



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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HULL-BAER DEBATE.

Very Large Audience Hears the Discussion.

Half an hour before the doors were opened a big crowd blocked the sidewalks in front of the opera house and overflowed into the roadway, says the Nannamoo Free Press. They were waiting to get in to listen to the second of the debates on Spiritualism between Messrs. Hull and Baer, and their presence testified eloquently to the interest which is felt in this contest by the general public.

Inside the opera house even standing room was at a premium and later in the evening many failed to gain admittance. Both of the debaters were in excellent spirits and each upheld his argument with vigor throughout the evening. Mr. Hull opened the discussion after expressing pleasure at the fine turnout, he launched into his subject in earnest. Rev. Mr. Hull took up his discussion of Saul's visit to the Witch of Endor, and quoted copiously from Scripture to illustrate his point that Samuel had come up to speak with Saul. Samuel, on the evidence presented, either spoke to Saul or he did not. If he did then Spiritualism is true; if he did not then the Bible is false and he would ask his friend to choose on which horn of the dilemma he would prefer to hang. The speaker then exhaustively discussed the phrases "Spirit is God," "God is Spirit." He contended that all spirit is God. The exact translation of the Greek original "Pneuma ho Theos," is "Spirit is God." "I see God," said Mr. Hull, "in every part of eyes I see before me in the little child, the old gentleman and the old lady. That being does not live with the body. He then denied he had ridiculed the story. He had declared the book of Genesis had two authors, and Mr. Baer had not denied it. Eye would never have heard of the tree of life if it had not been for the snake that had walked up to her on its tail and told her. Mr. Hull then took up Mr. Baer's remarks about telling the truth to children, and accused him of having said parents should lie to their children. If parents found it necessary to lie to their children, their children would find it necessary to lie to somebody else. He had reared four daughters and one son, and he had told them the truth. He thought it better for their father and mother to teach them how they came into the world than that they should get such information from street urchins and news-vendors. He then told of the Dean of New York University who declared before a number of professors and scientists, he believed Eve was made as described in Genesis, and that every man had a rib less on one side than the other, and that when challenged to go into the adjoining room and count the ribs on a body, cried, "No, I won't! I don't want your facts to destroy my faith!"

Mr. Hull said the allegation that the Spiritualists stole the Golden Rule was false. He himself presented its introduction into the creed of Spiritualism. The Golden Rule was not original with Christ. He himself said so. He was an honest man, and the speaker only wished some more of the ministers who preached in His name were just as honest. (Laughter.) That rule had been uttered ages before Christ was born. Mr. Hull then ridiculed Rev. Baer for taking Saul as an example as one who had assumed a different name or changed his name. Mr. Baer had said that Saul was forsaken by God. (Laughter.) "Every worthless fellow in the country had adopted Saul's example ever since," (Laughter.) He (Mr. Hull) did not have to go with a lie in his mouth and tell people something that was not so.

legations of his opponent. He severely criticized Mr. Hull for not naming the Dean of New York University, and said Mr. Hull would not dare utter such a story on a New York City platform.

Mr. Baer—I deny that I said the Spiritualists stole the Golden Rule. Voice from the audience—You did. Mr. Baer—I did not. What I did say was that it was stolen from Christ. Mr. Baer then went on to quote from Professor Harnack, whom he described as the finest scholar in the world. He declared for the originality of Jesus Christ.

About that false name, he (Mr. Baer) never had a false name. Any other name he ever bore besides his own was given him by Spiritualistic mediums. (Laughter and applause.) He then told how, when with Dr. Hull in New York, the Doctor told him if he had a objection to his own name being used to go to the medium and say he did not wish his own name used. "And, so," said Mr. Baer, "the false name I got was given me by the mediums. (Laughter and applause.)

Regarding the book in dispute, Mr. Hull said it was a novel. Mr. Baer then read extracts from the preface to prove it was no novel. Marie Corelli, he declared, would never put such a preface to the beautiful fictions she produced. She was a decent woman and didn't fly up to the blasphemous heights attempted by the author of this book. He said it was an infamously blasphemous volume. Spiritualism assailed the divinity of Jesus Christ. The book was published by a man when he was crazy. Why did he not stop its publication when he got back his senses? (Laughter and applause.) After reading some further extracts, Mr. Baer threw the book on the table with an expression of disgust, saying he would not read further. He could forgive the man who wrote it, but not The Progressive Thinker Co., who published it. Where was the decent home that would care to have that book on the center table for the children to read?

On the question of mediums he asked if Mr. Hull endorsed D. D. Home, the well-known medium, and told how Charles Stedman had exposed him. He then told the Spiritualists immediately repudiated him—but only after he'd been found out. Don't they always do it? asked Mr. Baer amid laughter and applause. He then humorously told the story of how Home was fooled by not knowing three men were present, thinking there were only two. The third man gave the whole trick away. He asked why Mr. Hull did not tell the audience about the reputable scientists and other learned men who examined Spiritualism and came away more thoroughly materialistic than before. The bell here rang.

Mr. Hull said Mr. Baer was a very promising young man. If he kept all the promises he made he would have to live to the age of Methuselah. (Laughter.) He then took up seriatim the statements of Mr. Baer and traversed them one by one. He effectively submitted a general denial to all incidentally he declared Buddhism the best Gospel in the world, and said the Chinese knew the Golden Rule 600 years before Christ was born. He had hoped Mr. Baer would keep on reading from that book. It was the only sensible part of his discourse. (Laughter.) He would rather place that book upon his table than the Song of Solomon. Some men who had selected texts from the Bible to use as a basis for their Unitarian States man had been arrested and imprisoned. Geo Francis Train was one of them. He did not know anything in that book nearly so blasphemous as the speech of Mr. Baer. Mr. Baer said he had fooled the mediums; but the mediums had fooled Jesus. He emphatically denied ever having assailed the divinity of Christ, as asked when and where he did it. "I preach the divinity of every child that comes into the world. I don't believe Jesus was his own father. (Laughter.) I don't believe he was miraculously born into the world. The only testimony you have to that is Spiritualistic testimony. An angel came and told Joseph, that old widower (laughter) that a son would be born unto him, and that's the only testimony you've got. (Laughter.) I don't believe in the Bible. His own mother thought so, his friends also. They wouldn't take him home and he wouldn't go. He would have no hesitation in putting that book on the center table.

Mr. Baer followed in a masterly piece of argument, and offered authorities he claimed to be equally as good as those cited by his opponent. He gave a general refutation to Mr. Hull's statements, some amusing incidents happening by the way. A voice in the audience shouted, "Read the 4th chapter of Ezekiel," and Mr. Baer retorted instantly, "I'm not talking to you," throwing the audience into roars of laughter. He then said: "I must call your attention to the fact that those interruptions came entirely from the 'Intellectual aristocracy.'" The audience again going into hearty laughter at the hit. The bell rang with Mr. Baer going strong and making points.

Umpire McInnes announced the next meeting would take place on Friday evening, when Mr. Baer would take the affirmative. We call special attention to the Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

MAN A CREATURE OF INFINITE POSSIBILITIES.

A Lecture by D. W. Hull, of Norton, Kan.

"Everything in the universe leads to the conclusion that man is a creature of development. From man down to the monera there is a tolerable gradation, and that he has climbed all the way up to his present status there can be no doubt. I have shown in the preceding lecture that even every inanimate object is living—that life is a property of matter, and that the tendency is to continually manifest higher conditions. The material of the earth itself is of a finer texture than it was of olden time. "Sorrow is better than laughter; for thereby the heart is made better." So the grinding of the rocks by the great upheavals and volcanic eruptions is a purifying process by which the clashing of the segregated rocks are made to unite with their material and improve the conditions for the development of our earth. From monad to man is a long stride, but not longer than from rock to monad. Yet man has come all this long journey. It has taken him millions of years to accomplish it, but here he stands at the top of the Jacob's ladder reaching from earth to heaven, but we should not even know the road he has come, but for the footprints he has left on the sands of time. He now sees that every man and woman makes the same journey into human life that he has made, except the millions of years required in the transition, now only requires a few months. The gelatinous speck observable at the beginning of foetal development has no more the appearance of ever becoming a human being capable of planning great battles, building leviathan ships, tunneling mountains and rivers, spanning immense bodies of water with bridges, harnessing the lightnings, and controlling the elements, measuring and weighing the stars, than does a speck of globigerina of the northern seas, yet if we watch that speck we should see it begin to assume definite shape. One cell is added to another, and we have a sponge-like; yet it resembles neither human nor any other organic creature; but the process of development continues, and in a short time we have a fish, then a reptile, then a bird, afterwards a mammal, and thus this little speck of flesh continues to climb up through the animal kingdom to the zenith of humanity. We find not only the gradual growth of the foetus but we also find the grades between man and other animals so indistinct as to leave us almost in doubt where the animal leaves off and the man begins, but there is a great difference as we shall find.

What wonders, what potency is bound up in this speck of sarcoid with which man starts on the journey of life! And yet it is but a speck and discernible only with a microscope, and between it and the organs of the man numbering in the vertebrata there is no perceptible difference. But the potencies are there, and given conditions, they will manifest. Here is something that escapes the detection of every mechanical appliance which has ever been invented to assist the observation. A minute speck that cannot be seen with the unassisted eye; and yet it may contain all the possibilities of a Herschel, a Lavoisier, a Huxley, or a Plato. Just these things are hidden in the germ; and yet we are totally unable between it and the germ of a fish. What a wonder! Beyond our comprehension! Who can explain it? Before reaching manhood we find very few manifestations of reasoning powers. No animal manifests the constructive genius that man does. Birds may build nests, bees the hexagonal cells for storing honey, man changes his environments; and animals move by walking or flying; man harnesses the natural forces and compels them to carry him whither he will. He smoothes the seas, tames the elements, seizes the loud roaring thunder, imprisons the lightnings and is planning now to make it convey messages to and from the stars.

Does the usefulness of men cease with a few brief years of life here on the earth or will he have changed from speck to sponge, from sponge to reptile, from reptile to bird, from bird to mammal, from mammal to man, still make another change, from man to angel? and throughout the long years of unending eternity continue the work of reconstruction and modification now in process? Must man, thus all-powerful, like the gods of the Greeks, yield to the majesty of fate? or is it in his power to choose even fate and prolong his existence at will?

