscribers, whether for three months or one year, it will be furnished for one cent.

Spirit Guidance.

This is a beautiful story by Miss Clara Marsh, running through THE PROGRESSIVE THINKER for twelve weeks. It is most interesting. It has been combined in two papers, and these will be furnished to all new subscribers for two cents. Now just see what a grand feast we offer you! For twenty-nine cents you will get the paper for three months, and also SPIRIT GUIDANCE by Miss Marsh, and the marvelous papers we have described above. Please tell your neighbor what we are doing. Cheapness and excellence are combined in what we offer. Call your neighbor's attention to these inducements, and insist that he shall accompany us during our fall and winter campaign. THE PROGRESSIVE THINKER is supported by honest industry, and it invites the especial co-operation of all who believe in that line of policy, and who have no apologies for wrongdoing.

HOW TO MESMERIZE. BY PROF. A. W. CARR. One of the most successful mesmerists in America. Ancient and modern miracles explained by mesmerism. An invaluable work. Price, paper 20 cents.

ALL ABOUT DEVILS. BY MOSES. A work you should read. Price 10 cents.



# OBSESSION.

## Ardent Lovers Separated by It.

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## DEATH! DEATH!!

## It Introduces a New Order of Things.

The following extracts are from a lecture on "Death," delivered by "Sapere Aude," F.T.S., at the Adelphi Lodge, on February 6th, 1893: "Almost universal in the ancient world was the doctrine of successive lives, of a series of earthly experiences. Re-incarnation was the most general of all *post mortem* ideals. It was reserved for the religion which sprang up on the ruins of Roman civilization, to popularize the dogma of a single life for each individual. It is very important to bear constantly in mind the fact that the present views regarding *post mortem* states, and of an eternity of weal or woe, an alternative of never-ending reward or punishment, without further experience, are derived from the extensive spread of nominal Christianity, a doctrine which has reached its present development by a series of changes; at first by the acceptance of dogmas at the hands of dominant teachers who evolved them from their own sense of what was fitting, and later by successive concessions to public opinion and scientific investigation. Apart from parable and allegory, one cannot find in the words of Jesus any assertion of eternal burning, or of everlasting white-robed choral service. The red-hot hell of the most orthodox European Christian, like the tailed and horned Satan, was evolved from the morbid fancies of bigot and priest in the dark ages of Europe. Eternity is truly said to be inconceivable, and as this is true, so is it true that no such period without change can exist. Longer than a life, longer than the life of a nation, longer than the life-history of a planetary world perhaps—but any stage of any existence, to be endless is a contradiction in terms, it indeed cannot be conceived, nor can it exist.

"Death introduces a new order of things, new associations, new developments, but neither of these, nor any further change will be infinite, so long as time exists or so far as time is conceivable—the human mind may indeed conceive of a spiritual plane, of spiritual persons beyond time and out of place—but in time—the idea of 'changelessness' is an empty folly.

"If I were asked, why Christianity has at once spread so widely, and at the same time why the civilization of Christian nations is so honeycombed with vice and hypocrisy, I should attribute as the reason, its dogma of a single life alone, to each individual. Even to-day, after eighteen hundred years of Christian domination in Europe, it must be confessed that in Christian England, the purest country of the world, the ratio of criminals to population is higher than in countries where the older great religions bear sway, and especially higher than in Buddhist and Brahmin lands, and higher than among either Hebrews or Mohammedans. Ancient Hebrews knew naught of immortality in joy, or in punishment, Rabbinic Judaism taught the doctrine of successive lives—so did the Mysteries of Ancient Egypt, so did the Greek orpheta, and Roman cultus, and so did and so do the great Indian religions; and I believe the ideal of subsequent lives on earth—each tintured by the conduct of the previous life, and each either hastening on or delaying a long and blissful reunion with the divine—tends more to a life of morality, purity, and benevolence than the ideal of an almost inconceivable eternal heaven, or the notion of a hell of eternal torment—inconsistent with the ideal of a benevolent Supreme Being."

Yes, but why should these renewed lives be on this earth only? Continuous existence both before and after this earth-life seems to be a necessity, but is the existence of the individual equally a necessity?

"It matters but little whether disease or accident has brought a man down to the valley of the shadow of death, at whose entrance we are now to meet him, and to trace his fate; whether he be in the home surrounded by friends or alone upon a desert, he must submit to the inevitable. If the death be sudden, the early stages are rapidly run through; and if the end be lingering the events of dissolution are all dwelt upon, and more fully realized."

