



CAUSTIC REMARKS

Touching the Missionaries.

As never in all the course of my life, says the New York Journal, had I heard of a missionary making a sensible remark, the following statement, clipped from a newspaper in which we all have faith, made a deep impression upon me:

"This is how, a missionary, whose home is in Albany, N. Y. said: 'There is no use talking settlement until we have the heads of Prince Tuan and of the Empress Dowager. It is foolish to think of honest peace while they are living. In my judgment they should be beheaded before negotiations for peace are entered into.'

"I have no stone to throw at the Christian religion; with all its faults it serves its purpose, among Europeans as far south as Turkey, because it happens to suit the needs. Let them live in it and die in it to their settlement's content, but in heaven's name let them likewise practice the sensible adage, 'Live and let live.' That, throughout the rapid progress of the new religion, Mohammedism, Buddhism and Confucianism have refused to tremble on their immemorial pillars, is sufficient proof that Christianity has shouldered to its northernmost borders and must hereafter be content with a third of the habitable globe. So far as my knowledge of all religions go Christianity is superior to the others in one thing only—the stunning quality of its egoism. Each of these other creeds, made as impersonal as profound by the weight of their centuries, is wisely content with the soil which nourishes it, richly since the needs burst. It neither cares nor would it be guilty of the rudeness of attempting to murder another creed. It is only the Christian, in all the fussiness of his phylacterium, who would displace that which his brain is not capable of understanding for the credulities of the country Sunday-school. He reminds me of Senator Beveridge, intoxicated with his rhetoric and the applause of the matinee girls in the Senate gallery, shaking his fist in Senator Allison's face and thundering—in effect, I cannot remember his precise words: 'You old fogies have got to listen to and be guided by me—me vox populi!'

Are there any men of high intelligence-missionaries? I was quite sincere in my first lines in asserting that I knew of none; and all my life I have read of them, met their friends, and even heard them lecture. Six years ago I went to a church in Yonkers one evening with an evangelist acquaintance to listen to two young Scotchmen on their way to India. They were good-looking, strapping young men, who ought to have been soldiers of the Queen, and they were educated well out of illiteracy. But they did not have a fourth-brain between them. They did not make a remark that was not contemptible. They were silly, bathosical sentimentalists, and if they vented the phrase "the sweet old story" once they vented it twenty-five times. No man ever made such an ass of himself in his first love letters, and I felt so ashamed for them that I was uncomfortable and finally got up and walked out. And these young fellows were going out to squirt Christianity at Buddha's thumb.

A man I know has just returned from Japan and traveled with a number of missionaries who had escaped the just wrath of the Confucians. On Sunday mornings they held divine service, and my informant, who is by no means a scoffer, but a good deal of a Puritan, said that their want of intelligence, their feeble sentimentalism, made him blush for his country. It was all twaddle, all pathos, never an appeal to the intelligence, to the reasoning powers of educated, thinking man.

This summer, while I was in the Adirondacks, I went to the village church to hear a traveling evangel of some repute. My curiosity took me, for the evangel was a woman, and I wondered what her tactics would be. Perhaps, in spite of a former experience, which I will not relate, I thought that woman might shine in a calling unworthy of an able-bodied man. The first view was encouraging, for she was an intelligent-looking young woman, dressed with a certain taste that indicated common sense. But her discourse was quite the worst I ever heard. She talked for an hour, and she did not make a remark that was not flat and brainless, despite her really pitiful earnestness. I was extremely interested, because she prefaced her address with a long supplication, whose sincerity no one could question, to the Almighty to put the right words in her mouth to move her hearers and fill them with the spirit of holiness. But her appeal left them quite unmoved, those simple mountain people; try as hard as she might she could not "hit them in the right spot." The Almighty had no use for her. She was going about making an ass of herself, and he would do nothing to encourage her. Otherwise he would have granted her prayer.

I crossed the ocean once with a young woman from some small Western town, who was on her way to India to teach the Buddhists Christianity with a Chicago accent. She threatened to bore me a good deal so I diverted her mind by warning her that if she were not careful India would ruin her complexion, which was only too true. This so alarmed and interested her that she spent the lucid moments of her voyage writing down all the complexion recipes the passengers could remember or invent, and if she thought on her mission—for which she was as well fitted as the others I have mentioned—she was not aware of the fact.

How the gods above must grin. GERTRUDE ATHERTON.

ROME! ROME!

It Is the Ruin of Nations.

THE VIEWS OF N. V. RUTHVEN, AN EX-PRIEST, IN THE ISLE OF WIGHT GUARDIAN.

When Ferdinand and Isabella ruled, second to none of the great nationalities of the west was Spain. Her commerce was vast, her colonies numerous, her culture rare, her art glorious, her power almost supreme. How came the fall from the heights of her ancient splendor to the gutter of her present decrepitude? But one answer is there. Because of Rome. Romish priests have ruled and ruled Spain; and standing amidst the mental decadence, the moral decay, the political ruin, the military impotence, the religious degradation, the utter ruin of the nation, the priests might truthfully, when asked to show the outcome of their power and their influence, answer, "look around." When she entered on her late disastrous war with the United States, Crispi, Italy's great statesman, on being asked his opinion answered, "It is the end of Spain. The Spaniards have shown themselves incapable of governing the Pearl of the Antilles. The prime cause of all this is the general state of ignorance in the upper as well as the lower classes. It is the priesthood, absolutely sovereign, which has led that fine country into ruin."

Well and truly did Crispi speak, and with the full assurance of absolute knowledge, knowledge forced upon him by the conditions of his own life, to which the priesthood had reduced his own country and his own countrymen, until, at last, Cavour and Garibaldi and Victor Emmanuel rose up and drove before them, at bayonet point and cannon mouth, the vampire host which for ten dark and sorrow-laden centuries had feasted on the life-blood of the people. Tensely but fully did Garibaldi sum the situation up when, surveying the ignorance, the poverty, the bare depravity, and the crime-encrusted lives of the Italian people, he sorrowfully exclaimed, "the priesthood has been the cancer of Italy." And as of Italy, so of Spain, so of Portugal, so of every nation which bows down before and is led to ruin by that most miserable of all fetiches, a man-made priesthood.

Examine, even in the most cursory manner, the world's map, and whenever you find ignorance, lack of commercial enterprise, crime run rampant, political decadence, mental stagnation, there you find the priesthood batten on the life-blood of the people, and, as a very cancer eating into the vitals of their industry, their wealth, their possessions, their possibilities for great and good and noble undertakings. Look at the Celtic south and west of Ireland, look at the customs of Switzerland, and the crime-encrusted lives of the Italian people, he sorrowfully exclaimed, "the priesthood has been the cancer of Italy." And as of Italy, so of Spain, so of Portugal, so of every nation which bows down before and is led to ruin by that most miserable of all fetiches, a man-made priesthood.

But light is flowing in upon the darkness; the light of mental liberty, which is gradually driving the shadows of superstition from this old world of ours; the light of liberty, by the glimmer of whose early dawn the hammer of common sense is being lifted up to smite and break in pieces the stony-hearted destroyers of the people, the priests, aye, and many of the preachers, too, who have long been weighed in the balance of the world's patience and forbearance; weighed, only at last to be found wanting, wanting in every attribute of truth and honor and integrity, in wanting in pity for the weakly, in mercy for the hopeless, in common justice between man and man. To this in-creeching of light of liberty, dissipation of the mists of superstition, many things bear witness. In the daily papers of April 25, 1899, we read the following Reuters telegram:

"Coruna.—An anti-clerical meeting was held here today, attended by 300 people. Violent discourses were delivered against the clergy, the evils affecting the country being attributed to the Jesuits and the monks."

"Barcelona.—Violent speeches were made today at a meeting of Free-thinkers here. One orator bitterly attacked the Jesuits and said the Philippines had been lost to Spain by the monks."

An that this orator spoke but simple truth witness a cablegram published in the American newspapers of May 1, 1899. The subject is "The Situation in the Philippines," and he said the situation is summed up as follows: "The friars are a menace and a danger to the introduction of civilization."

In France the exodus from Rome is growing, and the republic has, by a timely discovery, been awakened to the dangers of allowing vast wealth to be held here, to the advantage of a poor fool, who was going about making an ass of herself, and he would do nothing to encourage her. Otherwise he would have granted her prayer.

A HEATHEN'S VIEW

Of the Christian Missionaries in China.

To the Editor:—We have all been told that the missionaries in the Orient are honest, guileless, self-sacrificing creatures who have two purposes in life, viz., to save souls and to follow the example and teachings of Jesus. Worldliness and selfishness are supposed to be their crowning virtues and the "Sermon on the Mount" the inspiration of their daily lives.

A correspondent of the New York Sun, in a letter from Peking, China, printed today, describes the conditions prevalent in that city immediately after the siege. After telling what the foreigners did after comparative quiet had been restored, he says:

"The Rev. W. S. Ament, who is at the head of the American Board Missions in Peking, remembered a certain nobleman's residence from which all sorts of Boxer troubles emanated. While the Chinese were fleeing from the city with the soldiers of the foreign nations at their heels he sought out this place and entered to find it deserted. So recently had it been occupied that food was still cooking on the fire. The Boxer patron's furniture, fine china, winter furs, and even his jewelry and valuables were intact. He had evidently never dreamed of the foreign armies entering Peking, and had therefore failed to pack up before leaving. Mr. Ament returned for his Chinese followers and a few Congregational missionaries and took possession of the place. The consideration of himself quite justified in seizing the house, for there was evidence that it had been occupied by a Boxer band in the days of the siege. Several rifles were found in the various buildings about the compound, a number of banners, and all the paraphernalia used in Boxer rites."

Mr. Ament considered that the Chinese owed him and his converts something they had to take possession of the place and settled down to make himself comfortable with what he found around him. In the store-rooms he found rice and grain, and in the stables riding ponies, mules and carts. Some 200 Chinese Christians, converts of the Congregationalists, have settled about the place and a small co-operative colony is in operation there. The girls' school has resumed studies in one of the buildings, under the direction of Miss Sheffield. One of the houses has been cleared of furniture, fitted with seats, and is being used as a chapel, where morning prayers are held every day, and regular services every Sunday.

"The other missionaries have sought homes for themselves like the American Board people. The Congregationalists from Tientsin, headed by the Rev. Mr. Tewksbury, are comfortably settled in the Yu Wang Fu, the palace of Prince Yu, one of the descendants of the robber chieftain who captured Peking 250 years ago. This place is a marvel of buildings, courts, passageways and gardens."

"The Yu Wang palace was captured by Mr. Tewksbury and his people in much the same manner as the Pei Lu was taken by the Boxers. The missionaries, after the soldiers of four nations and the Chinese had taken turns at looting it. There was an astonishing lot of treasures left for the missionaries to gather up. Yu Wang Fu has now been a famous place for several days among the foreign element, because its spoils are being sold off to all persons who wish them. The goods are being sold to a fund for the indemnifying of Christian Chinese who lost their worldly goods during the siege. Prince Yu, could he be present, would probably cry out in dismay at the ruthless distribution of his treasure, his scores of fur robes, fine silks and wolf skins, richly embroidered garments of every description, household ornaments, fine chinaware and porcelain and even the family jewels which were left behind."