But it will not be necessary that man thus all-powerful should so change the conditions about him as to create his own immortality. His usefulness is unlimited. When he drops the grosser flesh filled with calcareous substances which obstruct his usefulness here, he will buoyantly rise to a higher life in which all the earth particles that weighed him down, causing him to hug the earth, will be removed. While man is in all respects an animal, he is more—he is MAN. 1. Man is a two-handed animal. No other animal has hands as man has.

men and women, who remain all their lives just where their school days left them, never having gained a single idea, nor even strived to learn a single thing? Many persons also throw themselves between their fellow men and women and all efforts at progress, perverting them in every possible manner. What is there for such as them to live for? They have long ago completed their mental development; while it is possible for them to achieve further growth, they refuse to do so, and do what they can to prohibit their friends and neighbors from growing mentally. They are enemies to all improvement in that they stand round out and block the way. If such persons continue to live hereafter, it will be sufficient refutation of the claim of Design and Designer. These are men only in shape, but probably somewhere in the eons in the future they will commence to climb the ladder of progress.

3. The brain and structure of man specially endows him for progression and proves him a creature of infinite possibilities. In the case of animals and birds that they round out and complete their existence in earth life. They are given life sufficient to carry out the ends to which their organisms are by nature endowed. But man being a creature of infinite possibilities, cannot carry out the design of his organism in any time short of infinite duration. If he passes out of existence at any time in the future, the purposes of his organism will be frustrated. A curtailment of his life would be contrary to the economy of nature. Everything is adapted to its sphere of action and nothing is given activities beyond the possibilities of execution. The wings of the eagle do not come before the atmosphere to fly in, but because of the atmosphere. So man is not given eternity in which to develop his intellect, but is given his intellect because of eternity in which to develop it.

Man is not developed for eternal progression. If you will notice, the lower the animal in the grade of being the nearer is its face on a line with the spinal column. Take for instance, the face of a reptile, which is on an exact line with the spinal column. This creature can never be other than a reptile, because its brain has no room for growth until its face is moved over to the opposite side of the body. The brains of animals are but the thickened end of the spinal chord. In reptiles this thickening is very small, about three times the diameter of the chord, but it increases in thickness till we reach the human brain. Hugh Miller, in his "Footprints of the Creator," says: "The brain which bears an average proportion to the spinal chord of not more than one-eighth of the body. In the brain of the fish; that which bears an average proportion of two and a half to one succeeded it—it is the brain of the reptile; then came the brain averaging as three to one—it is that of the bird. Next in succession came the brain that averages as four to one—it is that of the animal; and last of all there appeared a brain that averages twenty-three to one—it is that of reasoning; and the brain which bears an average proportion of one to one to me was the one next to me was the one the portrait was on when they were taken apart each time. The canvas on the other frame was not soiled in any way with the colors used, although they were face to face. It did not take over thirty minutes to produce the double portraits, and about half that time on the single one. There has been many here to my home to see them. All pronounce them wonderful works of art, which they truly are, such as no mortal can produce. O. DOLE, Detroit, Mich.

Neither is there any room for the development and growth of a cerebrum, and therefore the reptile has no cerebrum to speak of, except two little threadlike projections extending from the base of the brain to a point above the eyes, a pair of rudimentary structures which should manifest in higher organisms. As we rise higher in the scale of animal development we notice the face is more and more removed to give place for a larger and better brain, but each animal perfects its existence in its present organism. If it should reach a higher organism it must change the shape of its head to do so, move its face further over and in fact move from out the sphere in which it was born. What a miracle! But this is impossible. The brain can build nests, the beaver construct dams and other animals perform other things peculiar to their several modes of existence, but they can go no farther, though their lives might be lengthened out to myriads of years, because their brains are not constructed for any higher development. When a bird has grown up, propagated its species, it has fulfilled its mission. Whatever life it may enjoy will be but repetition of what it has already enjoyed. There is nothing new for it; there is no purpose which it can accomplish by living longer.

The dog, the horse, the elephant have each some advantage over other animals in that one has a mouth answering in an indifferent way to the hands of man. But we come to man; his face is entirely reversed from the reptilian face so that instead of being on a line with the spine it is on a line with the abdomen, and it is greatly changed from all other animals. Here is room for infinite growth, the brain has pushed the face as far over as it can be pushed. No higher organism is possible. The mouth, nose and eyes have been crowded down from the top part of the head to the lower part of the head so as to give room for the brain. While the other animals may complete their education in this life, man can never complete his education, no matter how much he may learn. He is a creature of infinite possibilities; there is always something to learn, something to achieve and he is endowed with a capacity for learning or achieving it. Archbishop Sumner in his Records of Creation, Vol. II, chapter 2, says: "Animals are born what they are intended to remain. Nature has bestowed on each a certain rank, and limited the extent of their capacity by an impassable decree. Man she has empowered to become the artificer of his own rank in the scale of beings by the peculiar gift of improvable reason." To fulfill the purposes of such an organism requires eternity, because in no shorter time can its mission be filled. It cannot be that an organism has come into existence adapted to certain purposes and yet be prevented from carrying out the object of its existence. No such wastefulness is observable in nature. If man cease to exist any-

where this side of eternity his organism has been a failure. If man is developed with an organism adapted to a certain purpose, time will be given for the development of that purpose.

If time is not given, then the development is so much waste and is certainly useless. This organism cannot be for this earth life alone, for there are billions of worlds to be visited. We are endowed by difficulties and cannot learn what there is before us to learn. For the opportunity and the time must be consumed in procuring the necessities of life.

At most this life seems to be a school in which we are preparing for future usefulness. We have just only acquired our education when we are removed hence. Thus unless we can avail ourselves after this life, of all our requirements, we have lived in vain. (To be continued.)

The Work of Spirit Artists.

To the Editor:—When at your office on one occasion I informed you I had made arrangements with the Bangs Studio, the portrait gallery, to have portraits of some of my spirit friends.

On Wednesday noon we sat for the first portrait. We did not have long to wait before the work was commenced, and there soon appeared the portrait of my noble Indian guide, Mountain Oak, on the canvas. I must say it is the finest portrait of an Indian that I have ever seen. The next was a double portrait, one being my son Charles, the other, his soul companion, Jennie. The next was my son Leo, who was taken alone. The next was a double portrait of my daughter Ruth and her soul companion Bertram. The next was also a double portrait of my daughter Nettie and her soul companion, Bertie, making three double and two single portraits, the double ones being on stretchers 22x27 inches in size; the single ones being 14x18. I wish to say right here they are the finest work of art I have ever placed my eyes upon, and so says everyone who has seen them. I have them framed and hanging in my parlor where everyone who comes in can view them.

We know these portraits are perfect representations of our spirit children, as Mrs. Dole sees clearly, young these children every day, and had long before the portraits were taken, so she knows whereof she speaks when she says the portraits are perfect ones of our children. I would not take \$1,000 for them; in fact, money could not buy them.

METHOD OF DOING THE WORK.

We went into a small room at the back end of the hall, with one window. A table was placed in front of this window after being first examined by me. On this table were placed two frames or stretchers with the canvas sides or face sides together, whichever you choose to call it. After being thoroughly examined by me the window shade was drawn to the top of these frames which were held upright by the two mediums, one sitting each side of the table, one having hold of the frames with her right and the other with her left hand, holding them steady together. I sat in front of the table where I could look right through the canvas and see the work as it progressed, as the frames were not two feet from me, or within easy reach. First I could see the canvas begin to grow dark around the outside of the background. Then came the outlines of the form, followed very soon by the features. This, understood by both of us, had been many times here to my home to see them. All pronounce them wonderful works of art, which they truly are, such as no mortal can produce. O. DOLE, Detroit, Mich.

THEN AND NOW.

"Come and let us sweetly sing Praises to our heavenly King; For His name do we adore, Humble, trusting evermore. Loud the anthems have been sung, Through every land, by every tongue, Round the altar oft we've joined, Swayed by one eternal mind; 'Simply to the cross we cling,' Save us, O, our Savior King." Round the hearstone now we meet; Loving one's now come to greet, Not to sing these praises o'er As they ever were before! Now again our songs we sing, Swayed to heavenly kings; We sing to loved ones far and near, Both in the spirit life and here! Now the world is on the wing, So we would the anthem sing. Sing of loved ones gone before, See! They open wide the door, Asking all to look within For the knowledge they can win, If they work with faithful trust Striving ever to be just; Then the answer quick will come: To this beautiful spirit home. All may enter at the last When the storms of life are past! "Then, O, friends of earth take heed, 'Tis for you we humbly plead, That you search for gems of truth—Mothers, maidens in their youth, All may learn the way to come To this beautiful spirit home. 'Tis by love and simple deed, Not by not bound by any creed, Much hunger for a word Who by sorrows have been stirred, Give them of your store, and then, You'll be blessed! so now, Amen." MARY E. VAN HORN, Milwaukee, Wis.

Men-Made Gods.

Men have made gods among themselves and fashioned them after their own beings. Moses made his god in his own image and gave him instructions from the standpoint of knowledge that he possessed. All the messages and commands that Moses received originated in the mind of Moses. The god of Moses had two legs and walked about in heaven, and on the earth, at the command of Moses. All other gods that have been gotten up by people of other nations, have feet and legs and use them in obedience to the will of their earthly commanders. The Christian God is not the Chinese God, hence the Chinese array themselves against his manner of teaching. The Chinese God is supposed to rule the Chinese people, as well as all other people that walk the earth, and when other people from other lands come among them, they kick vigorously against it, and who can blame them? A god of their own making is much preferable to all the gods that the Christians have ever invented. And now the line is drawn and a holy war is inaugurated.

The gods of all the nations are extremely bloodthirsty in all their habits, and all the human gore that is burned on their altars, has a sweet-scented savor in the nostrils of all the gods that live in heaven and walk the earth. This sending missionaries into the Oriental kingdom to crush out the gods of that people, and destroy their plans of salvation, is a little more than Chinese human nature is able to endure, and their gods will not submit without having a fight for it.

All the wars of the past ages have been religious wars, and all the blood that has been shed in those wars has been in the interest of the different gods. Is there no way of bringing the blush of shame to the cheeks of those orthodox Christians? Are they not a drawback to civilization, and is it not the duty of every Spiritualist in the world to raise his voice against the fighting against nations, for the sole purpose of revenging their gods? Is there no way of subordinating these people and bring them to an understanding of their duty to humanity, and prepare the way of living? Let the gods be forgotten and human love be established in their place. Then there will be union among the people not unlike that in the spirit world which extends everywhere. A united effort on the part of the spirits and the Spiritualists of the earth will soon bring about peace and good will such as has never been known to exist before.

IT WILL ALL RETURN AGAIN.

I stood at the brink of the ocean And watched the ebb and the flow, The waves kept the sand all in motion, The sun kept the waters aglow.