How does the lecturer know this? Is sudden death then a desirable thing? It is open to grave doubt whether the "early stages" are "rapidly run through." May not the sudden disruption itself be an evil?

As to the Kama-rupa, the animated though mindless shell of the dead man, the lecturer speaks in this way:

"The Kama-rupa of the perfect man would receive no contribution from the high Manas; it would be a brute, a shell, a senseless phantom, soon fading out, an elementary without evil influence. But the Kama-rupas of the wicked, and of suicides, although invisible to us men, are terrible realities, and sources of many dangers; they are the deluding spooks of the seance room, the dwellers on the threshold, to whom, especially, the unwary and untrained experimenter in magic, exposes himself, hence the risk of fooling with the occult arts."

Whether this be the right interpretation or not, that the "dweller on the threshold" is not a figment of the imagination some know only too well.

The moral teachings of the lecturer can be applied to themselves by all:

"Let us work while it is yet day, let us cultivate length of days to obtain measure of progress—let us develop while we have the opportunity. But we are under Karmic law which decides for us how long this present opportunity must last, within certain limits; we cannot anticipate the decision. We should work without personal ambition, as those who are ambitious; we should struggle upward, as those who fight for self, but we should fight for all; respect life as those who desire life for its own sake: do these things and you will be as happy as those who live for happiness.

"How excellent a thing it must be to spend a long life well, and to attain at last to death as the

end of a long and arduous journey, to fall asleep in peace as from fatigue. For the aged, the final scene is often brief and the phenomena of dying are imperceptible. At such a time the vivid recollections of a long life spent in benevolent self-sacrifice, in zealous endeavor to do the right, must constitute that *euthanasia* so much to be desired by all. Let us endeavor then so to live as to have no fear of death; holding such doctrines as I have described, to confess to a fear of death is to confess to an ill-spent life."—Light, London.

## An Interesting Vision.

Sitting one evening at my window, as the twilight shadows were gathering around me, the calm, cool atmosphere seemed laden with thoughts and feelings that link us so closely with those loving teachers who come and bless us from their higher states of life. My hands, which had been busy all day, were resting, and for the time, too, my mind seemed more disposed to rest than even to think, and tender spirit-touches completed the charm of the hour.

I may have been sitting in such stillness for some time, I know not how long, when I saw before me a being who at once was the fairest and sweetest that my eyes had ever beheld. Clad in garments of pure white she appeared, while from her form there issued such a radiance that it seemed to me as though she was in the golden sunlight, although to us it was evening.

So she stood gazing at me with such tender eyes, and as she looked a smile rippled over her features, and though I had seen this dear spirit many times before, I thought she grew fairer each time she appeared. Still she spoke not, and I was so lost in love of her, that I did not ask why she came. But then her eyes left my face, and a pitying, compassionate look came in them. She was looking down at her side. My eyes quickly followed hers, and I saw there that which made the swift tears rush to mine, and course down my cheeks in sudden sympathy, for there by her side stood what appeared to be a little street waif, shoeless, hatless, with torn clothes that seemed much too large for him, he looked a figure to move the heart of anyone possessed of human sympathy. But what touched me most was the white, wan look on his face. Such an old look, too, for his years, which could not have numbered more than ten. And there were stains of blood on his face, too, and by impression I knew that he had suddenly left this life through being the victim of one of our street accidents. But though I looked at him so pityingly he saw me not, for his whole being seemed gazing out of his eyes at the bright spirit who was so near to him. His great, fathomless orbs seemed to drink in her loveliness, and the white of her garments shone like pure snow by contrast with his mud-stained and begrimed apparel.

She, with a tender hand, put back the matted hair from his forehead, and as she did so, discovered a large, dark bruise on the temple. But he never moved, only the look of awe on his face deepened and became intensified, as though his little mind was trying to learn if this was a fairy being, and his eyes seemed afraid to leave her face, lest she should vanish as she had appeared. But no, his mission is to such as these, and as I looked I saw her turn and take his hand to lead him away, and "Hopeful" (for that was the spirit's name) smile as she looked at him was so radiant with love that it showed a glimpse of God himself as he looks with tender, compassionate eyes upon helplessness and misery.

As they passed from my sight, and as they turned to depart, a gentle breeze came up behind them, and blew some of the light folds of Hopeful's dress around the little figure at her side, and his rags were hidden from sight, or rather, seemed to dissolve away, as her pure garments seemed to cover his form, and the last I saw of them his eyes were still fixed upon her face.

The evening shadow had deepened, and the harvest moon was sending out her silvery rays when I again became conscious of earth's surroundings. I wiped away the tears that were still wet upon my face, and with a heart filled with thankfulness and gladness, I thought God is over all.—Rachel Altea, in *Two Worlds*, London.