"For several days after finding all this plunder it was a problem to the missionaries to know what to do with it. They considered it unrighteous to appropriate it to themselves, and somebody was certain to take it. The Russians, for instance, under whose control this part of the city had been placed, would have no scruples. So they finally adopted the expedient of selling the spoils and applying the proceeds to the needs of the Chinese converts. So the headquarters of this mission has been the scene of commercial activity for several days. Army officers and civilians, bent on acquiring souvenirs of the campaign, have gone to the Yu Wang Fu with their money and come away laden with genuine relics of rich Peking. These persons are purchasing and acquiring otherwise, wondering how much of it they will be able to transport or to pay duty on for returning home."

Verily, while these innocent emissaries of the "meek and lowly Prince of Peace" were looting the homes of unfortunate Chinese they were crying aloud to the Christians of America to send "more contributions" to "relieve the sufferings of the Chinese convicts in Peking. If the 'head of the vipers' in Peking, if the 'head of the vipers' on the Board of Missions led in the looting, what may we expect from the humble member of the profession?"

ONE OF THE HEATHENS.

free. Too long and too much have they been vexed by a pseudo-Christianity which, preaching charity, has practiced selfishness. Trading on the names of mighty men who feared not death and persecution, we have to-day "Protestants" who make a living by their protestantism, but who have long ceased to protest. Therefore do we find the churches practically deserted, and by their benches, two-thirds empty, one-third filled with women and with children, testifying that men have grown weary and heart-sick of the attenuated pleasures preached in the name of the Galleian teacher, who tore the veil of humbug and hypocrisy from off the faces of deceivers of the people.

ECHOES

Of the N. S. A. Convention at Cleveland.

It is a fact that among Spiritualists there are those who are opposed to organization, while there are many others (and their numbers are growing) who see in organization the only solution to the vexing problems which have confronted us as a people. Many Spiritualists have come out of the various credos and denominations, and remembering their struggles in the effort to throw off the yoke of ecclesiastical tyranny, are fearing the formulation of still other creeds that may bind the conscience and prevent freedom of thought, and such have been and are still content to drift along an unorganized and aimless body, with the idea that the dear angels will take care of their own cause without organized effort on our part.

That Spiritualism has made wonderful strides without organization is true, but there are many thoughtful persons who realize that an organized effort much more could have been accomplished. The N. S. A. has now had an existence of seven years, and while mistakes have been made and doubtless will continue to be made, the fact remains that to-day we have a standing before the world not hitherto attained. There have been abuses in the presentation of our phenomena and philosophy which have caused the blush of shame to many of the best of our Spiritualists, and which could not be remedied under the old order of go-as-you-please, and no one responsible. We have been powerless to cope with the fake element, the dishonest, the licentious and the intemperate, and have been compelled to bear the sneers of the ignorant multitude when defamed as a conglomerate mass without definite aim or purpose, and have lost the cooperation of many excellent men and women, because of our entire lack of common sense methods.

Undoubtedly there are sincere and well-meaning persons who will continue to oppose the N. S. A., but it seems to the writer that had they been upon the floor of the late convention at Cleveland, they would withhold their criticisms and cease their opposition, at least to the extent of giving the association a fair trial. Before condemning it, could they have been present and heard the reports of splendid work already accomplished, could they have seen the bright faces and witnessed the earnest manner of every delegate there assembled, each and every one with a sole determination to cast aside all personal differences, and with an earnest purpose to work for what they deemed to be the best of our race, they would at least have given due credit for integrity of purpose, however much they might differ in opinion.

Delegates, men and women of brains, were assembled from every important state in the Union, and if there were any axes to grind it was not apparent upon the surface. Never has it been my lot to meet the friends in convention assembled where there was so much harmony and so little friction manifested.

It is my belief that all delegates returned to their homes possessed with a feeling of enthusiasm which augurs well for the future of the N. S. A., and for Spiritualism.

We were royally treated by the citizens, by the press, and by the gentlemen comprising the Business League of Cleveland, and accorded every privilege given to any other body of delegates of whatsoever name or nature.

The generous and whole-souled treasurer of the N. S. A., T. J. Mayer, was about the happiest man in the convention as he tendered to President Barrett the deed of our new home. He has a splendid physique and his heart is as large as his body, and I believe every delegate present will echo the sentiment, "May his shadow never grow less."

In addition to a beautiful home as headquarters of the association, there is an endowment fund of over fourteen thousand dollars in the treasury, to be used as the wisdom of the board shall direct. The board is composed of thorough business men who have the welfare of Spiritualism at heart, and who can be depended upon to carry out the will of the delegates, and who feel to acquire in the proposed N. S. A. a new name, "Trust us for one year to carry out your expressed wishes, and then if you don't like us, put us out."

It is worthy of note that the railroad officials treated us with marked consideration and said to President Barrett: "You are fully entitled to every privilege accorded to any other body, and if you do not get what belongs to you it will be because you do not ask for it. With a 25-cent admission at the door, our evening audiences taxed the seating capacity of the hall, and were composed of the best people of the city; all of whom paid the closest attention to the various speakers, and to the demonstrators of the phenomena."

Several clergymen were present, and two of them, receiving convincing proof of the continuity of life, which they promptly acknowledged.

Now that we have a local habitation and a name and standing in the esteem of the public on a par with other bodies (all of which is due to organization), does it not behoove every earnest worker, medium and speaker alike, as well as all true Spiritualists, to stand by the N. S. A. and perfect an organization that shall give a credit and a blessing to Spiritualists, and to Spiritualism?

WILL C. HODGE.

RECEIVED A SHOCK.

It Cured Him of Agnosticism and Materialism.

I notice in a number of papers within the last few weeks that "I had an attack of paralysis which was at the time considered serious." I have received a number of letters of condolence from distant friends, and thinking that a few of the readers of your paper may desire to know the truth of these reports, I write this communication. It is all a mistake. I never had a stroke of paralysis that affected my physical system, and I never enjoyed better health than I do at present. In fact I never was sick two consecutive days in my life.

It is true in 1880 I did receive a paralytic stroke which was both severe and decided, but it only affected my agnosticism or infidelity. My scientific disbeliefs in a future existence beyond the grave. With me death closed the drama of human life. There was no future of conscious existence, only a long eternity of annihilation or nothingness. I visited Lily Dale and the second day of my paralysis, through the agency of two mediums, Dr. Watkins and Mr. Keeler, I did receive a shock to my agnosticism that was fatal to it, and opened my mental vision to the radiant sunlight of Spiritualism. There could be no mistake; I found that I was surrounded by a number of unseen intelligences that had all the characteristics of friends that had long since passed over the mystic river of death. Their identity was as certainly manifested as that of any of my numerous clients and business correspondents.

Four long weary years I had wandered in doubt and uncertainty. Like a wanderer in the dreary wastes of Sahara's terrible sands and solitudes, I saw nothing around me but an unhabited boundless area of desolation, with no vista beyond the range of my clouded vision. In a few moments time there was revealed to me the beautiful oasis of the spirit life; with joy unspeakable I visited it and there amid a wealth of summer verdure of trees and flowers I found a spring of living water. The joy of that moment was unspeakable, and future investigation has shown me that it was not a mirage or a phantom of the atmosphere, but a living fact, as clearly proven by the logic of experience and the philosophy of our beautiful religion as any physical force in nature's broad domain.

I care very little for the discussion of the existence or non-existence of an infinite intelligence. To my mind there are three immortal or eternal existences—matter, force and intelligence.

It matters not which name we give to this intelligence. That it exists is evident to every thinking mind. It is as useless for conventions to try to argue out of existence this intelligence as to annihilate matter and force by mental suggestion. A construction of two different physical forms like the sexes in both animal and vegetable life to produce the phenomena of future procreation is unmistakable evidence of a design which could not exist without intelligence commensurate with the object to be accomplished.

But I wonder if my subject; at present I am in excellent health; I am actively employed in the practice of my profession, and growing stronger every year in the convictions of a future for the human race, and an increasing knowledge of a force that permits a communication with an unseen world.

I am aware of the fact that I am rapidly approaching the boundaries of this life—that in the language of the accompanying poem, by an unknown author, I am growing old; yet with the investigation of passing years I am more and more convinced that there is a life beyond the grave, and that we can and do communicate with those who have preceded us in the pathway of human destiny.

GROWING OLD.

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping to 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 swift 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 spirit 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.

A. B. RICHMOND.

LOVE IS LEADER.

Listen to the music swelling,
Hearken how its surges roll,
Grander grows the anthem telling
Of the mysteries of the soul.

Singing through the silent spaces—
Spaces known alone to thee,
Rhythmic ringing from pure places,
Lead the tones in melody.

Life is love, and love eternal—
Legions form themselves in illo,
Joyous are the hosts supernal,
Moving on toward heights divine.

Where the air is clearer, purer,
Where the gentle graces grow,
Where the steps are stronger, surer,
Mounting upward, as they go.

Listen to the tone-bells falling,
Softly on the tone-ears—
Hearken! They are gladly calling,
Love is leader! God is near!

AUSTIN STA., ILL. ELLA DARE.

TRANSFERENCE.

System of Telepathy Among Dogs.

As a breed, perhaps, the St. Bernard may be said to be the telepathist among dogs. We speak of instinct in animals; we call this or that dog intelligent, and characterize the one or other related incident as wonderful or impossible. Telepathy is the most possible explanation, says the New York Sun. In the instance of a St. Bernard owned by a gentleman at Prague we have a case of telepathy. How else can the story be explained or accepted? During the evening of a day on which there had been a heavy fall of snow, and while snow was still falling, the gentleman, sitting alone by the fire with his dog, noticed him growling uneasily and restless in manner. Presently the dog got up and whines for the door of the room to be opened. Thinking he wanted to go to the kitchen for food, his owner opened the door and let the dog out, but the animal returned and seemed to expect something further of him. Going out into the hall after the dog, he found him making the same signs of uneasiness before the hall door. His owner, therefore, took down his dog's coat, and thought the usual evening exercise was what the dog wanted. On his opening the door, the dog, contrary to his usual custom, turned to the left, and made straight off in a certain direction. Following him at a run, the owner lost sight of him. Whistling and calling did not bring the dog back. He was able to track the animal's footsteps, and found him in the act of removing the snow from a wretched wail, a man still living, who from hunger and exposure had fainted and was half-frozen. This was some half-mile from the house.