A wonderful river came rushing Close by with its driftwood and clay, Far out in the ocean's mad gushing, And splashing, and high leaping spray.

Out, out until lost to my vision Its clay-colored waters did roll, Till ceasing to mark in collision Its path, through the deep ocean bowl.

Far up in this great stream are others That pour in their torrents of mud— Like children—like sisters and brothers— Returning to mother her blood.

Far up toward the head of each river Are found the wee brooklet and rill, Each striving its load to deliver— Just gathered from valley and hill.

From valley and hill that are wearing By rainfall and wind sweeping o'er, Till soon the great ocean is sharing— The substance she had once before.

Some day all the hills will be sliding Back into the ocean once more, And land at the bottom now hiding Rise up and be tilted as before.

In snow and in rain the great ocean, The seas, the rivers and rills, Spread out and keep matter in motion, Evolving in nature's great mills.

Each wave in the ocean it reaches Seems anxious to welcome it home; Which, likened to life, ever teaches That nothing is lost in the foam.

That Nature is grinding, evolving, Re-forming and shaping anew, And that which seems lost in dissolving Will some time return into view.

"Words That Burn." A Twentieth Century Romance, by Lida Briggs Browne, of Utica, N. Y. The undersigned having been in close and enjoyable touch as a reader, with the best literary thought on humanitarian lines presented in romances style in our living English language, on the part of Europe's brilliant and great-souled writers, and also those of America, I unhesitatingly place "Words That Burn," by the side of all that I have read, as their peer for practical illumination and expression on the Golden Rule plan. "Words That Burn," a book of 366 pages, will evidently prove a souvenir of great value to all lovers of a high and elevating order or class of literature, and as soon as its true merit comes to be known and proclaimed through the generous press, must meet with phenomenal success in its sale, for it is worthy. M. E. TAYLOR, Santa Barbara, Cal.

Stern duties need not speak sternly, He who stood firm before the thunder worshipped the "still, small voice."—Dobell. The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

"HE GIVETH HIS BELOVED SLEEP."

Funeral Services of Benjamin F. Troxell, in Chicago, September 24, 1900.

By the Guides of Mrs. Cora L. V. Richmond.

"He giveth his beloved sleep." "In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you."

"And there shall be no more death." In Arabia it hath been said: "We depart from Allah when we enter into mortal birth, but mortal death arrives, we are with Allah forevermore."

One in India has said: "This that we call mortal birth is indeed death, for we are wrapped in time and sense and in the shadow of earthliness; but when the release comes we are with the eternal."

Beloved friends, it is our privilege—our sacred privilege—to stand with you at this hour by the side of the casket that holds all that was mortal of the remains of our dearly loved brother, Benjamin F. Troxell.

He was still comparatively young, not having reached the three score years and ten allotted to human life, being only sixty-eight. He was born in Northumberland county, Pennsylvania. He came to Chicago in 1862, and has been a citizen of this city since that time. He was connected with railroads for thirty years. He has been a member of the Masonic fraternity since he was twenty-two years old, and he has been a member of the Church of the Soul (formerly the First Society of Spiritualists) for twenty-four years, ever since your present speaker has been its minister.

Honored, loved and respected by all, he has entered into his higher inheritance. We follow reverently and sacredly his life-line. We must obey that high and divine mandate that has set him free, knowing that the heavenly Father's will is loving and supreme. The mortal life of this goodly man counts at this hour for its great worth. It is at such an hour as this, when we stand by the open gateway of immortality, that we measure the real value of human life, which is not in the vast possessions which cannot be carried with one; not in houses and lands or great treasures of earth, for these are vanishing; but in those treasures that are abiding and eternal; that come of a goodly life and sincere purpose, and earnest and loving fellowship felt when in life. In the circle of our acquaintance, and the number who bend with us at this hour, of whom can it be more truly said, he was loved, honored and respected by all who knew him? Considering that he had no flattery for those who were in power, and that he was always fearless and outspoken in his convictions, in his daily life that he never catered to human authority for the purpose of gaining position or wealth, it becomes more and more beautiful to note the large circle of friends that these two people have drawn around them from their very worth, for the companionship of his life, who has realized, as he did, that the sanctity of home, the sacredness of social life and the daily performance of every duty must constitute the holiest life.

His religion was his own, but he did not enforce it upon others. He believed that the greatest testimony unto the Infinite is that of loving kindness to your fellow-man. He understood and knew that this earthly life is but the stepping stone, the preparation to that which is to follow. He knew that he had human faults, but he also knew that the integrity of purpose counts for more than loftier professions. So the love of God and the fellowship of man may be said to constitute his creed. His thought of immortality was that death was the next step in existence, the next step in which one throws off that which is feeble and fleeting in mortal existence and takes on the raiment of the spirit, woven of goodly deeds and loving thoughts, of gracious ways. It was his privilege to know that the immortal world is not far away; that those who bend near from the realm of light, even as John Wesley once said, "are the guardian angels, the ministering spirits of the household." He believed with Bishop Whitefield, that the immortal realm impinges more closely upon human life than people are aware of; and he knew with the poet that:

"When the hours of day are numbered And the voices of the night Wake the better soul that slumbered To a holy, calm delight,

"Then the forms of the departed Enter at the open door; The beloved, the true-hearted Come to visit us once more."

What poet, sage and seer have sung in every age; what the highest philosophy has taught and the great religions of the world have espoused he knew to be true; and he knew, also, that human life, the human pilgrimage, with all its trials, its discipline, its seeming disappointments is the great preparation for the next step.

We can assure you, dear friends, from the closest acquaintance with this household, this goodly man, that he did not fear to take that next step; that his life was always ready, that he kept the altar fires within the spirit burning.

Though perhaps very few knew him as intimately as we did and some of you did, those who did know him intimately knew that the sweetest, kindest thoughts were often veiled from the outward world; that he did not allow many to enter into the inner sanctuary of his being; that he met the world sometimes with that exterior that would say: "I am impervious to your assaults."

When in the midst of great external struggle and discipline, of many trials and misfortune, and later enfeebled in body, not the result of disease, but of so-called accident, he still never murmured at his fate; he did not complain because of this discipline, but felt that perhaps his life would grow stronger in spirit because of this.

You, dear friends, who have known him all these years understand more than words can express, how he gathered his friends close to his heart in the nobility of his spirit and sought to make them know how he valued and appreciated every word and act of friendship.

Now that the immortal gateway has swung open, that he has entered into that next step of life, that he has been promoted to that higher position, that he has taken an added degree in the great, grand Order of Immortality, it would seem fitting that all who are laying the tributes of their best thoughts upon this casket, in the form of these lovely flowers, which are the symbols of their remembrance, should also remember that it is well with him. That it is to those who are in human life that the moment is a moment of admonition; that here is the preparation; he has entered into the fruition; here is the shadow, here is the light. But a few hours ago it was feebleness, yet how bravely did he battle with that approaching feebleness; his armor was ever on for the daily struggle, even almost to the last he held his post and performed his daily duty. Will every one here be as ready, will all be prepared when the time comes for that next great step? And how beautiful is that next step.

In the wise, divine, benignant providence of Infinite Love, who can say that death is a shadow? Of course the outward life is lonely; of course it rests as a shadow upon the human heart, but consider the great revelation that it is, and the inevitable step that it must be to all. If it were not for this great change how desolate and drear would be the grinding treadmill of daily life. It is because of this hope, this uplifting certainty that mankind can bear the daily crosses and the narrow limitations of human existence.

But to weave the raiment of the spirit of kindly deeds and loving thoughts, to make honor and integrity foremost instead of time-serving and external prosperity; to know that we have an immortal destiny instead of human

life alone, and to be able to bequeath to one's son the heritage of a name unsullied by any act of dishonor; this we claim is the greatest and highest privilege of any mortal life.

Lowly as was his human estate, he was a prince among men. Little as the great and proud would note him as he passed by, the honest gleaming of his flashing eye, the true grasp of his honest hand would be a thrill of pleasure to any who were intuitive enough to perceive real honor in human existence; and to know that this life has entered into its own, has taken possession of that inheritance which was his, to feel certain that the morning has dawned with the full step of added light and glory, this is the consolation of the hour.

So, dear friends, it is well enough to remember that the things of earth cannot abide forever; that but for those who have passed on you would have nothing to remind you that the future heritage must be cared for. It is needful at such time as this that all who bend here in praise and tribute to his worthiness should remember, also, that he will help to lead and guide them on up to the eternal, supernal height.

When death's kindly messenger came and took from them a dearly beloved daughter, it was under the consolation of this knowledge of immortal life that they bore that trial bravely. When year after year other friends were added to the great concourse of spiritual beings that bent above them they also knew that those in immortal life were strengthening and helping each human endeavor.

When Dr. Barrows said in Chicago, that a host of witnesses were bending above at the great rejoicing of the Columbian exposition, he but echoed the religious hope and thought of the world. When at this hour the greater and higher Messenger summons you all unto the council chambers of the wise and just, it is blessed to remember that these endearing presences, these lofty and divine ministrants are not far away; that every day and hour, when the Messenger arrives to bear some loved one from from the earthly estate, these invisible ones bend near.

How great a triumph is life after all; how wonderful is that beneficence that opens and unfolds the great pathway of immortality! Even the agnostic and materialist of today are compelled to admit, that if there is no immortality for man then the great purposes of nature seem to have been unfulfilled. But if they could only grasp this subject from the standpoint of inspiration, from the light of true revelation and know that every age has had its testimony, and that the Infinite hath left no one without witnesses of this immortality and divine heritage.

Dear friends, what other words can we say? How can we add to that which in itself is the glory and the fulfillment? Did you know that in the shadow of this humble dwelling, in the small room from whence this spirit took its flight, it was as though from out the shadow and darkness of a narrow prison cell the spirit burst into freedom? Then it was faltering and weakness, now it is strength and the glory of the morning. Have you ever seen the morning rise from this beautiful lake, or out upon the prairie, or beyond the mountains seen the glorious Armor of the Day (name given by Ouida to Mr. Troxell) appear as the herald for the light that was to come? Have you seen the streaks of gray and gold mount up the sky, and the crimson curtains of the dawn roll aside, and the great unfolding light of the Infinite reveal itself in the clear splendor of the sun? So from the shadow of earthliness the great curtain rolled aside, and from the gray of the human state the gold and crimson tides of immortal life floated into the narrow chamber, and the senses, wrapped in the earthly feebleness, no longer impaired or impeded the vision of the spirit, which more and more expanded to receive the new light and the ministrants from that heavenly land.

Oh, neighbors, friends, beloved members of the Church of the Soul, comrades, brothers and sisters, all this heritage and light is yours! Lo! the dawn of immortal life bends near and touches this household with its radiance.