## The Possibilities of Prayer.

According to a quotation from the *North American Review*, made by the *Review of Reviews*, a writer in the *American Review*, Mr. E. S. Martin, propounds a theory whereby prayer may become a curiously powerful engine. This is the quotation:

"The more rational idea of prayer would seem to be not an argument or entreaty which influences the sentiments of the Deity, but a force which acts directly on some force which is included in God. Of prayer so considered it is as obvious a necessity that the results it seeks should accord with God's will as that the results expected from the control of other natural forces should accord with the laws of nature. Man is not the supreme force of the universe; but he is akin to it. He shares its quality. All things are possible to him if only he can learn how. If he can ever become the reverent master of scientific prayer we may expect to see the rate of his progress indefinitely accelerated. The incurable will be cured; the impracticable will be done; the secret of perpetual motion will be revealed; the fountain of youth will gush out. The millennium will have come then, but only for those who have learned to know it."

One cannot help thinking that Mr. Martin is as much at sea with regard to "God's will" as he is with regard to the laws of Nature.

There are three Khans—Khiva, Khokand and Bokhara—who date the origin of their families back to the Turkish invasion of Europe.

Germany only has preserved the title of Grand Duke, there being seven Grand Duchies in the German territory.

## JOAN OF ARC.

## She Will Always Live in History.

The publication of Lord Ronald Gower's book has revived the interest in the great mediæval heroine. This is how Mr. Stead discusses her in the *Review of Reviews*:

"We have, in short, not to deal with Jeanne d'Arc as a single personality, but Jeanne d'Arc inspired, directed and controlled by a higher mind, or minds, of whose existence and whose influence upon her she was constantly conscious. On that assumption her hypothesis explains everything. But deny that assumption and what remains? A manifest miracle, an inexplicable incredibility, in which, nevertheless, with the facts of history before us, we must believe.

"From such a conclusion human reason recoils. Better a thousand times accept any working hypothesis provisionally that will account for the facts than give up the whole problem as insoluble, merely because we have an inveterate prejudice against admitting the existence of another world than this, whose inhabitants, though invisible to the mortal eye, nevertheless exercise a constant and sometimes dominant influence upon the affairs of men. It is this which gives the story of Jeanne d'Arc its incomparable fascination to modern times. In itself it is a history of unequalled pathos. No myth of Greece or Rome, no fairy tale of the Christian hagiology, can vie with the tragic horror and transcendent beauty of the story of the Maid of Orleans. Jeanne incarnates all that is loveliest in womanhood with all that is most admirable in man; she unites the virtues of the cloister with the romance of the camp. She was as tender and true as our own Douglas, but as brave as Deborah. She bore herself with equal charm in the cottage by her spinning-wheel and in the court of the king. Misfortune did not disturb the serenity, nor victory spoil the humility of this superb soul. To have given birth to such a woman was an atonement in advance even for the crime of producing the author of 'La Pucelle,' or Napoleon, the devastator of Europe. As long as the human heart endures, the narrative of her captivity and her burning will rouse feelings that lie too deep for tears, and compel the English people and the Roman Church to admit that they have shared in the greatest crime in history, since that which stands to the account of the Jewish Sanhedrin and the Roman procurator for the Crucifixion: But all that is as a tale that is told—interesting, mournful, tragic enough, but it is a thing of the past.

"What is not of the past but of the ever-living present is the light which Jeanne's story throws upon the absorbing problem of life in this world and the next. For if Jeanne was correct, we who live, and move, and have our being in the midst of these temporal things, which are but for a day, are all the while in the constant presence and within possible communication of spiritual intelligences infinitely higher than ourselves. With these intelligences it is permitted and even commanded that we should enter into close relations, as it is through them that our Lord the King of Heaven may deign to give us those directions necessary for our well-being and for the deliverance of those about us.

Nor must we be deterred by the fact that those who said of our Lord that he cast out devils by Beelzebub the Prince of the Devils, and who burnt alive as a sorceress the purest and noblest and most pious of women, will also invoke against those who keep their soul's eye open on the Godward side the familiar cry of Sanhedrin and of Council, that it is all of the devil and that they are mad. For if there be a God, Lord not only of all the Earth but of the Heaven and of the Heaven of Heavens, who is encompassed about by an infinite multitude of pure and lofty intelligences, who are all ministering spirits to those who are called to be sons of God and heirs of heaven, what unfaith is there not latent in the shallow and empty cry that everything that is manifestly inexplicable on material grounds is of the Evil One! Is He who inhabiteth Eternity limited solely to the governance of material things, or is He not rather the Lord of all the spirits of all the worlds? Evil spirits there are, no doubt, as there are evil men on this earth; and for those who dare not face the influence of their fellowmen the Roman Church has prepared the cloister, in order that they may live retired and apart from the world. But why should we carry this cowardice of the cloister into the region from which, in the future as in the past, it may please the Almighty to reveal His will to the children of men? As for those who cry *cui bono?* it is enough to ask: What would have become of France if Jeanne d'Arc had closed her ear to voices, and rejected their counsel as temptations from hell?—Light, London.