A gentleman personally known to me recounted the following experience: "When I lived at Rostekuk-on-the-Danube I had a very clever pointer. The dog was not used greatly for sport, but was chiefly the companion of my children. I was in the habit of taking journeys of several days' duration and uncertain length. Usually I was not able to inform my family of the day of my return. Sometimes the difficulties of traveling made it impossible for me to judge myself when I might return. My dog always knew I used to return home by steamer from the other side of the river. My wife always knew from which steamer I should land, by the dog's manner. Shortly before the steamer on which I was about to cross was timed to leave the station on the opposite river bank, the pointer became restless and excited and would go out into the garden to watch the steamer come across to our landing stage. My wife used to say to the children: 'Papa is on the steamer.' The dog never made a mistake, although I might have come by any of the steamers leaving during the day. There was no hazard or guesswork in the dog's proceedings. Simply he knew the moment his master set foot on the steamer, and showed that he knew it. Were the other steps of the journey all a blank to him, or was he, we wonder, through the same means, conscious of his master's doings?"

A dachshund, the friend of the children, acknowledged only one grown-up—the children's father. He would lie curled up in the nursery armchair, snoring, certainly sound asleep, until half an hour before the arrival of the dogcart. Then he would go down into the hall and sit in a certain spot. Sometimes his owner arrived at midday, sometimes in the afternoon, sometimes only for 7 o'clock dinner. Certainly the servant knew, and some commotion existed in the house when the return was after a few days' or a week's absence, but nothing disturbed the quiet of the nursery, and carts from the stables might be sent out to fetch provisions or parcels from the station, five miles away, at any hour. The dog knew which cart went for his master, and what is still more wonderful, if he failed to take that train, a telegram at the station sometimes made the coachman wait; but never was the dog found waiting any but the last half-hour before the arrival at the house door. This was the stock story of the servants and any one of them would have vouched for it with his or her character, as I heard many times. The dog had fretted greatly at the absence of his master for a year and a half while he was in South America, and this wonderful knowledge of his owner's proceedings showed itself after his return on the resumption of the usual family life of the household.—Pittsburg Times.

LET ME HEAR YOUR VOICES.

Let me hear your voices,
Angels ever near at hand;
Let me hear your music,
Sweetly soft and clear;
Inwardly I listen
For your silent word—
To the spirit spoken,
By the spirit heard.

Let me hear your voices
When the morning calls,
When the noontide gladdens,
When the twilight falls,
In the hour of labor,
In the hour of rest,
By your silent message,
Be my spirit blest.

Let me hear your voices,
When my heart is sad;
In the midst of sorrow,
Let my soul be glad,
Sing your song of beauty,
Hope and strength and cheer,
Till my soul shall answer:
Angels e'er are near.

Let me hear your voices
Breathing sweetest song:
All my soul responsive
Shall the strains prolong—
Sweetest strains of music
Float from heaven's door—
In my inmost being
Echo evermore.

JAS. C. UNDERHILL.
Hammond, Ind.

THE GREAT VICTORY.

Death Portrayed as a Blessing.

THE VIEWS OF THE EDITOR OF THE NEW YORK HERALD.

"Jesus saith unto her, I am the resurrection and the life."—John 2:25.

It is a mistake to suppose that we enter the eternal life after death. It began at our birth, an insignificant part of this eternal life is spent on earth, where we learn our first lessons, like children in a primary school who grasp the simplest rudiments of education, unconscious of the possibilities of the future. And as children enter schools of a higher grade when they have outgrown the lower, so are we transferred by death to other realms, where larger opportunities and duties will greet us.

When that change comes into our experience it will be like opening a door from a dark room to a room brilliantly lighted. Death cannot entail in any wise a loss, but is always an advantage. It robs us of nothing which is valuable, of neither memory or affection, nor in any degree of our personality. The things which seemed necessary to our earthly comfort and happiness, for example, will be left behind because they will be of no use in the new environment, but all the furnishings of the soul will resist death as pure gold resists the testing acid. Character is indestructible and can be changed only as we ourselves, through some inward motive, voluntarily change it.

On the other side, therefore, is far preferable to this side. Life will be more worth living there than here. We are now hampered by circumstances, but there we shall have uninterrupted freedom to follow our noblest impulses and to become our best selves. Heaven is not a place of rest simply, but rather of divine activity. The angels are as busy as we are. God's work must be done by those who remain for yet a little while. The only things that are different are the conditions under which the work is to be done, and these conditions are more favorable than any which prevail here.

If all this be true we should dismiss the ghastly dread with which we regard the change called death. Instead of fearing we should welcome it at the time appointed. Undimmed faith in the future casts a ray of glorious sunshine on the tomb which dispels its darkness. Death is not a journey through lesser light into the greater. Our loved ones do not die. They are born again. They do not leave us, for in very truth they may be nearer to us than ever before. Our mutual love is no more destroyed than when they go to some distant land for a season. I even dare to say that when a dear one goes to heaven there ought to be congratulations mingled with condolence. Perfect faith casts out all fear, and beneath our sorrow at the loss of the visible presence is the glorious consciousness that the departed are awaiting our coming in a land that is fairer than this.

That all conquering faith is sometimes met. It is the normal condition of a thoroughly devoted soul. It is the result of a nation which has the best test of experience and made us victorious, of a practical religion which towers above the ambitious and avails of this present time as a mountain towers above the plain.

I sat not long since by the deathbed of a man who had held these views for many years. He was not simply resigned to his fate, he was glad that the change was about to occur. There was no unnatural exaltation of mind, no abnormal ecstasy. His mental faculties were as clear as the daylight, and his heart was as quiet as a summer lake. He knew that he was God's child and that the Father would care for him. This life had many an allurements, but when told that the end was not far off he bade us all good-by as one who goes on a journey, assuring us that we should meet again when he came. It seemed to him the simplest thing in the world to die and the most natural. The other life had a divine attraction and he was almost eager to enter into it. I came away with the feeling that the religion which can produce such a result must have the indorsement of the Almighty and is the most desirable possession that we can pray for. It makes one strong to bear the ills of life, because they are stepping stones to higher things. It is so practical that it seems like a hand reaching out to your side, visible, but always there and always ready to lift you over the hard places. He who has it is already living within the confines of heaven.

We must recover from some of our blind prejudices concerning death. It is not an enemy, it is a messenger of God, it is a messenger of peace, never be other than kindly. To Christ it must have been an infinite relief, and to us who follow in his footsteps it is the inn in which we sleep on the last night before we reach home. In the morning when we wake from slumber we find ourselves on the bright shore in the presence of the loved ones who have gone before. Such faith makes us peaceful, contented and happy, glad to live as long as we may and glad to go when the Father summons us.

GEORGE H. HEP. ORTH.

MOTHER LOVE.

There's no love like a mother's—
So lasting, deep and true,
No matter what her children,
May think, or say or do,
She holds them ever dearer
Than any words can tell,
And though they wander from her,
She loves them just as well.

If any road is taken
Which leads them into wrong,
Her love it never lessens,
But grows more deep and strong.
A mother's love is sacred,
Her heart is always true—
Her tender sweet affection,
Forever fresh and new.

JULIA H. JOHNSON.
Los Angeles, Cal.

THE HYPNOTIC EYE.

The Strange, Weird Power It Possesses.

DANGER OF ITS USE BY EVIL DOERS.

It is a strange, weird doctrine that L. W. de Laurence, the hypnotist, whose demonstrations during the past week have raised such a storm of protest from the medical fraternity, preaches. It is the doctrine of the "power of mind over matter" without the theological phrase which is part of the Christian Science belief. Professor de Laurence declares with the emphasis of deep conviction, that "all that we are is the result of thought," meaning that disease yields to the power of the mind, that suggestive therapeutics furnish a panacea for most of the ills to which flesh is heir.

Physicians claim that hypnotism is a too dangerous science to place in lay hands and argue that its practice should be restricted to the medical fraternity. Though denying their contention in the abstract, Professor de Laurence tacitly admits the danger to society from an indiscriminate dissemination of hypnotic power, for he says:

"To set one person against another and cause him to hate the other, induce deep hypnosis in the regular way and suggest to him that Mr. B. has done him a great wrong or injured him, and when you wake him he will hate and despise Mr. B. When he wakes up he will have no knowledge of what you have done with him or how you have changed his condition of mind toward Mr. B., but he will have no friendship for Mr. B., that can be depended upon. Take a drunkard or a cigarette fiend and give him suggestions that when you wake him up the sight or smell of whiskey or cigarette will subject him to a deadly sickness and if he tries to take a drink of liquor or smoke a cigarette he will get so sick that he cannot stand up, then awaken him and have someone offer him a drink or a cigarette and he will refuse, giving as the only reason that the sight of them makes him sick. The writer has cured some of the worst cigarette fiends by this method when nothing else would or affect them. The hypnotist can by this method make a strange hypnotic power change the personality of an individual, and mold his character to suit his wishes, but he should hesitate in employing it for purposes otherwise than beneficial, as he is liable to place the subject in a very unhappy position, and of course be responsible for evil results."

There are various stages of hypnosis, the catleptic or rigid state, or the lethargic or independent state, both of which the operator may induce at will. Speaking of the lethargic state he expressed the belief that Bishop, the renowned mind reader, who died some years ago while giving an exhibition, was not dead when the physicians cut him up at the autopsy.

"The lethargic state," he says, "is an independent condition next to death, in which the subject ceases to have any connection with the operator, having passed out of his control, it is caused by the operator leaving his subject in a passive state long after he has induced somnambulism or trance. This is a very dangerous state and the operator should guard against it by keeping the subject interested and doing something, for if left to himself and preoccupied he is very liable to pass into this state. "If you have more than one under control at the same time, keep them all busy doing something to engage their attention. If you cannot use them all, wake some of them up before they pass into this apparently helpless condition."

"There is no doubt but that Bishop, the mind reader, was in this condition when the autopsy was performed upon his supposed dead body, as his heart and other vital signs gave unmistakable signs of life."

On the subject of clairvoyance or second sight, which the greater Bishop claimed, Professor de Laurence said:

"Clairvoyance, or seeing at a distance, whereby a person can be put into a trance so that they can locate lost, hidden, or stolen articles, ferret out murderers, thieves, etc., is possible when this condition is properly induced and a good clairvoyant subject used. "While in this condition the human mind has the power to receive its faculties of conception far into space. The condition consists of an absolute suspension of the physical organs, the body appearing almost lifeless, or as if in a deep sleep. The ordinary way of perceiving through the sense organs is for the time interrupted and an independent action of the soul or mind takes place. This action is an immediate perceiving of things, conditions, and persons as they actually and really exist in their very nature and as they appear to us, often hypercritically through mediating sense organs, as clairvoyance is finer and farther reaching than the sight of our dull eyes. The mind of a good clairvoyant subject can be made to leave the body, so to speak, and be directed to any given locality anywhere in space, and can give an intelligent and accurate account of things being done at this particular place. It matters not whether it is in the same room, or a mile, or 1,000 miles away, the mind will find the spot. Distance makes no difference because the human mind or the psychic organism of man does not recognize space."

On the subject of self-hypnotization, the Professor says the subject is no longer open to discussion. He says: "It most certainly is a wise provision of nature for anyone to be able voluntarily to place himself in the hypnotic state. He who can by an effort of his will enter the hypnotic condition is complete master over his own mind or soul."

"He that ruleth his soul is mightier than he that taketh a city."—Prov. 10:32. "He that hath no rule over his own spirit is like a city that is broken down and without walls."—Prov. 25:27.