Nothing can be said to these nearest and dearest, for theirs is a sanctified love; theirs is the illumination of the highest hope and prophecy; theirs the thought that the companionship is still continued. The son, the wife, all those who were of his care, will well remember that there is no loneliness for them save that which is born of the senses. The ties of nature are strong. Forty years and more of wedded life make a bond that is complete, and the physical severance, though hard to bear, still cannot divide that which is eternal in the larger habitation; these ties are renewed in the heavenly state free from the earthliness that belongs to the human form, and lo! in the heavenly convocations, in the home, the house not made with hands, in that divine and beautiful circle all will be united to their own.

Entered Apprentice on the earth, All children must pass the level here; The first degree, the human birth In this the outward, human sphere.

Fellow Craftsmen all must be As side by side they stand to fill The Master's law and potency In the fulfillment of God's will.

When at last the Master calls, Through the Royal Arch all must pass, And the mystic curtain, that ever falls, Is uplifted and, like a magic glass, Behold! they enter the Third Degree In the great Master Masonry.

Lo! the Past Grand Master hath called him above; The great Commandment is there; The password to that realm is Love, The initiation through earnest prayer;

Until, through such bewildering light As glorious fellowship can bring, He enters there the highest height, And lo! Comrades around him sing:

Brother, this is the high Commandery, It is the final and the last degree, This is God's heavenly Masonry, Enter into Eternity.

Our Heavenly Father, Thou who givest life, and that higher life, that is miscalled death, unto Thy presence Thy children turn in praise at this hour of mortal chastisement, beneath this rod which seems for a time hard for mortal life to bear; still may these Thy children be uplifted and strengthened; may they follow all the worthiness of the life of this, Thy child, who has arisen; may they understand the deep and hallowed benediction of this hour. Strengthen these neighbors and friends who have been so faithful through all these years; strengthen his Comrades and Brothers in the work of loyalty and love; strengthen the Sisters who rally around Thy stricken daughter; strengthen the associations to which he belonged; may they feel the higher and diviner fellowship; strengthen all, who beneath the yoke of care must struggle through mortal life. May they know that each child is the child of Thy love and care. Strengthen the son, his companion and these little children, and may they learn the great light of that unfolding realm that shall bless them once more by grandpapa's side. May all who are here bend in sweet supplication beneath Thy mandate of love that uplifteth and feeds the heart. May they unite then in praising "Our Father who art in heaven; hallowed by Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and leave us not in temptation, but deliver us from evil, for Thine is the kingdom, the power, and glory forever and ever. Amen."

You are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you.—Ruskin.

LIFE'S GIFTS.

Can the Inequalities of Life be Equalized?

The answer to the foregoing question must depend largely upon the fact whether that consummation would be deleterious or beneficial to human progress. And how is it to be accomplished? The progress of human life is not on any special line of thought, but progress in its entirety, which will eliminate from life those inequalities that are impediments to its onward march. The receipt of former authorities is that the human soul is capable of breaking its way through the barriers that have formerly impeded its upward journey.

The question also may properly be asked, are there any inequalities in life that are not injurious in their effects, and if so where is the line of discrimination drawn? Some of those unequal conditions are so apparent that their beneficent or deleterious influence is not open to question, and are, in fact, to show that there are unequal distributions of life's forces which are beneficent in their design and arrangement, we would illustrate. Here are my friends, one is an artist, one a musician, one an architect. O, what beautiful pictures are evolved from the mind of the artist and externalized upon canvas. What heavenly music is given forth by the notes of the musician, and what beautiful forms are evolved through the architect's skillful hand; but neither is capable of giving expression to those faculties that are so highly developed in the others, but they can have their soul enraptured and find pure enjoyment in the results that come from the use of those gifts.

And we who may not have the gifts of either the artist, musician or architect, are not without most pleasure in their manifestation, may their faculties developed on lines in which they are deficient. They may be skilled in the arts of producing the luscious fruits and vegetables which we, by having in possession that gift, can by sharing with them enable all to enjoy the benefits of those varied faculties.

Here is represented inequalities in the distribution of gifts, and they are all used for the mutual benefit. Ah, but you are too idealistic, is the answer given by the materialistic pessimist who "sees a nigger in every corner of the fence"; and who asserts that the rule is to use those faculties for selfish ends; the beneficent motive the exception. Admitting that in the illustration used the idealistic is paramount, it is nevertheless, by slow but sure steps through the progress of evolution, being the proper application of what is not so much the inequalities represented by the various degrees of intellectual and spiritual power, that causes the class of those varied phases of development as they stand in apparent antagonism to each other, as it is the abuse of those forces.

What a monotonous world this would be if all were artists, musicians, architects, horticulturists, or any one of the many varied faculties that are represented in the human form. It is the use of such a variety existing, proving that they are needed in the great problem of life, to help it work out a correct solution. Life here assumes in a very large percentage of cases the characteristics of its surroundings. This fact, whether accepted or not, is proved by the development of the different races that inhabit the different portions of our globe; they assume the mental and spiritual traits of character that most perfectly correspond with their external surroundings. Mountainous regions develop a rugged type of character, that, like its external manifestation, presents a bold front to the antagonistic forces of life. Who would wish to see our beautiful earth reduced to a plain, without the inequalities of hills and valleys and rugged mountains? In its diversity there is harmony; so out of the discordant tones and clashing of interests, that arise from the inequalities of life, there can and there will be evolved harmonious tones and unity of purpose in the working out of the problem of human progress. In the journey of life some from the start have a tremendous advantage over others in their harmonious material surroundings, and their intellectual and spiritual development. It is the duty of those of the more advanced type not to try to equalize the conditions of life by coming down to the level of the inferior, but by awakening in them a desire for advancement, and reaching a friendly hand down to the lower levels, and help uplift to the higher planes of life.

The forces that at present are organizing and preparing to battle for the supremacy of the selfish instincts, and against the truth of the unity of the race, must realize that whatever is injurious and mitigates against the progress of one section of human society, injures the whole; but we should realize the fact that the antagonism against the progressive instincts of the race appears formidable only as we view it from the standpoint of our own selfish desires. The remedy is not in destroying that element, but in demonstrating to its own in the accumulation of vast stores of material wealth and using it for malignant purposes, but to turn that energy into higher channels and cause what is now antagonistic to the harmonious progress of life to be a medium for the manifestation of the truth that an enlightened life, liberty and the pursuit of happiness.

The world has had, and now possesses its brilliant galaxy of statesmen, philosophers, poets, religious teachers and other types of special development who are, by the possession of those gifts, illuminating the road over which life is traveling and which would without those specialized gifts be groping in the darkness. They stand above their fellow beings, and that great and glorious galaxy of the common people, only in the sense of having demonstrated to the world those faculties that in the mass are dormant and with the multitude explorations have not even been made to locate and ascertain the amount and quality of those treasures which are apparently and for all practical purposes lost in the accumulations overshadowing their undeveloped life.

The law that on the extreme must be balanced by an opposing condition of life of equal extent and power is an established and accepted truth, and the artistic distinctions which are being used to make it enter the mind of the law is a mistake when it is announced that it had formed of one blood all of the nations of the earth are being corrected, and that law by the coming of the new civilization will be confirmed and practically illustrated by the recognition of the truth that while there may be natural inequalities in the development of individual life, whatever the gifts may be that are possessed are the property of the universal human family, and as such must be utilized for the universal good.

We use the term new civilization in its fullest and most perfect comprehension, because in its inauguration there will be relegated to the museum of barbaric relics these conditions of life that give at the present time, with its best development, only unequal opportunities for the advancement of life on lines of harmonious unfoldment; and while all of the higher natural faculties which make the distinctions in individual life will be retained and intensified; none will be used to oppress or to bring the lower into slavery to the higher. Then will be realized that advance thought which gave expression in the words: "My country is the world, my countrymen all mankind."

HAMILTON DEGRAW, Shakers, N. Y.

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AN OPEN LETTER

To the President of the London Spiritualist Alliance.

Sir:—If the method adopted in thus addressing you should be looked upon as somewhat unusual, I trust to be able to fully justify my present procedure. As a Spiritualist, and one desirous of discovering and proclaiming the truth, the ordinary course of events that I find in what I have to say hereafter, I am not only giving forth my own notions of things, but at the same time expressing the views of numerous Spiritualists with whom I am in perfect accord. I venture to come forward with a public declaration of opinion, upon a subject with regard to which all non-Christian Spiritualists must feel strongly. Is our cause to be misrepresented, lowered indeed in the eyes of the world, by a leading Spiritualistic paper, which week after week, continues to favor, flatter, and compliment clerical sectarians? Is there no possibility of protesting against the continuance of such a condition of affairs? For some time past "Light" has persistently pursued this line of action, as all readers of that periodical are aware. The ordinary course of events that I find in what I have to say hereafter, I am not only giving forth my own notions of things, but at the same time expressing the views of numerous Spiritualists with whom I am in perfect accord. I venture to come forward with a public declaration of opinion, upon a subject with regard to which all non-Christian Spiritualists must feel strongly. Is our cause to be misrepresented, lowered indeed in the eyes of the world, by a leading Spiritualistic paper, which week after week, continues to favor, flatter, and compliment clerical sectarians? Is there no possibility of protesting against the continuance of such a condition of affairs? For some time past "Light" has persistently pursued this line of action, as all readers of that periodical are aware. 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The Boxers! The Boxers!

It is a fact that a branch of the Chinese Boxers have located in America...

Every little while the Latter Day Saints, otherwise known as Mormons...

Scourging Texas.

"Mother," said a sick girl, "Whom the Lord loveth he chasteneth, is that so?"

"That's what Paul wrote," replied the mother.

"Well, the Lord must love me, then, for he is just giving me fits."

Wonder if that is the reason the floods are let loose on Texas...

Quite Time for a Change.

A movement among the clergy of Pittsburg contemplates the abolition of extravagant and expensive funeral customs...

That Is Right.

"The Evangelist," a Presbyterian organ, writing of the Galveston disaster...

Those who try to break the fall of orthodoxy will only make the fall heavier at last.

Progress in the Air.

Every word of humanity must hush with joy the constantly improving tone of the orthodox pulpit.

Rev. Frank M. Carson, pastor of the Lake View Presbyterian Church...

These are stern charges, but my objection is not to admit their truth in some instances...

Hard Pressed.

A news dispatch from New York says the editor of the Homiletic Review...

Sharpeners and Semi-Idiots.

They go together. The former fatten the latter. The latter take no spiritual money...

Demand for Bibles Declining.