## Trance.

A reader of *Notes and Queries* recently asked for information about "Trance," and the following reply appeared in last week's issue of that paper:

"TRANSES." (8th S. iv. 107).—I should say to M. W. that the out-and-out best example of trance is that cultivated (chiefly in their private circles) by the folk called Spiritualists. Some twenty years ago I used to care for these things. Here is a rough specimen: Half a dozen of us sat chatting, as people will, on a bright afternoon in a country house, when my friend, aged about thirty, in the middle of a sentence became listless and dropped his pipe. In the same listless way he stooped to pick it up, and went on to finish his sentence, all wide-awake again. He did not know until we told him that his pipe had lain on the floor twenty minutes or more, during which interval another voice, totally different from his own, had been briskly uttering from his lips ideas quite foreign to my friend, as I had all my life known him. The words, for the matter of that, always claimed dogmatically to be the speech of a separate intelli-

gence, though that is a detail of the trance state which M. W. need not trouble to follow up unless he likes. Refer him to the weekly paper called "Light" (2 Duke Street, Adelphi). It prints a page lists of books.—Daulby, in *Light*, London.

## WISH OF THE MEDIUM.

## Gleanings from the Foreign Press.

## MANIFESTATIONS NOLENS VOLENS.

The Dutch *Weekblad* has the following notes concerning the above aspect of Spiritualistic phenomena: It is pretty generally known that manifestations are not sent in response to the wish of the medium, whether they are of a mental or physical character. This does not refer to manifestations at spontaneous seances in a circle of novices, etc., but to those during a series of sittings of the same circle with the best results. At times when all conditions are absolutely the same as on previous occasions it often happens that at a following meeting, when it is earnestly desired to have the same phenomena repeated, nothing at all occurs—not even the movement of a table on the floor, or of a pencil in the hand of the medium. It is not widely known that a strong desire for phenomena hinders their appearance, and if the intelligences who reveal themselves through written manifestations announce that the communications are ready, the pencil stops or falls from the hand of the medium if the latter is entranced; and the on-looker may repeat and repeat his question, but the hand will not move again. Even in the case of physical manifestations, if the end is attained, the table remains inert—not a rap, not a movement more. On the other hand, the phenomena are not stopped at the pleasure of the sitters, and still less through violence. If, for example, it is for some reason desired that the seance should end, and an attempt is made to take the pencil from the hand of the entranced medium, that member closes tightly over the pencil and obstinately holds on to it, or if removed, it persistently seeks to recover it until it is replaced again between the fingers; or the movements of the table, or its raps, will eagerly call for the alphabet, if the seance be considered as already finished. The personal character of the information depends even less on the wish of the medium. People desire nothing more than to establish communication with their dead relatives, and yet this occurs very rarely—when they are not content to remain satisfied with superficial information. The question of spirit-identity is, as is well-known, the stumbling-block of Spiritualism. The writer of the article in the *Weekblad* knew a circle which had been formed by a widower in order to obtain communications from his deceased wife. The circle consisted only of the widower, the son of his late wife, and her sister—three persons who were acquainted with the peculiarities of the loved personality they desired to meet. Notwithstanding all this, that circle, although it had many more or less remarkable communications from spirits giving well-known names, never had the slightest information in the name of the widower's spouse. In another circle formed by the above writer, in the middle of a series of unimportant communications there suddenly intervened a spirit who displayed so much intelligence, such acute and accurate reasoning and depth of thought, that his deliverances became really a mental feast, but to their earnest request to see him often, he rarely and very reluctantly responded. He found fault with them because they did not understand how to converse with him, saying that he lost his time among them, and at last he departed, never to return. The article concludes with a reference to the "Spirit Teachings" of the late Mr. Stainton Moses, which it says remained anonymous in spite of the earnest and unceasing efforts of the medium to penetrate the secret of their authorship.

TELEPATHY (?) EXTRAORDINARY.