"These powers lie dormant in all mankind, and can be easily developed by the proper application of the will, or what is known as auto or self-suggestion, combined with concentration. I have often self-induced this condition, and by auto-suggestion am able to remain asleep any desired length of time or make any part of my body insensible to pain. I have repeatedly removed pain from different parts of my body by concentrating my mind upon the affected part and the absolute determination and desire of removing the pain."

"This psychological fact demonstrates the power and effect of suggestion, either auto or spoken, on disease and pain, for when by the proper suggestions we place the psychic forces on the defensive against pain, disease and death, with the intention of driving them out of our body, we invite and receive in their place health and strength."

PECULIAR VISION.

Saw His Chum in a Vision.

HAD SIX ARROWS IN HIS CHEST—ATTACKED BY INDIANS HE FIRST SLEW HIS HORSES, THEN DEFENDED HIMSELF.

"No, I can't say I go much on superstition, and that sort of thing, but I'd like some of these wise chaps to explain a little incident that happened to me down in the Pecos valley, in New Mexico, a few years ago."

Grizzled Bob Morrow, veteran cowboy, ranchman, globe trotter and philosopher, took another pull at his cigar as he sat in the Hoffman House cafe, says the New York Mail and Express. A thoughtful look came over his face and his companions at the table waited in silence for his further utterances. After a pause Bob continued:

"We were 'sign' riding, Lee Wells and I. I know what 'sign' riding is? An imaginary line is drawn on the prairie. Two men, one stationed at each end, ride toward each other at a given hour. Any cattle that have crossed that line are taken up and driven back. The idea is to keep the cattle together as much as possible during the winter."

"Our line was about ten miles long. Lee and I used to meet half way every day, and if no cattle had crossed we'd sit down and smoke and chat a bit. Sometimes we'd visit each other's 'dobs' and generally chum together so far as men can when ten miles apart. We each had six horses, the pick of the herd, and mighty proud we were, too, of 'em."

"That that time the Indians were rather troublesome. They generally went in small bands and occasionally the loss of a bunch of horses would be reported by ranchmen thereabouts. Lee and I didn't fear 'em much. They carried only bows and arrows, and if it came to a chase our horses could easily outrun theirs. The greatest danger we had to fear was the loss of our horses."

"Lee and I had talked frequently about the Indians and both were of the same mind—if attacked, kill the horses rather than let the marauding filches get 'em. "I left Lee at the halfway mark as usual one day, got back to my 'dobe' and after eating dinner turned in. I hadn't been asleep very long when I was awakened by a sort of feeling that there was somebody in the room. I groped under the pillow for my gun, turning over as I did so, and there in the doorway stood Lee Wells. The feathered shafts of six arrows were sticking from his breast and his face in the moonlight looked drawn and ghastly. There was a smile of satisfaction on his face, though, as he said, quietly:

"Well, they got me, Bob, but they didn't get the horses."

"I was out of bed in an instant. The minute my feet touched the floor Lee vanished. The door was shut and locked just as I left it when I went to bed. Pondering over the realistic 'dream,' or whatever it was, I turned in again, but it was a long time before I got to sleep again."

"A second time I was awakened by the same vision. There stood Lee in the doorway and again he pointed to the arrow shafts and said:

"They got me, Bob, but they didn't get the horses."

"No more sleep for me that night. I looked around the 'dobe' thinking perhaps Lee was playing me a trick. I went out to the corral. The horses were all right and no signs of anybody having been around. I sat up and smoked and thought a whole lot until daybreak, then I mounted and set off for the halfway mark. Lee wasn't there, and no sign of his coming, so I rode on to his 'dobe'."

"There at the gate of the corral was Lee's body, with six arrows in his chest, just as I had seen them in the vision. Inside the corral lay the bodies of his horses, all killed with bullets."

"It was plain to me that, seeing the Indians coming, Lee had deliberately killed the horses before turning his attention to the thieves. Judging from the hoof prints, there must have been about twenty Indians in the bunch. Lee must have damaged them some before he fell, judging from the cartridge shells lying around. They took his Winchester, of course, and looted the 'dobe. They didn't get much for their trouble, though."

"But what I want to know is: Was that a dream or did Lee Wells really appear before me in some sort of form?"

His hearers could not explain.—Pittsburg Press.

PSYCHOLOGICAL PROBLEM DISCUSSED

Prof. Lockwood Attacks the Physiological Basis of Prof. T. J. Hudson's System of Psychology.

[Note.—At a banquet given by the Medical Legal Society of New York, at St. Andrews Hotel, in honor to Prof. T. J. Hudson, who read a paper entitled "Psychological Psychology," relating to Confessions of Innocent Persons," Prof. Lockwood received an invitation to attend and be one of the respondents to the paper read. The following is a revise of his argument:]

Mr. Chairman, Ladies and Gentlemen of the Medical Legal Fraternity:

To widen the channels of charity and justice, to mitigate human pain and suffering, and to extend the benefits of knowledge, have ever been considered the noblest virtues of individual effort, or of sociological bodies of men in the promotion of civilization. From the time of the earliest traditions and inception of history, until the present, the savant and philosopher who have made noble effort for the advancement of human welfare in any of these avenues, have rightly merited the approval and esteem of succeeding generations, and reared for themselves an enduring monument of respect on the page of history.

We have met here to-night to honor a gentleman of letters and thought, who calls our attention to a matter of the greatest importance, especially to members of the legal fraternity, regarding the confessions of crime on the part of innocent persons. The undoubted psychological influence of accusers, or the short-sighted judgment of would-be friends. These facts appearing in the transactions of criminal courts, are of such gravity in their relation to human justice, as to be a menace to public welfare and morals, and to merit the combined wisdom of jurist and the careful consideration of the physician in mental pathology. Hence, the guest of honor, the subject of this evening, in general spirit of his paper, since it has for its object the extension of the horizon of human charity and justice for humanity at large, and the possible modification of all laws and enactments that condemn the accused who confesses guilt under the powerful psychic influence of public opinion. It is then eminently fitting that our guest should be banqueted, and his views and opinions on the matter of the "Subjective Mind" be properly discussed by the able jurists and practical students in medical art here assembled.

While this banquet hall is not the place for hasty criticism, or the occasion one to be marred by the combative differences of individual opinion, as to the special merits or demerits of the essay under consideration, I trust that the brief review of the fundamental principles upon which he rears his hypothesis of "Subjective and Objective Mind," and a careful survey of some physiological data involved in hypnotic phenomena, will not be construed as a criticism upon the moral and humane idea so timely presented in the general mental trend of his paper—thus enabling me by this exchange of thought, to honor our guest and his effort, and the occasion of this evening.

Before proceeding, however, allow me publicly to thank my friend Judge Daily for the pleasure of being here this evening, and Mr. Bell, your corresponding secretary, for the courtesy of being one of the respondents to Prof. Hudson's paper.

The employment of the terms "Objective and Subjective Mind," as fundamental postulates in Prof. Hudson's system of psychology I suggest, consider, or thought of the operator, is one of the dual minds of the subject, in Prof. Hudson's system of psychology.

Let us amplify this point. If I hypnotize Judge Daily (I do not like that term in this connection, since it means "self-induced sleep," and is not a proper term to use in this association of operator and subject)—if I psychologize the world that we see around us, it comes magnetized to that point where it responds to my mental volition, and carries out all that is expressed or implied by me, the phenomenon of this transfer of my mentality upon Judge Daily's brain, Prof. Hudson, strangely enough, calls Judge Daily's "Subjective Mind."

Now I submit, Mr. Chairman, as you lawyers say, that if in a psychological state on the part of the Judge, I suggest to him the idea of the peach, he will eat the peach, and I will affirm that such mental state is the Judge's "Subjective Mind," presents a questionable commentary on the duality of mind; and were I to affirm that these irregular mental phenomena were a normal expression of Bro. Daily's mind, he could justly inaugurate proceedings against me for criminal libel, which though leads me to conclude that the term "Subjective Mind" in Bro. Hudson's system of psychology, only applies to those in hypnotic or trance states.

The term "Suggestion," as employed in connection with mental phenomena of psychological character, is not, according to my way of thinking, a proper term, since it does not carry the full concept of the mental process. The term "Inductive," in the sense of "tending to induce or cause," is a better and more comprehensive term. And may I add that the phenomena of thought transference by telephone, demonstrates the inductive principle, as is witnessed in the induced action upon the consciousness of the receiver of the message. Eventually it will be seen that the transference of thought, whether the operator be near or remote will be found to be in keeping with principles of mental point states inductively co-related to each other.

An analysis of the principles of wireless telegraphy demonstrates the principles of electro induction, whether expressed in physical nature, or relating consciousness to consciousness. I have in former years psychologized a subject—a boy fifteen years of age, as far as I could see, and the same subject would repeat about while standing twenty feet away, my unspoken mental thought. It is such phenomena as these that demonstrate something more subtle in this relation of operator and subject, than can be expressed by mere verbal suggestion. The phenomena of mental point states, can be studied here in the most potent of divergent thought from the paper of the evening I will mention, and leave the discussion to others. I refer to the following statement in Prof. Hudson's essay. He says: "It may be set down as axiomatic that Nature is ever kind to the victim of the inevitable. And this is true, whether it is inevitable death, or an inevitable surgical operation. In the two conditions of immensity and inevitability are present, the rule is inevitable. It is Nature's compensation for the prodigality of life, and the universality of death made necessary by the process of organic evolution."

I fail to recognize this statement as an axiomatic truth in the formula of relentless nature. If it were true, it would make principles of nature more kind than civilizations of men. If this axiom were invariably true, it would rob Calvary and the Cross of its paths

and sentiment. It would deprive Christianity of the story of the pangs of crucifixion, by drying up its fountains of sympathy upon which it has built for two thousand years. It would take away from ecclesiasticalism the dogma of vicarious atonement. It would rob God himself of "the plan of salvation," since Christ would be made to appear in the garb of a hypnotic one, who did not suffer very much after all, for the sins of the world.