One of the Chicago dailies, in its usual Saturday's religious news...

Conflict of Authority.

Thou shalt not suffer a witch to live.—Lord God—Exodus 22:18.

A Philosopher's View.

Prof. Goldwin Smith, of Toronto, recently wrote: "These are troublous times."

Turned Stoker.

Rev. John D. Vinton, of Cleveland, transferred from the Methodist to the Presbyterian church...

Forgetful of Injuries.

Notwithstanding the terrible calamity inflicted on Galveston by act of God...

Prof. W. M. Lockwood.

This able, thoughtful and scientific speaker delivered two lectures in Brooklyn, N. Y., last Sunday.

A Medicinalistic Prodigy.

As set forth by the Paris correspondent of the Chicago Chronicle...

Paris, however, is just now harboring a genuine two-and-a-half-year-old "musical prodigy"...

This prodigy is a Spanish boy named Pepito Rodriguez Ariola. He was introduced to the large assembly of scientists...

The Congress ascertained regarding the abnormal talents of the child that he was like all other children of his age...

The Happy When You Are to Die.

It has occurred by Dr. Charles W. Pilgrim, who writes an article on the subject to the Chicago American...

An English journal discoursing on "The Heathen Chinese," sets out with the sage proposition that it is unjust to suppose a man is an idiot because he has a yellow skin.

Learn from Every Friend and Every Foe.

The converts are recruited from the lowest strata of the Chinese nations. They are subsidized to the extent of three dollars per month...

Defends Chinese Religions.

The London Daily News has published a letter from Ivan Chen, secretary of Sir Chih Chen Li Feng...

MAKING ATHEISTS.

"The Destruction of Galveston Was a Just Punishment Upon That Wicked City."

The above quotation is the statement of a large number of ministers and church adherents all over the land...

IMPORTANT NOTICE.

Visitors as well as delegates to the N. S. A. Convention in Cleveland...

A CARD

From the N. S. A. Secretary.

My present duty to the public, Mr. Editor, is to announce through the medium of your valuable paper...

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THE NEW PLAN OF CHILD CULTURE

Whereby They Can Be Spiritualized and Mentally Improved.

The Exorbitant Charges Made to Teach One the Mysteries of Hypnotism.

The Progressive Thinker Comes to the Front and Mentions the Literature on the Subject.

PROF. LETSICHE SAYS HE HAS SUCCEEDED WITH HYPNOTISM—CALLS IT MOST HUMAN—SAYS AS A HOUSEHOLD PHYSICIAN THAT HYPNOSIS IS WITHOUT A RIVAL.

The remarkable demonstration made by Prof. Letsiche, of Jersey City, recently before some of the leading officials of that municipality has attracted such world-wide attention that we present to our readers this week a signed article by the latest conspicuous demonstrator of the mysterious science which has recently come so remarkably to the front. Prof. Letsiche assumes no mystery in the matter and does not surround himself with any of the theatrical glare of the magic cave, but says that all parents should familiarize themselves with the science as it would be of the greatest service to humanity to have it generally understood.

Jersey City, September 20.—Having come to prominence recently, on account of having my children vaccinated under the influence of hypnosis for the mere purpose of saving them pain, and being certain that the lymph would do its work successfully in both instances, you ask me to write a short treatise on hypnosis. For the sake of science and to convert thousands of skeptics who are afraid of touching this treatment I freely respond to your request.

Instead of being afraid of hypnosis everybody should study the science. Fathers and mothers should be practical operators and teach hypnosis to their children; teachers should know it; it is indispensable for doctors, dentists and nurses, they would not ruin thousands of persons every year with morphine, cocaine, chloroform and other poisons. The lawyer, clergyman, and other business men ought to be familiar with its mysteries in order to be successful.

However, I will confine myself to the use of hypnosis in the family circle. As hypnosis takes the place of opiates it should be applied and practiced in every household, as hypnosis will not and does not leave any bad effects on the human system like the above mentioned poisons, while the coveted rest, and the relief from pain are so thorough, that one wonders how it is there are people afraid of it.

As an educator hypnosis is bearing fruit and the desired result is gained without any apparent effort on the part of the child. Its memory is getting strengthened, the nerves are getting strong and steady, disease, bashfulness, nervousness, etc., are banished from the system of the child, and it ripens to manhood and womanhood far more easily than in the ordinary way. Not the advantage of being treated physically and mentally by the powerful influence of hypnotic suggestions.

Parents can scold their children, yell at them, whip them, cuff them, despise them, etc.; yet with all these kinds of punishments the child does not improve. It is getting dull, it learns to hate its father and mother on account of their cruelty, but, please, parents, stop your punishments, learn the science of hypnosis, you will save time and anger. For if you are acquainted with hypnosis it takes you less than half a minute to have your child in the deepest trance. You speak to its subconscious mind or to its subliminal self, show it how vulgar it is to be naughty, point out the way it should be, and as the clock strikes twelve your child, unconsciously, will do what you suggested, and will form a different habit. Well, you may say, "You can't put your child to sleep, or you will ruin its nervous system," but, allow me to say you need to treat your children more than once a day. Again, there is no such thing as a nervous disorder in children or adults resulting from being put under hypnosis. Moreover, six months before you are afflicted with hypnosis you normally sleep about 16 hours out of the 24. Every time you put your children under hypnosis and give them the proper suggestions they will feel better after it and thoroughly rested.

As a household physician hypnosis stands without a rival. How many illnesses are cured by every little while it is undisputed. Summer colic, diarrhea, fever, functional derangement and a host of other ills. The little one hurts itself by a fall or in play. Often mother suggests that the child have a doctor and he has to come. Mamma says my child is sick, yet the doctor knows that it is really mamma who needs a nerve tonic. In the case of a child, it is given a tonic, only to give the child some poisonous drug to make it sleep, or to kill the pain, never thinking that by killing the pain by poisonous drugs the child will also be killed; and before that child reaches maturity it is a dyspeptic or has some other chronic ailment. Now why not leave the doctor in the shade of his office, enjoying himself at his case full of poisons, and you yourself be your child's own doctor, using hypnosis and suggestion, which are more effective than all the drugs on the market, while the child is getting cured instead of ruined.

Of course I am a professional hypnotist, having adopted this science as a means of earning a livelihood, and perhaps there are some who will say that I uphold hypnosis from a financial standpoint, yet allow me to say that I urge every father and mother to learn it, and I do not expect to teach everybody who might happen to read this, but all the same I say: "For humanity's sake, fathers and mothers, become practical operators, and you never will feel sorry for it. By using hypnosis while your offspring is in childhood you can define its destiny, mold its character and be the guiding angel. It is far easier to prevent a child from falling into vice and bad habits than to reform it and cure it."

JOHN M. LETSICHE.

The above gives a bird's eye view, as it were, of the wonderful results that will flow from a proper use of hypnosis in "child culture." The articles we have heretofore published on the same subject contain a great deal of valuable information, which should have been carefully treasured by every reader. Hypnotism should never be practiced for "the fun it may impart," but to promote health, to alleviate pain, to change the current of evil thoughts and intentions, and to create high and noble aspirations. Such a prominent factor has hypnosis become in the world today, that "schools" here, there, and everywhere almost have arisen which teach its mysteries, its methods, etc., for an exorbitant price. Dr. W. X.

Sudduth, a reputable physician of this city, charged Lutellus Smith \$100 for imparting instruction in Hypnotism. According to the Chicago Chronicle, Dr. Sudduth had promised Mr. Smith that by receiving instruction from him, his Smith could cure his epileptic son, but failed, however, to do it, and Dr. Sudduth sued him for \$100. The jury, however, before whom the case was tried, refused to order payment to Dr. Sudduth. Such an exorbitant charge for teaching hypnosis is not in harmony with humanitarian work. As we pay a hundred dollars for teaching the alphabet, and a hundred dollars to one who wishes to learn the rudiments of knowledge. In order to protect our own subscribers from those who are making exorbitant charges for teaching hypnosis indifferently, we have grouped together all the really valuable books on the subject. These books will teach you all about hypnosis, and if you study them carefully, you will be instrumental in doing a great deal of good in the world.

1. Hypnotism in Mental and Moral Culture. By John Duncan Quackenbush, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book is the only one on Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.

2. Hypnotism, a Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price \$1. Paper, 50 cents.

3. Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnosis have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnosis down to the present, and have throughout, I trust, presented the subject in its present state, as it is known to me, with which has been expressed by many. I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

4. Hypnotism, by Dr. Foreveu De Courmelles. Translated by Laura Zensor. Illustrated with 42 vignettes. This is a translation from the French, and is full of valuable suggestions that will enrich the mind of the student. Price \$1.50.

5. Hypnotism, How It is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the other races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

6. Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

7. The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative force are being their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

8. Mind and Body. Hypnotism and its Clinical Application. In Therapeutics and Education. By Alvan C. Hippelidse, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural and Artificial Trance; Treatment in Trance; Suggestion; Danger in the Use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

9. The Rationale of Mesmerism, by A. P. Sinnett. This work, too, is worthy of great praise as it contains the results of the labors of a master mind. It treats of Old and New Theories; the Mesmeric Force; the Real Literature of Mesmerism; Side Lights on Mesmeric Phenomena; Curative Mesmerism; Aesthetic Effects and Rigidity; the Nature of Sensitiveness; Clairvoyance and Mesmeric Practice. Price \$1.25.

BELIEVING--DOING.

As Portrayed by the Editor of the New York Herald.

"If any man will do his will he shall know of the doctrine, whether it be of God."—St. John, vii., 17.

A practical mechanic once submitted the plans of a new invention to an expert for criticism. After a very careful survey of the matter my friend the expert asked, "Have you made a model?" and the answer was, "No, sir."

"Then," said my friend, "I can give you no decided opinion. So far as your theory goes it seems clear and logical, but it is only a theory. Neither you nor any one else can estimate the value of your new idea until you embody it in wood and metal. That is the crucial test. If your machine can do good work then your fortune is made. The machine will do it for you, but what I want to know is whether your machine can make good the prophecy of your theory."

That is the rule in religion as well as in mechanics. Your theory of life may sound well to the ear, but I cannot tell what it is worth until you show how it will work in your daily experience. If it fails there it fails everywhere. If it produces a noble and well developed character, if it stands by you like an invisible giant, lending you a helping hand in times of emergency, then I will not only consider it, but will adopt it for myself. I want to know how it will work, what it can do, before I make it my own. In other words, I don't care much for your theory or for your professions of faith, but if you are living happily and generously, and when trouble and sorrow come you can meet them with serenity and courage, then you furnish me with an argument which is irresistible. You have put your ore in the melting pot, and when you drop it off I see at once whether it is lead or iron or gold.