The following experiment is quoted from "Lux ex Tenebris," by the Spanish paper "Constancia," of Buenos Ayres. Towards the end of 1885, Senor Horacio Catucci was a member of a circle held in the Villa de Papantla in the State of Vera Cruz. He had to leave that place for Jalapa-Enriquez, but continued his studies in magnetism and psychology. One evening, at his lodgings, in the presence of a friend of congenial tastes, who is called C. G., he remembered that it was the night and about the hour when his old friends in Vera Cruz would be assembled. He determined to try an experiment, and begging his friend not to disturb him for a little, he took a piece of paper, wrote on it a few lines, and endeavored to transmit the words to his old associates. He committed to memory the contents of his message, and, shutting his eyes, the better to isolate himself from his immediate surroundings, concentrated all his faculties on the accomplishment of his purpose. There was a moment during which he saw in imagination or by means of psychical vision the old room, the round table and the people seated about it. He approached the president, Senor E. M., and at once seizing the table with both hands, transmitted by tilts, letter by letter, the contents of the message referred to. Although this experiment lasted but a few seconds, it left Senor Catucci somewhat exhausted. He confessed to his friend that he had no great hope of any result, as he was quite ignorant of the conditions necessary for such efforts; and in a day or two the circumstance passed from his mind. The president of his old circle was in the habit of sending him weekly an account of the messages they received, and in the one following his attempt was this passage: "All went satisfactorily, but there was not lacking the mystifying spirit, who tried to hoax us by means of a message signed by yourself, a copy of which I enclose, numbered 3." This was a faithful reproduction of the message written by Senor Catucci, and he is going to try again.—Light, London.

The Jewish title rabbi meant master or teacher.

## ELEMENTALS.

## As Viewed by Madame Blavatsky.

Madame Blavatsky's papers on Elementals are continued in "Lucifer." The Elementals treated of are the so-called *nature spirits*. These have no consciousness, as we understand it, so that their acts may be good or bad indifferently. Of course they can manipulate the ether:

"This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimentary mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabbalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the 'human elementaries,' or the 'shells.' More than this: they can so condense it as to make for themselves tangible bodies, which by their protean powers they can cause to assume such likeness as they choose by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitters should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances, or persons encountered but once. As a few seconds' exposure of the sensitized photographic plate is all that is requisite to preserve indefinitely the image of the sitter, so it is with the mind."

Now, what is this ether with which the "Elementals" can do such things? It is not said that Madame Blavatsky was wrong, but as the ether plays such an important part in all theosophic science, one would like to know if it is the same ether which Western science asserts to be ether—that is, a perfectly elastic solid, or an utterly incompressible fluid.

Madame Blavatsky after some historic deviations says of these Elementals:

"If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our Royal Astronomers are able at times to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern skeptic appear ridiculously absurd."

Now, here we have one of those assertions which make theosophical science difficult of assimilation. "The rushing of planets through space must create a disturbance in the plastic and attenuated medium of the ether." Why?

"Must" is a word that can only be used when a conclusion is absolutely true because of its premises. And what is a "cosmic scale?" This word "cosmic" is almost as disastrous as "vibration." Both have, indeed, very much to answer for. Again, what "Royal" astronomers have predicted cataclysms such as earthquakes and inundations? Such prophecy is not, and has never been, their business.

But we will leave Madame Blavatsky's very rickety science, and more than rickety facts, and hear what she has to say about certain other "Elementals."

"But there is another and still more dangerous class. In the East they are known as the 'Brothers of the Shadow,' living men possessed by the earth-bound elementaries; at times their masters, but ever in the long run falling victims to these terrible beings.

"Thus there are two classes of these terrible 'Brothers of the Shadow'—the living and the dead. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at seances. These are the leading 'stars' on the great spiritual stage of 'materialization,' which phenomenon they form with the help of the more intelligent of the genuine-born 'elemental' creatures, which hover around and welcome them with delight in their own spheres."

Just so. But, then, as Madame Blavatsky's ether is something of the nature of distilled water, may not her "Brothers of the Shadow" be not quite what she makes them out to be?—Light, London, Eng.

The title of Margrave was limited to the rulers of the Marches of Brandenburg, Weissen, Baden and Moravia.

The Rabbaris, mentioned in the second book of Kings, was an Assyrian military title equivalent to Brigadier-General.

The title of illustrious was never formally bestowed as a title of honor until the time of Constantine, and was then given to such princes as had distinguished themselves in war.

## GLEANINGS

## FROM THE ROSTRUM.

## BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah B. French, now en route to spirit-life. Hudson, Fulton, of Berlin Heights, Ohio gives an interesting sketch of the author's life.

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