No sir! I cannot accept this axiom; for in defiance of the monkish moor, Bruno submitted to the torture of burning at the stake—he refused to be hypnotized by priestly domination or yield up his individual manhood, although tortured by fire. Michael Servetus lurked back into the teeth of Calvin the verbal sentence that despot tried in vain to hypnotize him into saying. Fire and fagot and the horrors of mortal agony did not lose to him his manhood—he defied Calvin and his system of suggestive therapeutics. The heroes of martyrdom would be lost to sight, and heroism itself a morbid expression of human zeal. Nature interfered with a hypothesis of the "Subjective Mind" at the time of execution. Yet, Mr. Chairman, there is much in the paper of the evening that I can heartily endorse. That the accused are frequently so menaced by the accuser, whether the accuser be an individual or the State, as to confess crime when it appears indubitable upon circumstantial evidence, being a hope, thereby to merit lenient toleration at the hands of the court. I believe this to be a very common occurrence. That all such are psychologized by the dominating mentality of the accuser, or led to confessions of crime by the advice of friends, do not believe to be true. The case of Socrates is one in evidence. He was accused by the Athenians of denying the gods recognized by the State, and introducing new divinities, and of corrupting the young. Now the Athenians had a law that when the accused was convicted of guilt, he had a right to name the penalty, providing the penalty named was in keeping with the character of the crime. His crime was punishable with death. But Socrates defied the law, for the services which he had rendered to the city, he deserved not punishment, but the reward of a public benefactor, and his maintenance in the Prytaneum at the cost of the State, but to mollify his accusers, he offered to pay a fine of one mina. His friends importuned him to offer thirty minas. He objected, affirming that he had committed no crime. The Judge, exasperated by his cunningness and fearlessness, sentenced him to self-destruction by drinking a decoction of hemlock. Circumstances of national religious character, sent him to prison for thirty days. During this time he was offered escape by his personal friend Crito. He refused. That immortal genius that had braved the theology of polytheism, and laid the foundations of inductive reasoning as the basis of ethical religion, he let his volume at his quiet powers of reasoning, the religious and political oligarchies trembled, was not afraid of death—his clear philosophic vision saw no occasion for mental perjury; to him the realm of reasoned truth was the summum bonum of human greatness, and in this greatness he stood firm and undismayed to the end.

And may I say in this connection, that we of to-day are fully under the ban of psychological influences as were those of ancient Greece. Its formula comprise the basic effort of political aggrandizement and religious zeal. Its propagandism permeates church and state. Its unsharpened sword is still drawn and wielded to make slaves of men's intellects and to secure the fruits of their toil. But these efforts of the past and present, to enslave mankind, to reduce to oblivion before the rising tide of human intelligence. The dawn of a new era is upon us—the era of scientific analysis and inductive demonstration. Psychological influences upon the human race will be weighed in the balance of human justice, and its injustice to the temporal and moral welfare of the individual will be seen in all its hideous selfishness. Hence the effort of our friend to check the continuance of wrong upon the human susceptible to hypnotic environment and tendencies, is a move in the right direction—the direction of moral equity. And the historian of the future, who writes on the page of time the aspirations and virtues of men, will write in letters of immortal light, the name of our guest, who has to-night made public record against the baneful effects of crime induced by those under hypnotic or psychological influence. Let us see to it that this phenomenon of mental character and this problem in social and civil jurisprudence, receive a thorough and just consideration at our hands.

A Slate-Writing Test.

I noticed an excerpt from the pen of Mr. Ed. D. Lunt, Los Angeles, Cal., touching the so-called independent slate-writing and other phenomena. If he is endeavoring to expose fraud and trickery, he is doing a good and praiseworthy work. If he intends to be understood as claiming all such phenomena are bogus, he is in error, as every thoughtful person who knows, independent slate-writing by some invisible intelligence is a fact. In proof of this positive statement I will give one illustration. I purchased a pair of slates one hundred miles from San Francisco, Cal., washed them with soap and water, securely fastened them together with screws driven through the frames. At no time did any one handle them but myself. I carried them one hundred miles, went to a medium to whom I had never seen or heard of before my arrival in San Francisco, and while alone with the medium in an up-stairs room, the slates all the time being fastened together as above stated and held securely by myself, I received messages thereon, said messages being signed by departed wife and relatives, of whom the medium could not possibly have any knowledge. The medium to this day has not seen the messages. If anything is impossible, it was impossible for the medium to have written those messages, equally as impossible for any mortal save myself to have done it, and if anyone can believe that I paid \$2 to perform such a silly act, he has my warmest sympathies and congratulations that he is outside of a human being. Who will undertake to explain how this was done, if he denies supermundane agencies?

W. CAPPS, M. D.

Grand Junction, Colo.

The Molecular Hypothesis of Nature.

By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

Gleanings from the Rostrum.

By A. B. French. Cloth, \$1. For sale at this office.

The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals.

For sale at this office. Price 25 cents.

and sentiment. It would deprive Christianity of the story of the pangs of crucifixion, by drying up its fountains of sympathy upon which it has built for two thousand years. It would take away from ecclesiasticalism the dogma of vicarious atonement. It would rob God himself of "the plan of salvation," since Christ would be made to appear in the garb of a hypnotic one, who did not suffer very much after all, for the sins of the world.

No sir! I cannot accept this axiom; for in defiance of the monkish moor, Bruno submitted to the torture of burning at the stake—he refused to be hypnotized by priestly domination or yield up his individual manhood, although tortured by fire. Michael Servetus lurked back into the teeth of Calvin the verbal sentence that despot tried in vain to hypnotize him into saying. Fire and fagot and the horrors of mortal agony did not lose to him his manhood—he defied Calvin and his system of suggestive therapeutics. The heroes of martyrdom would be lost to sight, and heroism itself a morbid expression of human zeal. Nature interfered with a hypothesis of the "Subjective Mind" at the time of execution. Yet, Mr. Chairman, there is much in the paper of the evening that I can heartily endorse. That the accused are frequently so menaced by the accuser, whether the accuser be an individual or the State, as to confess crime when it appears indubitable upon circumstantial evidence, being a hope, thereby to merit lenient toleration at the hands of the court. I believe this to be a very common occurrence. That all such are psychologized by the dominating mentality of the accuser, or led to confessions of crime by the advice of friends, do not believe to be true. The case of Socrates is one in evidence. He was accused by the Athenians of denying the gods recognized by the State, and introducing new divinities, and of corrupting the young. Now the Athenians had a law that when the accused was convicted of guilt, he had a right to name the penalty, providing the penalty named was in keeping with the character of the crime. His crime was punishable with death. But Socrates defied the law, for the services which he had rendered to the city, he deserved not punishment, but the reward of a public benefactor, and his maintenance in the Prytaneum at the cost of the State, but to mollify his accusers, he offered to pay a fine of one mina. His friends importuned him to offer thirty minas. He objected, affirming that he had committed no crime. The Judge, exasperated by his cunningness and fearlessness, sentenced him to self-destruction by drinking a decoction of hemlock. Circumstances of national religious character, sent him to prison for thirty days. During this time he was offered escape by his personal friend Crito. He refused. That immortal genius that had braved the theology of polytheism, and laid the foundations of inductive reasoning as the basis of ethical religion, he let his volume at his quiet powers of reasoning, the religious and political oligarchies trembled, was not afraid of death—his clear philosophic vision saw no occasion for mental perjury; to him the realm of reasoned truth was the summum bonum of human greatness, and in this greatness he stood firm and undismayed to the end.

And may I say in this connection, that we of to-day are fully under the ban of psychological influences as were those of ancient Greece. Its formula comprise the basic effort of political aggrandizement and religious zeal. Its propagandism permeates church and state. Its unsharpened sword is still drawn and wielded to make slaves of men's intellects and to secure the fruits of their toil. But these efforts of the past and present, to enslave mankind, to reduce to oblivion before the rising tide of human intelligence. The dawn of a new era is upon us—the era of scientific analysis and inductive demonstration. Psychological influences upon the human race will be weighed in the balance of human justice, and its injustice to the temporal and moral welfare of the individual will be seen in all its hideous selfishness. Hence the effort of our friend to check the continuance of wrong upon the human susceptible to hypnotic environment and tendencies, is a move in the right direction—the direction of moral equity. And the historian of the future, who writes on the page of time the aspirations and virtues of men, will write in letters of immortal light, the name of our guest, who has to-night made public record against the baneful effects of crime induced by those under hypnotic or psychological influence. Let us see to it that this phenomenon of mental character and this problem in social and civil jurisprudence, receive a thorough and just consideration at our hands.

A Slate-Writing Test.

I noticed an excerpt from the pen of Mr. Ed. D. Lunt, Los Angeles, Cal., touching the so-called independent slate-writing and other phenomena. If he is endeavoring to expose fraud and trickery, he is doing a good and praiseworthy work. If he intends to be understood as claiming all such phenomena are bogus, he is in error, as every thoughtful person who knows, independent slate-writing by some invisible intelligence is a fact. In proof of this positive statement I will give one illustration. I purchased a pair of slates one hundred miles from San Francisco, Cal., washed them with soap and water, securely fastened them together with screws driven through the frames. At no time did any one handle them but myself. I carried them one hundred miles, went to a medium to whom I had never seen or heard of before my arrival in San Francisco, and while alone with the medium in an up-stairs room, the slates all the time being fastened together as above stated and held securely by myself, I received messages thereon, said messages being signed by departed wife and relatives, of whom the medium could not possibly have any knowledge. The medium to this day has not seen the messages. If anything is impossible, it was impossible for the medium to have written those messages, equally as impossible for any mortal save myself to have done it, and if anyone can believe that I paid \$2 to perform such a silly act, he has my warmest sympathies and congratulations that he is outside of a human being. Who will undertake to explain how this was done, if he denies supermundane agencies?

W. CAPPS, M. D.

Grand Junction, Colo.

The Molecular Hypothesis of Nature.

By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

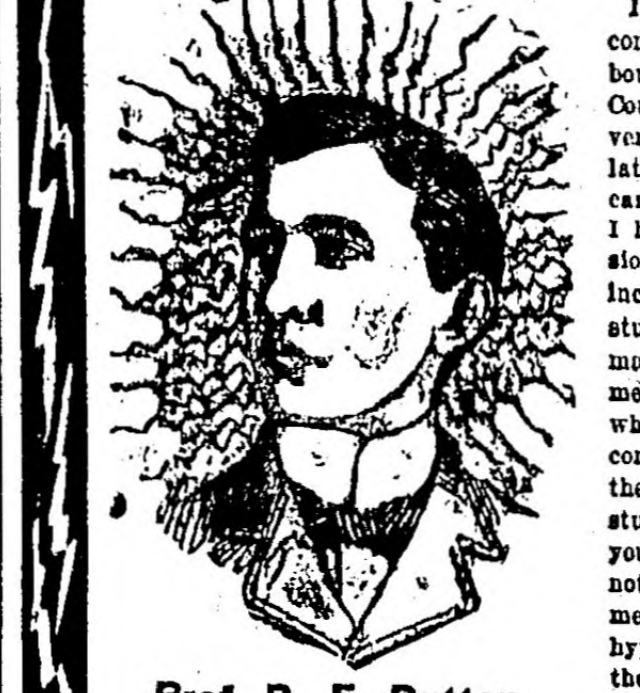
Gleanings from the Rostrum.

By A. B. French. Cloth, \$1. For sale at this office.

The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals.

For sale at this office. Price 25 cents.

THE WONERS OF HYPNOTIC CONTROL



Prof. R. E. Dutton.