The Christian religion must stand this test, and we must judge it by the results it has actually produced. Your arguments are fine, and your theories are airy, your eloquence is only a refreshing breeze in August, but I am not convinced until I see a life which is ordered by this religion, and then I have nothing further to say. You may talk to me about the law of gravitation and I may have my doubts, but when you throw a stone into the air and I see with my own eyes that it always comes back to the earth I have a demonstration of the law and can predict that if I do the same thing the same result will follow.

Religion is positively good for nothing as long as it remains a theory. You must take it into your heart, just as you put a seed into the ground. When the seed throws up its shoots and you can judge whether it is a thistle or a rose you know what you are always depend on when you plant that seed. Your belief concerning Christ has very little influence on your life; it is simply your creed. For that matter, you may believe everything that is good about him and yet live millions of miles away—far, indeed, that not a ray of his light penetrates your darkness. But if you follow his example, make his precepts the basis of your life, if you know with perfect certainty whether he has told you the truth. No one can ever appreciate Christianity until he lives it. The world has not yet lived it, and therefore knows very little about it.

Let me illustrate. The earth is full of pain, struggle with circumstance, bereavement and misunderstanding of the purpose for which we are here. It is the misunderstanding which is the cause of nine-tenths of the misery and discontent which exist. I could make you believe as firmly as you believe in the compass which guides the steamer from shore to shore that God wants you to be healthy in body and whole in soul, and that you can be both when you and he walk together. I should produce a change in your whole outlook that would seem like magic.

If I could come to you when your doubts are troubling your eyes for the last time and convince you of the possibility of a doubt, as you have been convinced that a stone thrown into the air will fall to earth, that the loved one is simply going into another room, and that the love which binds you to her will be untouched by death, your eyes might be filled with tears, but behind them would be the strong consciousness that death is a benefit to you while it confers a benefit on her.

That kind of faith this great world does not yet possess, and therefore a tinge of despair mingles with every hope. Just a tinge, but enough to blur the hope. What we need, therefore, is less theology, less theory, and more practice. To say that we are Christians is not always equivalent to being Christians. When Christ really renews your passions, ambitions and energies you will be sure to counsel and act at your possibilities. You will have the strength of the ocean and its peaceful omnipotence when it is calm. Life will be a discipline to which you will gladly submit, and heaven will be such a reality that you will die with a smile, as though you appreciated the welcome which awaits you.

GEORGE H. HEPWORTH.

GROWING OLD.

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping of the form,
A little more dim the eye;
A little more faltering of the step
As we tread life's pathway o'er,
But a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;
A growing weariness of the frame
With each wifely passing year,
A fading of hopes and ambitions, too,
A faltering in life's quest;
But a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life,
As the dear ones pass away;
A bigger claim on the heavenly land
With every passing day,
A little further from toll and care,
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome home.

—Los Angeles Herald.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it fulfills the promise of its title. For sale at this office. Price 75 cents.

POINTED FACTS

Touching Upon the Ever Aggressive Catholic Church.

THE INVITATION HEADED.

The Catholic church is to be congratulated on having such an able philosopher as James Kent Stone, who has defied Christian theology as ably as any priest well could, and in all probability is sincere.

To go over this work thoroughly would require the writing of a volume three times the size of "The Invitation Heeded." This is from the fact that analysis, when legitimately conducted, must take up each point, though it may be stated in only a few words, and go over it extensively till each phase of the problem is exhausted; such a process might cover pages, whereas the original proposition might have been stated in a dozen words; thus every book from "Mother Goose's Melodies" to Herbert Spencer's "First Principles," if honestly analyzed, would each require far larger volumes than the original; this statement will therefore scarcely bear the dignity of an "analysis," time forbidding me the opportunity of replying extensively, but may more correctly be termed a statement of main points.

Point One: Great stress is laid on the antiquity of the church. There are other institutions which stand as old as and are thousands of years older than Catholicism. The Rig-Vedas (the Brahman Bible) was written when the Israelites were a wandering tribe of untamed savages on the rugged hills of Palestine, without knowledge of the phonetic methods of writing which was used in the most ancient biblical manuscript. It is a full proof of the fact that the Rig-Vedas is older than Catholicism. "They (the Rig-Vedas) were old at the earliest epoch to which we can trace them." All students of eastern literature acknowledge that India has the most ancient of all religions and all religious writings. When speaking of "students" here, we don't mean amateurs, but those who have made a life study of metaphysical philosophies. It is for this reason that such conflicts as witnessed in the Mirvart case disturb the Catholic mind. Theology is that the immutability of the church is impossible. If the all-wise Spirit was capable of deviating from the set laws of his being he would not do so foolish a thing as to produce a phenomenon which he does not intend to repeat, especially when reason rejects it at every turn. Reason is God-given as surely as any thing else, and does not only guide in life, but it is the only guide to be trusted to earth; even in following the advice of others it comes into play. Are we not aware that in studying the Bible we must reason? Yes, indeed. If it were not for reason we could not understand the message of any gospel, foreign or domestic; thus both comprehension and settlement of all religious problems depend upon the greatest of all blessings, the possession of a rational mind. When one comes to settle a question so assumedly vital it should rest upon something more tangible than the traditions of a people in a barbarous or semi-barbarous condition. The Old Testament times found the supposed authors of the so-called prophetic books under environments, both physical and intellectual, that precluded production of such thought as messages we find in Proverbs, a poetic expression as the Psalms contain. The sensuality of David and the many beautiful thoughts of the Psalms do not walk hand in hand. In this manner the entire Bible and "Christian" theology is analyzed by reason, and condemned, because found wanting. After this entire analysis there is much trash thrown out; some are made to feel that they are fed the multitudes of the ages and have been the redeeming features of all religions.

The one thing that has saved the human race from a ceaseless tyranny of ecclesiastical despotism has been its tenacious grasp upon those first principles of moral conduct and human right which are intuitively felt by all civilized races. We may not feel all of these principles, but each one of them at least a part of them. Dogmatic religious thought and action may be very strict, but so strong is the sense of right in the human soul that no rational mind can be entirely devoid of a sense of right. In the face of schism, creed, dogma, discipline and pious wrangling between sects and individuals the human soul has clung to these principles, in profession if not practice. Love, charity, the love of truth, courage, steadfastness, industry; all of these have been taught or professed in all religious institutions, though they have not been entirely crowded out. They have been the guardian angels inspiring the reformer on to his next step of liberty. Every time he has taken a step these great spirits he has gained a little more of that great elixir of life which is gradually curing the blindness of the millium.

Did you ever stop to think what the spirit of truth is? Let me tell you: It is that condition of mind in which one is ready and willing to give up all former convictions if they are proven erroneous, and accept any other if it is demonstrated true. How many realize what this means? It means that all you may have taken in your religious philosophies, be they religious or otherwise, must be foregone, if untrue; that you will endure persecution and hardship, misfortune and ridicule, and still pursue the object of your adoration—Truth. Many times the feet may slip, the path may be rugged, and the way strewn with obstructions. We may commit errors too numerous to tell, but in the end we shall be true. Truth, the path may be rugged, and the way strewn with obstructions. We may commit errors too numerous to tell, but in the end we shall be true. Truth, the path may be rugged, and the way strewn with obstructions. We may commit errors too numerous to tell, but in the end we shall be true.

Point Two: "Rome has never erred." The Holy Office, the Vatican, the Inquisition was one of the errors of Rome. James Kent Stone, in the "Invitation Heeded," while answering the charge of persecution against the Catholic church, says of the Inquisition: "It was authorized, it is true, by the Pope." Marie Corelli, a Catholic author of remarkable ability, speaks of Cardinal Richelieu with courage worthy of the cause. The Inquisition, she writes, in defense of St. George Mirvart, the Catholic scientist of England. Let this lady author speak: "My Lord Cardinal, in days gone by there was an institution approved by the Church of Rome, called the Inquisition. The Holy Fathers, Popes Honorius, Gregory, and Innocent, representatives of the love and mercy of Christ to sinful mankind, instituted the Holy Office, a society which had a much nobler aim than that of the Inquisition. They had the spirit of fatherhood. The adventurous could be secretly accused of heresy by any person or persons—the names of such denunciations never being divulged. The heretic was bound on the rack, and shewn from sinew, nerve from nerve, limb from limb, in the name of the gentle Redeemer and the Church of Rome. Eight hundred and thirty-two persons were burned alive by the Inquisition, to prove their faithful obedience to the command, "Love one another." We do not forget that this hellish society was only put an end to in Spain as lately as 1835."

We will not quote the remainder here, but let it suffice to remark that Marie Corelli is more severe than we have ever been in our most profound denunciations of the Inquisition. The above quotations are chosen to show that "Rome" has erred, coming as they do from avowed Catholics; one of them an acknowledged authority on Catholic history, the other an author of no mean ability, and a devout lover of her religion. Rome may have clung to its original creed but such mistakes as the Inquisition have shown her into the error of another world, the principles laid down by the simple confessors of Christianity have been hidden into an unrecognizable mass. Corelli truly expresses it when she says: "We are told not to pray in public that we may be seen of men." We are told not to "use vain repetitions as the heathen do, for they think they shall be heard for their much speaking. How can we fit these plain words in with the endless litanies of the church?"

So much for Corelli. "Rome" in tolerating the iniquities of the past has done the same, possibly, that most of the Christian Protestant churches would have done if they (any one of them) could have come into existence at the same time and under the same circumstances.

Point Three: The Confessional. The vice of the priest is the sin of the system. It depends on the purity of the priest and the honesty of the communicant; a deviation on the part of either one makes the Confessional an instrument for evil instead of good. One of the strongest arguments against it is that it renders the confessor too dependent, the human

race needs a greater independent virtue so that it may face sensual persuasion without yielding and keep of its course of purity, industry and progress, this will be dependent on the equal unfolding of man spiritually, intellectually and physically.

Point Four: As to miracles, it is charged that the Protestant church does not have them. Granting it does not, we have the sufficient evidence of the words: "Miracle—A supernatural event." There can be no supernatural event. I make bold to say that every kind of phenomena that has been brought under the searching scrutiny of scientific methods has been proven to be governed by clearly defined laws. The so-called miracles of the Bible are all referable to the class "Psychic phenomena;" these are discovered to be regulated by certain laws; at present we comprehend part of the laws only; the undiscovered ones are gradually being brought to light. With each discovery the former miracle melts away, and it comes to be a demonstrated fact, a natural fact, if you please, governed by involuntary law, which is all that is necessary to demonstrate anything natural.