WRITE HIM.

oughly master all herein described, methods for Self-Healing that will that when complied with they can cure almost all ailments. One Occult Arts who reads this Mail very latest discoveries, which an sleep in themselves almost instant time, and thereby cure all known, can induce this sleep in himself at the minds of friends and enemies, with disembodied spirits, visit any actions and problems in this sleep. This so called Mental Vision Lesson note Healing, Control of the Sub-

DUTTON-THERAPY.

state, and several strong healing methods are all contained in this little book, which will be sent to you for 10c. silver, enabling you to be as good an operator as any one living. Mind this, this can be successfully accomplished by the study of this little book, without further charge. I am so absolutely confident that you will be successful, right from the start, with these instructions, that I will even send them Subject to Examination, if so desired, just to prove to the most skeptical that they form the best course ever sold for 10c., and to all who send the book, I will send a copy of the book, money will be refunded. But this Mail Course is just as described, would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send at once to

Prof. R. E. Dutton,

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

McCook, Neb., U. S. A., Lock Box 441.

Prof. R. E. Dutton.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

The PROGRESSIVE THINKER will be furnished until further notice at the following rates, invariably in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single copy	2 cts

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. If remitted from abroad, please send to J. R. Francis, 40 Loomis Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to send several others to unite with them, and thus be able to send a larger number than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and service. The same suggestion will apply in all cases of renewal of subscription—select others to add in the good work. You will experience no difficulty in securing the same. Send a list to subscribe for THE PROGRESSIVE THINKER, for one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Beautiful Harvest for 25 Cents.

You want a more beautiful harvest than we can give you for 25 cents? Just pause and think for a moment. If you will send us only one dollar, we will furnish you. The subscription price of THE PROGRESSIVE THINKER is only one dollar a year. For that amount you obtain one hundred and four pages of solid, substantial, clear, elevating and inspiring reading matter, equivalent to a good-sized book!

TAKE NOTICE

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and grants in advance will be promptly corrected, and missing numbers supplied gratis.

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

FOREIGN COUNTRIES.

The PROGRESSIVE THINKER is furnished to the United States at \$1.00 per year, the postage thereon being not included, but when it is sent to foreign countries, it is sent by mail, and the postage is included in the yearly subscription of \$1.50. Please bear that in mind.

SATURDAY, NOVEMBER 3, 1900.

The Corrector Corrected.

Our friend E. Woodward, of Tucson, Arizona, some weeks ago attempted to correct us in the use of the word "caneen," but he is laboring under a slight error.

The canteen to which we referred is the one described in Chambers' Cyclopaedia as follows:

"In the British army the canteen is a wooden vessel, holding about three pints, painted blue, and inscribed with the number or designation of the regiment, battalion, and company to which the soldier belongs. . . . It is used by soldiers to contain whatever beverage may be obtainable on the march or in the field."

Webster defines the word "Canteen"—A vessel used by soldiers for carrying liquor to drink."

This liquor was not necessarily spirituous, for the word signifies "Any liquid or fluid substance, as water, milk, blood, sap, juice, and the like."

The writer remembers how sacredly a canteen was treasured in his father's family in his long marches while in the army of the Revolution. It was made of staves scarcely 2½ inches in length. The heads were probably 8 inches in diameter. It was bound by two iron hoops and two rings were attached for a strap to sling it over the shoulder. It was painted blue.

If those warring on the canteen are directing their labors against the Spanish "canteen," which means a saloon, they had better use its English equivalent, then they will be understood, and we will all join in the fight.

Where Is the Thing to End?

Again the orthodox world is shocked at a new suggestion of science. The assistant at the Greenwich Observatory has just published a book entitled "The Oldest Picture Book of All." That book presents the midnight sky with its constellations, as divided by the ancients, and mapped by the astronomers of the early ages of civilization, as that Picture Book. The author shows from these constellations that the story of Adam's fall was an ancient myth a thousand years before creation, as revealed in Genesis. He shows that these constellations, or divisions of the heavenly bodies into groups, each named after some animal, was intended to symbolize and enshrine legends and stories which even in those ancient days were included in the sacred history of the race. He finds the story of the deluge preserved in these newly deciphered records.

Is this discovery by an able astronomer another weapon to aid in demolishing that silly fiction of ignorance, the gods, who built a little 72d world less than 6,000 years ago, and had a host of trouble with the incorrigible wretches with which he peopled it, and was almost deprived of his government by his arch enemy whom he kicked out of heaven?

Expulsion of Tolstol.

Count Leo Tolstol, well-known and greatly admired novelist and social reformer, has been excommunicated from the Greek church. The Count's offence consisted in an exposure of Christian orthodoxy in his work entitled "Resurrection." He showed that he despised Christianity, as ordinarily interpreted. He was severe on "the meaningless much speaking," and "the blasphemous litanies over bread and wine."

It seems for three years and over Count Tolstol's expulsion has been pending, but final action was delayed because he was a favorite with the people, and skepticism has made large roads into the higher, and especially into the intellectual classes of Russia, and it was feared it would add to the dissatisfaction by his excommunication.

It is not in America nor in England only where skepticism prevails, but it is everywhere among thinkers.

A Glorious Trinity.

Rev. J. E. Roberts, of Kansas City, struck a key-note the other Sunday in one of his magnificent discourses when he said:

"If another conception of divinity is to be given the world, and if the form of a trinity, believe in this: 'God the father, God the mother, and God the child.' He concluded by adding: 'And every home where love sheds its beautiful light will be a sanctuary, the dwelling place of all divine, and service will be the only worship, and love the only priest.'"

All honor to such noble sentiments, and hasten the time when such preaching and teaching shall become universal.

That Missionary Business.

The Methodist Times, an English church organ, replying to the assertion of the Catholic Times, denying that Roman missions in China had done anything to stir up strife, rejoined:

"It is sadly true that ever since the Jesuits went to China they have been political fire-brands there, and have mischievously interfered with China politics. After the last war the French (who are ultramontane abroad) and the Catholics at home, and the Chinese Government to give the Romanists one of the finest sites in Peking for a great cathedral. Quite recently the Romanists have been scheming to secure for their priests the status and authority of mandarins."

Chas. Denby, in the Forum, advocating the interests of the missionaries, and evidently closely allied to them, kindly takes his readers behind the scenes where the wires are manipulated, and tells facts and purposes which are very interesting in this connection. We quote from the "Forum":

"In the beginning we must recognize the undoubted fact that the Catholic powers—the Pope, Spain, Italy, and especially France—will never consent that the Catholic missionaries shall be driven out of China. Their interests there are immense. There are twenty-eight Catholic Bishops in the empire, of whom three are in the province of Chihli. There are vast establishments over the country with schools, colleges, and asylums. Curiously, the Catholics have not gone into medical or surgical work, but they fill all other fields, covering industrial schools, carpenter and other shops, and all the forms of labor. The great Cathedral at Peking was built mostly by the native Christians. The wealth of the church is enormous. The chief religious societies, the Jesuits, Benedictines, Augustines, Christian Brothers, Lazarists, and Franciscans, are found in many places. You cannot turn the dial of progress back. You cannot revoke all the treaties. You cannot undo the work of three centuries. If the continental Catholic remains in China his Protestant colleague will go thither. It is not human nature to stand back and see others occupying fields of danger and venture, and it is not in Christian nature to disregard the divine command to go into the world and teach all nations."

It is universally conceded that the Catholics gained all their treaty rights in China by shameless frauds. Provisions were made in treaties at their dictation, which the Chinese government did not understand, and to which the people were determined they would not submit. Protestants availed themselves of the advantages of these treaties, and became like their associates, the Catholics, a controlling power in many parts of the great empire.

We are all pained beyond the power of expression at the cruelties—barbarities, in fact, which the Chinese inflicted on the missionaries; but when we recall the outrages practiced by enlightened Americans on the negro, and on persons entertaining adverse opinions to the dominant religion, we do not wonder at these foreign outrages. It is gross ignorance, both at home and abroad, angered by prejudice, and the ranting of demagogues, that causes all these wrongs.

Concede to all others the rights and immunities we claim for ourselves, and no people would go very far wrong. If a person is overreached in a bargain, if he cannot gain redress one way he is very liable to take it another way. And this, it seems, is what the Boxers did. But note the conclusion of Mr. Denby's: "It is not Christian nature to disregard the divine command, to go into the world and teach all nations. Here we have a 'Thus saith the Lord' directing all this missionary work, and it is not surprising that it is met with an occasional 'Thus saith the people,' as was the case in the American Revolution. Till then all kings claimed authority by 'divine right.' Thomas Paine controverted this claim in his great state papers, 'Common Sense' and 'The Rights of Man.' The Continental Congress confirmed his logic by the Declaration of Independence; and each new Republic punctuates Paine's position, as do the people everywhere when exercising their elective franchise. The 'Thus saith the Lord' does not control in American politics, nor in American legislation. It has no authority in China, and it is a usurpation when applied there in trying to establish missionary rule among that people."

They Acted Wisely.

The Chicago Board of Education, by the decisive vote of 13 to 6, voted down the proposition to use Bible Readings in the schools of the city. Trustee Keating, voicing the sentiment of the majority, said:

"Once admit the Bible in the schools and the doors will be opened to endless religious discussions. If, for one word, the Old Testament into the hands of young children, and these selections would lead them to seek out that book. The Old Testament is not for children."

The Trustee was right. And he need not have limited his objections to children. Presented as the Word of God, with a diminutive conception of the Spirit of Nature, of its deceptive representations in regard to science, and its barbaric history and morals, it has no proper place other than with mythological literature. There, possibly, it would be servicable. And the New Testament is by no means exempt from serious objections as a school book independent of sectarianism.

Foolish Zeal.

"The American Bible Society publishes a list of the Protestant missionaries killed or missing in China. The total is 178, of whom 66 are men, 73 women and 39 children. In this total are 69 Americans, 25 men, 24 women (16 married and 8 single), and 20 children."—Bx.

It would be supposed such a waste of life in the promulgation of a creed would satisfy an ordinary ambition, but the Missionary Boards are calling for volunteers to take the place of the slaughtered. Our sympathies go out to the unfortunate natives who will be misled, and will fall victims a few years hence to another uprising of the people.

The Method of Savages.

Some four weeks ago a German canoe was fired on from a Chinese village through which it was passing. An expedition was sent out from the German headquarters to punish the offenders. The village was burned and 300 men, women and children were killed. Says the New York Herald: "The attempt was made to discriminate between the innocent and the guilty. The practices of North American savages seem to be employed by brave Christian warriors in their treatment of the Chinese."

The Progressive Thinker—Its Present Status.

There is a wonderful diversity of opinion manifested among mankind generally. There are no two blades of grass exactly alike. No two flowers have exactly the same tint. No two persons resemble each other so closely that one, on careful examination, cannot be distinguished from the other. See how the various races differ throughout the globe. The dwarfs of Africa stand forth very dimly from the place of the side of our native Indians.

Difference exists everywhere—exact counterparts and unison nowhere. We have the apparently infinitely small, and the apparently infinitely large.

The datum cannot be seen with the ordinary microscope; but one that magnifies 10,000 diameters is able to bring it forth, resembling an ellipse with a straight line passing through its center.

Two millions of these datums, it is said, can be placed on the head of a pin. There is a wonderful diversity in a homogenous mass, and even in a collection of atoms. Throughout the infinitude of space, in every department of life, no one object is an exact duplicate of anything in this class.