The Protestant church has been woe-filled slow in recognizing spiritualism. It has been in these latter days. Most of them have become incensed in the manifestations of other ages. In that respect they look backward, worshipping the past as truly as the Catholics are said to do. It is such doctrine as this that makes Materialists; they look to a past darkened with ignorance, and to a present dimly and dimly by their inspiration, and by the word and guide to the future. There are some notable exceptions in individuals and certain Protestant churches, as follows: Swedenborgians, Latter-Day Saints (Joseph Smith faction), Latter-Day Saints (Brigham Young faction), the Spiritualists is ruled out as not Christian, though he may believe as he chooses on other things, and does not reject the possibility of communication with those who have departed from their physical bodies and live in the world of souls, that boundless realm which offers infinitely more opportunity for spiritual and intellectual unfolding than the physical plane does. The great danger lies in making a fetish of Spiritualism, as the Hebrews did in the days of Moses, if that individual ever lived.

Point Five: The one central thing that "Christian" theology is that the immutability of the church is impossible. If the all-wise Spirit was capable of deviating from the set laws of his being he would not do so foolish a thing as to produce a phenomenon which he does not intend to repeat, especially when reason rejects it at every turn. Reason is God-given as surely as any thing else, and does not only guide in life, but it is the only guide to be trusted to earth; even in following the advice of others it comes into play. Are we not aware that in studying the Bible we must reason? Yes, indeed. If it were not for reason we could not understand the message of any gospel, foreign or domestic; thus both comprehension and settlement of all religious problems depend upon the greatest of all blessings, the possession of a rational mind. When one comes to settle a question so assumedly vital it should rest upon something more tangible than the traditions of a people in a barbarous or semi-barbarous condition. The Old Testament times found the supposed authors of the so-called prophetic books under environments, both physical and intellectual, that precluded production of such thought as messages we find in Proverbs, a poetic expression as the Psalms contain. The sensuality of David and the many beautiful thoughts of the Psalms do not walk hand in hand. In this manner the entire Bible and "Christian" theology is analyzed by reason, and condemned, because found wanting. After this entire analysis there is much trash thrown out; some are made to feel that they are fed the multitudes of the ages and have been the redeeming features of all religions.

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Point Six: "The church is infallible;" therefore the head of the church is infallible. We have already gone over the infallibility of the church and demonstrated it fallible. Mr. Stone has already confessed that if the church is acknowledged to be fallible it would be worse than illogical to claim that the head of the church could be infallible. We may just as logically reverse it and say: "If the head of the church is fallible, the church must be fallible." The head of the church is considered its most important part, therefore if any falling appear in the head the body has a flaw, and where a flaw is found fallibility is found also. Naturally it follows that the fallible is not infallible, hence the church is not infallible. It

has been repeatedly proven that popes have committed worse than errors. This sufficiently sets out the arguments of "Invitation Heeded." It may be seen therefore that it is only a general argument used by Catholic theologians in vainly striving to prove their religion. The enlightenment of our present age is daily making it more difficult for an intelligent man to accept the superstitions of the "Church of Christ" teachings, and the Catholic is not excepted from this rule.

One hundred years ago, fifty years ago, twenty-five years ago, the literal translation was universally accepted by Christians as the proper light in which to read the Bible. To-day the prov of the theological ship is pointed in the same direction as modern science, but is still far in the rear. We need not be fearful of mistake in declaring that there is only one thing that can possibly save the creed of Catholicism from complete destruction; that thing is to shut out the knowledge that is taught in unsectarian colleges and is circulating through the public press and current literature. They must reject the best opinion and positive facts that have come forth as the rich fruitage of diligent study, sparkling in all the rainbow hue with which Mother Nature has adorned the canopy her great laboratory. Many an unruly student has set himself in defiance of the lessons that are being continually demonstrated therein, but with beaming smile she continues her sessions with no recesses, well knowing that though the truant may for a time hide away and avoid their lessons that it is only a question of a little experience till they will return, their heads hanging in shame, willing to confide themselves to the greatest of all teachers in both spiritual and material things, Nature. This will take generations, but ultimately it must be true that Catholics and all races alike will unswervingly turn to nature for the solution of their problems.

Let us say in conclusion that there are those in the Catholic priesthood and among the laity whose minds are bright, and capable of grasping the truth of the situation; they are changing in the mass of them there can be no question; of the generosity and noble impulses of some of them we have absolute proof. A people such as this must as a result of their own natural ability evolve out of the stygian darkness of creeds. The force of the intelligence surrounding them has cut off the source of supply, and slowly but sure exact science and criticism are changing the entire religious aspect to a rational and truthful Spiritualism.

PAUL S. GILLETTE.

Omaha, Neb.

STOLEN BEAUTY.

"Yes, dears, your new hats are quite pretty."

I answered my three sweetest girls, Who questioned while planning their treasures Above their fair faces and curls.

"But which is the loveliest, auntie— Be honest and tell us, please do— Belle's hat with the bright bird upon it, May's blossoms, my egrets so blue?"

"Were I a young man—spare those blushes— A-seeking a sweetheart or bride, Just judging your fair happy faces I'm sure I could never decide; But judging alone by your bonnets, With never a glance underneath, I'd choose for a wife, kind and gentle, The one with the sweet blossom wreath."

"Because my dear children, the blossoms Speak only of fields and blue skies, Of spring and its innocent pleasures, With which all true hearts sympathize; While birds that should gladden the woodland, Or egret, that sit at a breath, With all of their sad stolen beauty, Speak only of suffering and death."

"The soft baby blanket of egrets Is torn from a dead mother's breast, 'Tis torn that the feathers are fairest, Though little ones starve in the nest. The hunter cares not for the crying Of the babe who has only gold— The pitiful cries of the nestlings, That perch of hunger and cold."

"The jewel-winged bird on your bonnet— Last summer was happy and free; Was flashing across the blue heavens, Or flitting the tree-tops with glee. He died in the midst of a love-song— O, woman's soft heart, think of that! He died never dreaming you wanted His beautiful corpse for your hat."

"Each bird that is worn for adornment— Each heaven-taught slinger that dies For vanity's sake, has two slayers— The hunter, the woman who buys. One kills and one pays for the murder; Both equally guilty I hold; Because the sad slayer would slacken If woman paid not with her gold."

"If earth should at last become birdless, And spring lose its glory and song, The worm and the locust bring famine, On woman would fall the dark wrong."

"Enough," cried the dear, dainty maidens, While pity their kind voices stirred; "We'll nevermore wear for adornment What cost the sweet life of some bird." CALLA HARCOURT.

Keep the Gift Pure.

A portion of Franz Peter's letter No. Thirty-five should be carefully read, pondered over and thoroughly digested by every Spiritualist and conscientious medium. "When mediumship is not bartered for money it will be better for all." Why should the divine gift of mediumship be sold for filthy lucre? Why not earn money in other ways through regular business channels, and keep the divine gift pure, and unspotted from the world? "Spirits never materialize that a so-called medium may receive a dollar for each visitor—never, never, dear friends! Spiritual beings very rarely materialize and when they do it is usually in private." The entire tenor of his letter is substantial food for deep thought.

Recently an acquaintance of mine was sitting on the front veranda alone—not a person in the whole house. Suddenly a rap was heard at the back door. When she opened it no one was in sight. It was repeated three times with the same result, after returning to her seat. Presently a large dog bounded across the yard in front of her suddenly disappearing. She called it by name, thinking it was hers. Hastily entering the house, she there found her dog as she had left him, lying on the dining-room floor. Shortly afterwards some one called to inform her that a young lady friend had been accidentally killed. Surely the spirit of that girl was not identified with the dog's bounding over the yard. Who can claim to be a Spiritualist?

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QUESTIONS AND ANSWERS

This department is under the management of Hudson Tuttle.

NOTE.—The Questions and Answers have called forth such a host of correspondents that it is impossible to publish all the questions...

Q. I am influenced by a spirit in business, and following its influence I have suffered continuous and great loss. How can I escape? A. By simply exerting your own willpower. You should not come to any conclusion or enter into any business...

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and at once invest beautiful theories explaining them. If they observed closer their facts would melt away and require no explanation. They remind one of the old story of Pat at the tannery. The owner had bored a hole over the door and inserted a calf's tail as a sign, which greatly astonished the Irishman, and he called out, "An' how did the calf get through the wee hole?" "I put him through when he was small," was the ready reply. Pat accepted the statement and was satisfied with its plausibility.

We laugh at his ready acceptance of assertions as facts, yet how many there are who take with equal alacrity far more ludicrous statements as facts, proceed with their explanations and become violently angry if it be hinted that such are unreasonable. If all the facts and reasoning corresponding with Pat's were taken from the world, how little would remain. The world's 'Theology' could be written in a single sentence.

Mrs. S. S. Ogilvie: A. It is difficult to explain the various appearances of materialized spirits.

Inquirer, Montpellier: Q. (1) How near the North Pole has ever been reached? (2) What advantage would follow reaching the Pole?

A. The Duke of Abruzzi, commander of an Italian expedition reached 86 degrees, 33 minutes, or 239 statute miles of the pole. This he accomplished on sledges. Nansen by similar means did not reach quite this limit, being obliged to turn back by insurmountable obstacles at 201 miles.

(2) No advantage except that of extending the field of knowledge. The desert ice-fields offer no opportunity for commerce, and nothing to satisfy greed. Even the Esquimaux once swarming on the borders of the Arctic sea, have perished with the seal which gave them support. The attempts which have been made to penetrate the arctic zone have brought small recompense for the sacrifice that has been made. The pages of history have been illumined with examples of heroic daring, and of almost superhuman endurance. The pathetic story of Sir John Franklin will never be forgotten, and the adventures of Dr. Kane, Perry and scores of others, are interesting as romance. Geographical knowledge has been extended, it is true, yet there is no practical value in tracing these lines, along coasts constantly encrusted with ice, or navigating seas which for only a brief month are converted into moving masses of ice.

IN MEMORY OF B. B. HART.

A tired soldier fell beside the way, Whereon his comrades march with noisy tread, And closed his weary eyes to earthly things, which he had only made.

While down the line the word passed, "He is dead." Dead in the harness, faithful to the last, The dust and stain of battle on his brow.

He lies, and hears no more the bugle blast, Calling to arms his comrades even now. But is he dead, the fallen soldier here? Shall he not wake to sounds unheard on earth.

To bugle call, and voices sweet and dear, That reach him thro' the darkling mists of death? Shall not the tired eyes again behold, On higher planes life's mystic cavalcade.

And his freed soul leap gladly as of old, To join the mighty hosts 'gainst wrong arrayed? Aye, God is good, and from earth's battle-fields The conquering hero rises in his might.

And over there, on heaven's plains, he wields His radiant weapons still, for truth and right. EMMA J. KNOWLES. Sterling, Ill.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall, Business Sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action here at these gatherings. At 7:30 each evening, grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. E. Peck, Mrs. Helen Palmer Resseguie, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaulle. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme.

Mrs. Z. L. Eise, the talented musician will play a charge of music. Further announcements will be made in the Spiritual papers. Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads. The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY, Secretary. HARRISON D. BARRETT, Pres.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work, fully bound in scarlet and gold. Price \$1.50. For sale at this office.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and America. It is a large (12mo), 328 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from this office until further notice for \$1.25. Postage free.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND. THE TWO WORLDS, MAN-CHESTER, ENGLAND.

A DEATH-SCENE WITNESSED 3,000 MILES OFF.

Whatever may be the cause, there are many cases of this kind, told about all other classes of the community. Of the sailor stories one of the best, concerning the apparition at the moment of death, with the shipwrecked accompaniment, is sent me by a Master of Arts in the North of Scotland, who has made it the subject of a carefully written and very interesting story, for the accuracy of which my correspondent vouches as occurring many years ago to the person in whose authority the story is told. He is still living, and persists in the absolute accuracy of his most extraordinary narrative. It will be seen that there is not only in this case the plausibility of the narrative, but also a vivid reproduction of the scene in which he perished, so that the person who saw it recognized many weeks after a total stranger as the person who was present at the hour of his death.

Thirteen years ago, said Captain Sear, I was on board the "C", homeward bound with coal from Calcutta to Liverpool on Tuesday the 25th of August, 1888, when in latitude 33 degrees 4 minutes south; longitude 31 degrees 27 minutes east; the sky darkened, and it was evident that a storm was about to burst upon us; the crew were sent aloft to furl the sails, and before we had completed the task a great gust of wind seized the half-lashed maintop-sail, and sent it fluttering into fragments. At the same moment the ship reeled nearly on her beam ends, and above the howling of the gale, we heard a sudden cry of despair. I was horrified to see an apprentice, J. ———, sent whirling headlong from the masthead into the sea. Even yet I can see the look of agony stamped on his upturned face, and I can hear the very tones of his heartrending cry, "O! Lucy, Lucy," as he disappeared forever in the darkness below.

After the storm abated the captain made a careful note on the exact time of the occurrence, the position of the vessel, the direction of the wind, and seemed struck at my mention of the exclamation I had overheard falling from the poor fellow's lips as he clutched in vain at the yielding air. "Ah," he said, "that must have been his sister, Lucy V., to whom he was greatly attached."

I then produced his cap, which I had managed to seize as it fell, and which was found to contain a photograph of his sister, remarking, "As he did so, that no doubt his people would prize it as a last keepsake of their son."

The rest of the voyage passed without incident, and as soon as the ship arrived at Liverpool I made my way to the train which was to take me to Manchester. I was walking idly along the platform when I saw the face of an old gentleman, who, with a young lady on his arm, was elbowing his way through the crowd. His resemblance to our lost mate was so striking that I stood and looked at him. The young lady's eyes happened suddenly to meet mine. I instantly she gave a violent start, uttered a low scream, and exclaiming, "Oh, look, there's the face of my dream!" stared at me as if fascinated. Her companion gently rallied her, and half-led, half-carried her, to the nearest waiting-room. As he passed he begged me to come with them, and handed me his card.

When we were alone the old gentleman explained that the sight of my face had reminded his daughter of a very peculiar and unpleasant dream, to which she still persisted in attaching importance. He said: "At the present moment, indeed, we are on our way to discover if the owners of my son's ship have received any news of his arrival."

I said: "I am an apprentice on the 'C', and have but lately left her lying in the harbor."

"Then," the young lady cried, "I must be right. It must be true. 'Twas that man's face I saw gazing at him as he fell. I saw Joe's ship in the midst of a fearful storm, and him clinging to the slippery shrouds. A bright flash seemed to pass before my eyes, and I saw him falling backwards into the sea. I saw you once in the momentary gleam of a look perfectly terrified, and heard the sound of my own name—'O! Lucy! Lucy!'—whispered in my ears."

The expression of my face must have conveyed but too well the meaning of my silence. "My God," cried Mr. ———, "is it true then? Is he dead?" I stammered—"Too true, sir, yes, ever word of it! I was beside him at the moment, and even tried to save him."

From the statement, subsequently given to the captain, it appeared that the sister had retired as usual before eleven o'clock. About midnight they were roused by a loud scream, and, on hurrying to her room, found her sitting up under the influence of extreme terror, declaring that she had actually seen her brother falling from the masthead into the sea, and heard him whisper her name.

On comparing notes we found that the dream took place the very day and allowing for the difference in longitude, even the very hour when the accident occurred!

AN AUSTRALIAN TRAGEDY SEEN IN IRELAND.

Although there is no transmission of sound, nor any of the dramatic developments which took place in the previous story, there was the instantaneous transmission of the scene of an accident from Australia to Ireland. Mrs. Green writes: "I saw two respectfully dressed females driving along in a vehicle like a mineral water cart. The horses stopped at a water to drink, but these were no footing, he lost his balance, and in trying to recover it he fell right into the water. The shock the women stood up and shouted for help, and their hats rose off their heads, and as all was going on I turned away crying and saying, 'Was there no one at all to help them?' Upon which my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son that it was the anniversary of his birthday and my own also, the 10th of the first month, and this is why I remember the day."

"The following third month I got a letter, and a newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss by drowning of one of his daughters and her companion. You will see by the description given in the paper how the events correspond with my dream. My niece, born in Australia and I never saw her. Please return the paper

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

at your convenience. Considering that our night is their day, I must have been sympathetic with the sufferers at the time of the accident, on the 10th of the first month, 1878. The following extract from the Inglewood Advertiser shows that she actually saw what happened: "A dreadful accident occurred in the neighborhood of Wedderburn on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kilmarnock, when they attempted to water their horse on the dam of the boundary of Torphichen Station. The dam was ten or twelve feet deep in one spot, and into this hole they must have inadvertently driven, for Mr. W. McKeechie, manager of Torphichen Station, upon going to the dam some hours afterwards, discovered the cart and the horse under the water, and two women's hats floating on the water. * * * The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

It is an objection made by some orthodox folks to Spiritualistic services that THERE IS TOO LITTLE PRAYER in connection with them. On the other hand, it is probable most Spiritualists would assert that in the generality of churches there is too much. Before we are able to determine the accuracy of either position from a rational standpoint, we must have some definite understanding as to what the objectors mean by the term. It is ordinarily understood to mean an oral address of supplication to a supreme or intermediate power, but often presents itself in the churches as an elaboration of fulsome terms of adulation in a vain attempt to magnify the power for good (and evil) of Jehovah. In reality, however, it is an appeal for help to a greater power when our limited powers fail to sustain us in the flood of human ills, or manifested in another form, when the heart, allied with a realization of the goodness and loving kindness of the Universal Father, overflows in thanksgiving to, and adoration of, the Great Oversoul.

God has given us certain faculties, spiritual and physical, wherewith to work for the development of ourselves and the world we live in. One of these faculties, Reason, aided by the power of Will, will enable us to overcome by far the greater number of difficulties we have to contend with in this world, and we have no right to go to God for help until we have exhausted all the means he has given us to help ourselves.

What should we say of a beggar who appealed to us for pecuniary assistance, if we discovered he had money in his pocket to meet his requirements? We should characterize him as unworthy and dishonest; and yet numbers place themselves in the same position by asking God for help before (figuratively speaking) their pockets are empty. Is it likely their prayers will be answered? No. He who works in any upward direction, in development, expansion or unselfish anything in God's creation, prays more practically and efficiently than the thousands who week after week supplicate the Great Spirit to do for them that which he has already endowed them with power to do for themselves. The injunction to "Lead a life of prayer" is excellent if properly understood, but we object to the literal interpretation of it, which recognizes the form instead of the symbol. If we are to make prayer the staple of our existence, the probabilities of a future something, wholesome and elevating, that will strengthen our souls, brighten our spirits, and shed its radiance around us.

There are four forms of prayer—Supplication, Work, Aspiration, and Adoration. The form we have most to do with in the present is Work, and let us pray hard in this direction, Sundays and weekdays, early and late. There is always something to be done to help increase our upward beauty, to do something about us, let us not wait for God to help when we feel our powers inadequate to accomplish the work which presents itself to us, then it is time to ask the aid of our Father in heaven, whose many servants (our spirit brothers and sisters) are ever ready to help the really needy. Closely connected with the prayer, expansion, and unselfish anything in God's creation, is the higher form of aspiration.

Fulfilling honestly our daily tasks, doing to the full of our abilities the duties that present themselves to us, there are still times when the spirit reaches out, as it were, beyond its ordinary plane, yearning for more light, more strength and power, to accomplish greater things than it is at present equipped to do. This is aspiration, sometimes expressed in words, sometimes in silent thought; its effect is to place the individual in sympathy with the plane of his aspiration, enabling him to draw from it all the power he is capable of receiving, and thus his soul is expanded and drawn nearer to this higher plane. The more frequent and earnest our aspiration, the more palpably do our spirits unfold to a comprehension of the love of God as displayed in his works, all fill with emotion at its realization, the highest form of prayer is developed, and expresses itself in adoration. Let it not be thought we deprecate or condemn all forms of prayer; it is not so. There are combinations of words expressing ideas—beautiful and elevating—which tend to harmonize the minds of those who listen to them, leading their thoughts unconsciously upward, towards the plane of the ideas they express. There are prayers which, in their formal rendering, would fall dead upon the ears and minds of the listeners, yet, charged with the magnetic influence of an aspiring, prayerful nature, become aglow with life and light. The polished rhetoric of an educated preacher may please the intellect but fail to awaken the emotions, whilst a few simple, heartfelt words from the lips of a comparatively uneducated man go straight to the heart and uplift the soul. Man praises God best who lives best, and the harmonical thinker will realize that "The glory to God on earth best given, is works whose good reach up to heaven."

Let us then apply ourselves to practical prayer, by earnestly assisting the whole time for the elevation of each other, and when we attempt to teach, throw Soul into our utterances, and thereby making them vehicles of inspiration, raise ourselves one step nearer that Beneficent being from whom all blessings flow.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Great Work by a Great Author.

"THE UNKNOWN"

BY GAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmutation of an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmutation of an eminent scientist's study of the phenomena of the spirit world. 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