In the human family this diversity is equally as great. No two brains are exactly alike; no two have the same number of cells, nor are the brain centers in any two attuned alike. No two persons have from a mental-microscopical standpoint exactly the same shades of belief, or think in precisely the same channels, hence there are really as many religious cults in the world as there are individuals.

The difference in shades of opinions is no less marked and distinct among Spiritualists. While all believe in spiritual communion, the belief of each one is more or less modified by his experience and drift of thoughts, hence no two think exactly along the same lines.

This fact confronted us when we first commenced the publication of THE PROGRESSIVE THINKER, and we knew then with absolute certainty what to expect. To please all would be impossible with an archangel, or even with a God himself, and much less with man. Hence, commencing with the very first issue of THE PROGRESSIVE THINKER, we dispensed some, made some angry, and aroused open hostility in others, and from time to time came the message, "Stop my paper." The reasons therefore have been multifarious, ranging from the sedate down to the ridiculous; in fact they have been as diversified as blades of grass—no two exactly alike, presenting a wonderful kaleidoscopic view of human nature. Notwithstanding this, THE PROGRESSIVE THINKER has flourished financially as no other paper ever did in the whole history of Spiritualism. The peevish order, "Stop my paper," is followed by the cordial impressive commendation of others that act as a most genial invigorating tonic against the bad effects of angry chaffing and rebuffing.

The substantial fact that THE PROGRESSIVE THINKER has prospered in a measure that has had no precedent at any time in our ranks in the years gone by, is sufficient encouragement to us, and when we stop and consider the grand work consummated through its instrumentality, it is a great measure gives us that complacency of spirit that always comes to one when he has reason to believe that his labors are highly appreciated by those who are on the higher planes of spiritual thought and unfoldment.

There is nothing that succeeds so well as success itself, that is a most excellent measure of the feeling which stands. Of course there are little dots here and there that bark, disturbing one's rest at night; so there are little minds in the ranks of Spiritualism who set up a dismal howl against THE PROGRESSIVE THINKER simply because they cannot control it, at an expense to them of the miserable pittance of two cents each week, or nothing at all. While we are compelled to pay out hundreds of dollars in the way of compensation, such a person who pays two cents per week, and desires THE PROGRESSIVE THINKER to conform to his own exclusive ways of thinking, is an exceedingly small specimen of humanity; and not a few of these kind we have howl and shriek, and gesticulate against us. We always take great pleasure in being boycotted by such dismal specimens of humanity, for it is evidence that the driftwood is going where it belongs.

Thus it is that under these circumstances THE PROGRESSIVE THINKER has risen, has prospered, and is now surging ahead at an unparalleled rate. Bearing in mind, please, as for S. Marden, that "man's success in life is usually in proportion to his confidence in himself and the energy and persistence with which he pursues his aim. In this compelling age there is little hope for the man who does not thoroughly believe in himself. The man who can be easily discouraged, and turned aside from his purpose, the man who has no iron in his blood, will never win. Half the giant's strength is in the conviction that he is a giant. The strength of a muscle is enhanced a hundredfold by the will power. The same muscle, when removed from the giant's arm, when divorced from the force of the mighty will, can sustain but a fraction of the weight it did a moment before it was disconnected. O, what miracles confidence has wrought! What impossible deeds it has helped to perform! It took Napoleon over the Alps in midwinter; it took Parnegut and Dovey past the canons, torpedoes and mines of the enemy; it led Nelson and Grant to victory; it has been the great tonic in the world of discovery, invention, and art; it has helped to win the thousand triumphs in war and science which were deemed impossible. The man without self-confidence and an iron will is the plaything of chance, the puppet of his environment, the slave of circumstances. With these he is king, ever master of the situation."

From the start we have had undiminished faith and confidence in ourself to make a change for good in the status of Spiritualism. We have worked faithfully with that end in view. We now have the only first-class dollar Spiritualist paper in the United States, and we repeat again it is prosperous, for it works on the Divine Plan, a portion of the profits of the office returning to one continual stream to its subscribers. By this means we are able to distribute about 20,000 valuable books among them each year at a nominal cost, thus establishing the nucleus of a grand library in nearly every section of the United States. The fact is, that more books probably enter the mails each year from this office than from any other office, and more office and book store in the world. Now is the time to awaken, and send in an additional subscriber for our winter campaign.

SUNDAY-SCHOOLS.

The Sunday School system was devised by Robert Raikes, of England, in 1782. It was designed to supply an elementary education to the laboring classes, who until then had been shamefully neglected by the government, the church claiming it was the special prerogative of ecclesiastics to educate the people. Raikes' project met with violent opposition, though the Bible was used as one of his principal text books. It was denounced as sacrilegious, a desecration of God's holy Sabbath to worldly affairs. "Such abuse of the sacred day," they said, "will bring swift destruction to all connected with it, to teachers, to pupils, and to parents who encourage it, or allow their children to attend school."

It was soon discovered the system could be made auxiliary to the church; then war was made on those who desired to limit the teaching to the rudiments of knowledge. It was then determined to use the schools solely in the interests of creeds.

The first Sunday School in America was opened in Philadelphia in 1791. Other societies were formed, but the American Sunday School Union, which swallowed all others, was organized in 1824.

We showed by statistics awhile ago that in some localities at least in America these schools had fallen into disfavor. An English journal before us as we write, giving as authority for its statement "The Sunday-School Union," says:

SUNDAY-SCHOOLS.

"Taking the figures as they are presented, we find that during the past year the Wesleyan Methodist Church shows a decrease (in Great Britain) of 5,400 scholars; the Baptists chronicle a decrease of 7,000; Calvinistic Methodists, 4,200; United Free Methodists, 3,000; Presbyterians, 1,400; the Free Church of Scotland, 4,500; and the established Church of England, 7,000. Altogether these seven churches show a substantial decrease of 32,300 scholars in a single year."

Then the paper goes on to say: "The above figures represent an actual decrease in the number of scholars on the registers of Sunday-Schools, but their significance is increased considerably by the fact of the loss of the population. The first loss the population increases about 300,000 per year, the loss is really far greater than appears at first sight. Secondly: The register includes a third more than the actual attendance."

The writer then shows from the official statistics that the loss of pupils is from those over 14 years of age.

In every department of church work, in all the Protestant denominations, and in all countries where they exist, there seems a falling away of church workers, and attendance on church services. Men first lead the way out of the church and the women follow. The preacher has no occasion to be sensitive on this subject, but vexation won't save them.

A D.D. Who Thinks.

Rev. Francis E. Clark, D. D., president of the United Society of Christian Endeavor, writes the subject, "Losses and Gains from the Chinese Uprising," at the Congregationalists' meeting in Boston, on October 1, is reported by the Associated Press to have said: "The dragon's teeth of war and massacre were sown by the foreigners, who had no right to be in the country. The Chinese, in a spirit of commercial greed to push their conquests, turn the tables for a moment and imagine China forcing her goods upon us at the point of the sword. Sending her opium here to debauch our youth, compelling us to buy it, seizing the whole State of Massachusetts because two Chinamen were murdered by a mob, and we can have no peace until we have exterminated the Boxers or the more intelligent powers behind the Boxers."

If missionary societies would profit by experience, turn their attention homeward, and inculcate a true morality among the degraded and criminal classes of our own country, and give less attention to the matter of belief among foreign tribes and nations, they would do well. Creeds are not reformatory. Nearly or quite all the great criminals in America have sympathized with some sect of the orthodox churches. The wretch on the gallows, the rope about his neck, frequently rejoices that in a few moments he will be in Paradise, sharing with the thief who died on the cross, the bliss of heaven, because of his belief.

Preachers should learn to teach common sense at home before they engage in teaching distant peoples, foreign to our modes of thought.

As the Catholic Sees It.

A Catholic paper published at Columbus, Ohio, says Protestant colonization is a great failure. It claims there were sixteen millions of Indians within the present United States four hundred years ago, and not half a million are left; that the few who remain owe their preservation to the Catholics. It claims "Protestant civilization can be erected only on the ruins of what preceded it." It quotes a Hawaiian as saying to Protestant missionaries: "You have taught us to lift our hands to heaven, and while we did this, you stole the land from under our feet."

It is difficult to prove that the Catholics are not guilty of the same crushing vices which the editor says characterized the Protestants.

Why Not?

West H. John, Merwin Hubbard, of West Haven, Conn., has come to the front with a new fad, or rather, the revival of an old one for Sunday services, which should be promptly adopted by all churches, because it is the reputed opinion of the ancient Jewish priests. It is a flowing robe, with a golden girdle and a bonnet of yellow tulle. Hats and trousers are out of fashion with our reformer. He is organizing a society, to be known as the O. G. G., which being interpreted means Sunday Order. "A Heavenly Sabbath." Membership is open to all. The founder expects to see the new costume adopted by all churches who respect the Word of God, and why not?

Power of the Pen.

Warriors brave, listen: "More steel is used in the manufacture of pens than in all the sword and gun factories in the world." So says a well-posted exchange.

Those pens are silent in their action, but are doing the work of time, more in revolutionizing the world and inaugurating an era of peace, prosperity and contentment than has all the armies in all the ages past.

Was Christ a Commercial Traveler?

All theologians tacitly admit that the whereabouts of Christ from the age of 12 until he entered upon the ministry, at the age of 30, is unknown. Recent speculations among the sects of Hindustan show a great similarity between many of the phrases and parables of Christ and those of the Hindoo sages who lived centuries prior to the Christian era. The inference is that our Lord traveled extensively in the regions of the far East. It is presumed that his precociousness having excited the wrath of the Jewish authorities, it was found advisable to leave the country for a time, and that he joined one of the numerous caravans trading between Egypt and the Indies. Rome, at that period, the proud mistress of the world, had entered upon a period of costly splendor and of lavish display. The whole world was being ransacked to furnish luxuries to gratify the pampered taste of her extravagant emperors and proud patricians. Innumerable caravans were required to meet the demand, and there is not a shadow of a doubt that the leading merchants of those days were the Jews and the Greeks, and were largely engaged in this traffic. The old Romans, those stern masters of the world, considered trade to be infra dig, and, with a grim sarcasm as to the fitness of things, constituted Mercury the god of merchants and—thieves. It is supposed, on the best of grounds, that Christ took part in this business for eighteen years, and made frequent trips between Alexandria, where the goods were brought to Rome, and the Indies.

It is but natural to suppose that one of his extraordinary mental endowments would be an earnest student of the theological literature of the east, to which he could have abundant access. Edwin Arnold, in his "Light of Asia," shows that portions of the Lord's prayer and the Beatitudes came verbatim from Hindoo teachers who lived prior to Christ. A recent publication also shows that there is much similarity in the lives of Christ and Christ. Christ was born many years before Christ. He was one of the Trinity of the Hindoo occupying the more central part of India. He came from Vishnu, became incarnate, was considered a savior of royal origin, born lowly, saluted by Divine songs from angels, surrounded by shepherds. Nada, the father, and Deva Maia, the Divine mother, were compelled to flee by night into a remote country for fear of a tyrant who had ordered the massacre of children to be slain. Christ, by his wisdom at an early age, astonished the elders. He had a forerunner in his brother John. He is claimed to have washed the feet of Brahmins, cured lepers, raised the dead, was crucified, descended into hades, ascended into heaven, and so on, as the Hindu deity, the person of the Hindoo deity. The more erudite German theologians admit the astonishing similarity in the Asiatic savior Christ and Christ. This similarity accounts in a great measure for the prevalence of German rationalism.

No less an authority than the Rev. Dr. Pfundorf, of London, Eng., who in early youth was trained in mercantile pursuits, has been able to show that Christ himself, all through his prophecies and other parts of the Gospels, evinces a business training, and that he must have been familiar with the commercial methods in vogue in those days, and much more so than we have any right to suppose. The trade of his father, Dr. Pfundorf is also of opinion that he traveled in India and was engaged in commercial pursuits as an attaché of a caravan.

The above, written by James Seymour and published in the American Commercial Traveler, illustrates in a marked degree the declaration that there is no end of conjectures—no limit to theories! The Savior has been a fruitful theme for discussion ever since he commenced to act an important part on this terrestrial sphere. Sects—almost numberless—have been founded on the incidents connected with his conception, birth, life and various utterances. Histories of his life by various celebrities who have a world-wide reputation, have been written, and sermons without number preached from gilded pulpits with reference to him and his varied career, and verily the end is not yet.

As a culmination of the various histories commencing with Renan and ending with Beecher, the above statement by a commercial traveler is most fitting, and is entitled to as much credit as anything previously written with regard to the career of this remarkable character.

We regard Jesus as having been a most remarkable man; a moral philosopher; an iconoclast; a thorough and comprehensive reconstructionist; a remarkable magnetic healer; a medium of wonderful powers; and a seer such as the world had not previously seen. As a reconstructionist, the hundreds of sects in the world point to him exclusively as the cause of their existence, and though, looking from his supernal home he deprecates their innate lack of spirituality, yet he recognizes the fact that his life and sayings brought them into existence. If a commercial traveler, he was undoubtedly a great success, and possessed none of the subtle characteristics of those of modern times, whose stories, ingenious prevarications, skillful subterfuges, and world adventures mark them as a distinct race of mankind, that it would not be well to perpetuate into the far distant future. What will next be assigned to the Savior as a profession, remains yet to be seen, for there is no end to conjectures—no limit to theories!

Did More Harm than Good.

Mrs. J. F. Adams, of Syracuse, N. Y., who was in China during the last six months, and has just reached home, was interviewed by a Syracuse Herald reporter, to whom she said:

"The cause of the uprising was laid to the Russians by the English in Shanghai. It was believed that their purpose was to stir up dissension and then crawl in through the breach. But I think the missionaries were as much at fault as anybody. They had the best intentions, of course, but they did more harm than good."

A Popular Delusion.

Friday has been reported the unlucky day of the week, a survival of medievalism, priest taught, but by careful observations in Germany, of near 10,000 weekly accidents, it was found Monday led the list; that Friday showed an equal number of accidents with Saturday and no more.

"Talmagean Inanities, Incongruities, Incoherence and Insuperable Ignorance," by Rev. T. Dwight, with Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses H. L. For sale at this office. Price ten cents.

HON. A. B. RICHMOND.

About the first of December we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Meadville, Pa. Mr. Richmond is widely known as the Sage of Cassadaga. Our Winter Campaign will be especially brilliant. Send in your subscriptions now, and enjoy the feast of good things.

The Progressive Thinker Travels.

The poem, "October," by Thos. Harding, of Sturgis, Mich., which appeared in THE PROGRESSIVE THINKER, the first week of that month, seems to be going the rounds of the press; it appeared last week in the "Republican," of Breckenridge, Colo., the highest city in the Rocky Mountains.

Passed to Spirit Life.

T. D. Kaynor, prominent as a Spiritualist, passed to spirit life, at his home, 8738 South Wood street, Chicago, last week. He leaves a wife, Mrs. W. L. Wilson-Kaynor, to mourn his loss. Will C. Hodge officiated at the funeral.

AN ANSWER.

What Good Does Spiritualism Do?

Having just closed a month's work in Williamsport, Pa., some items may be useful, if not interesting. The work of Mrs. R. W. Barton and Mrs. Demorest has made a strong impression upon many. Mrs. Helen Taylor is also credited with a liberal share of the interest awakened. Her prophecy of the discovery of oil and gas, that would be the chief business enterprise in Williamsport, to take the place of lumber now rapidly disappearing, has already begun to show up a few miles out of the city. Her prophecy was on record before any outward sign of oil had appeared.

Mrs. Demorest made many friends in Williamsport, and is regarded as one of the best test mediums that has visited the city. A goodly number of church people were attracted, and became thoroughly converted, and one of them, Mrs. Lowry, is a rather remarkable medium and has had many startling experiences in the six months since her conversion. Thus the ranks depleted by death and hypnotic delusions are being recruited by fresh and reliable mediums, whose modesty and merit are in refreshing contrast with some of the egotistic vanity that gets lost in the clouds of romance, and fancy. It is above mediumship, Mrs. Barton was over a year in Williamsport, as speaker and test medium.

Mrs. L. W. Dimick, 625 First avenue, thirty-five years a member of the Presbyterian church, was twenty-five years an invalid. Anyone that reads the Presbyterian confession of faith, might wonder that she was able to leave the bed, and stand, and walk, and do the work of the first decade. If she really understood and appreciated that document, how could she be well? How can anyone contemplate it seriously and thoroughly believe it, and smile? How can a sane person eat and sleep, with such an infinite horror before him? No wonder Mrs. Dimick was sick, unless she did not attribute her malady to the creed she thought she believed. She suffered terribly from general neuralgia. Her whole nervous system was involved. Not a nerve that did not ache continually, unless deadened with opiates. Physicians could not help her. She was to them a hopeless invalid and a nervous wreck, a pitiful sight to behold—a walking, trembling suffering skeleton. She went to one of Mrs. Barton's seances. Her parents came and gave satisfactory proof of their identity. They told her she could be cured. It seemed too good to be true. Next she had a private sitting with Mrs. Barton. The medium knew nothing of her history, but told her "all she ever did," all about her ailments, taking morphine, etc., and said she would be cured. She told her to throw away all medicines. After a time she suffered from the absence of the usual morphine, sent for Mrs. Barton who gave her a treatment which relieved her. She took six treatments in all, took no medicine or morphine after Mrs. B. took the case, and she is now a robust woman, blooming with health and freshness, and joy unspeakable at her wonderful deliverance. She was reduced to one hundred pounds. Now she weighs 150, and is a picture of buoyant health.

"What good does Spiritualism do?" This is one of millions of cases where it has cured the sick, consoled and comforted the sorrowing, lifted the burden from the oppressed, and given sunshine and gladness to those who had suffered for years, if not a lifetime, from oppression. It is well known in Williamsport, and no one attempts to deny or explain, except Spiritualists, who understand the workings of the spiritual agencies, and know to whom we are indebted for such blessings. I realize that there are many remarkable cures performed by Christian Scientists and others, who do not acknowledge the help of exorcism, and of course the same can be operative in both classes. But it is my private opinion, publicly expressed, that nearly or quite all of the healing performed by any of these are indebted to the co-operation of exorcism souls. But there is no reason for ignoring or neglecting the use of our own powers for good in whatever capacity we may. But to ignore, or discredit the help of spirit friends, is to weaken their helpfulness, and impair our own instrumentality for good. LYMAN C. HOWE.

CHERISHED TREASURES.

Oh, those dear old friendly faces That once brightly round us beamed, Have departed, and their places Are so empty, yet esteemed.

With those faces e'er before us, In the pictures on the wall, Comes a charming angel chorus, And a cheer to one and all.

Here the angels hold their festal, While the months go passing on, Of those little tender creatures Whose sweet faces now are gone.

They are painted true as nature Can embellish e'er grace, And we see the form and stature In the picture of the face.

Who can aught more deeply cherish Than the face of one they love, When the mortal form shall perish And the

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of responses, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessive, especially in letters of inquiry and requests for answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Thirza Boyd: The successful way to do a thing is to do it, and if you do strong enough to bear whatever small discomforts the exercise of your mediumship may bring, the only way for you to place your light in public and stand by the consequences. It is the true and only cause to bring out your latent faculties.

Mencella Goodspeed: The passage from Petersburg, on materializations, perhaps is too strong in its denunciation, and should not be interpreted as denying the existence of the manifestations. It is a protest against the mercenary spirit which has converted mediumship into a handful of greed, and by fraud and deception brought obloquy and disgrace on the cause.

H. D. McCoy: Q. I am always conscious when friends are writing me, and often sit down and write them at the same hour. How is this to be explained?

A. It is a constant attendant of the sensitive state, and has received the name of telepathy, or thought transference. The proceedings of the Psychic Research Society contain a great number of instances, enough to demonstrate the theory.

C. W. Jackson: Q. I find that the spirits disagree on many things, for instance some say there are animals in spirit world, others that there are none. Why cannot these contradictory spirits be got together in the same seance and have them explain things they report so differently?

A. It would be impracticable, by the well known laws of spirit-manifestations to bring these as conflicting into the same seance in debate, and if this were possible there would follow the same unsupported spirit testimony. The causes which have produced these contradictory reports have been discussed in this department several times in the past year and the correspondent is referred to these numbers of The Progressive Thinker.

The causes which lead in general to contradictions, and make communications unreliable, may be briefly stated. All communications depend on three elements: The spirit, the medium, the circle or surroundings.

The spirit may be unreliable, as a majority of those in the physical life, being ignorant, and they may assume well-known names of friends, or of historic fame, and communicate anything they know will please or excite.

Even well-meaning spirits may in their ignorance communicate what they believe to be true, but which is entirely erroneous.

The circle may be the strongest force and the plastic medium fall partially or completely under its influence. It may act as a whole on the medium as hypnotic operator on his subject, and the communications which it receives will then be only a reflection, or echo of its thoughts.

J. R. M.: Q. I have the key to the natural and spiritual scenes, and am preparing four lectures on these, and Latin, Greek and Hebrew languages. With this key there is no question conceived in the mind of man which I cannot answer. My lectures will not only be a school but a court with the audience for witnesses, the Bible my support. I know what the seven seals, the seven angels, the seven trumpets and the marriage of the bride and bridegroom means. The seventh trumpet has not blown, but it will soon, and I am a poor man, working in the shops at \$1.40 a day to support my wife and five children, and laying by the means to pay my expenses to the mountains of Missouri, that I may fulfill the prophecy of Isaiah and John to have the angels lifted on the mountain tops, and stand with the angels on one of the four corners of the earth. What I want to know is, when the trumpet of the breaking of the seventh seal blows, what are you going to do about it?

A. I have no doubt the readers will smile as they read this mediaeval wonder why it is admitted into this column, but it has a meaning, a terrible meaning, in that it strikingly shows the far-reaching influence of a belief in the inspiration of the Bible. One must laugh over the strange infatuation which places implicit faith in the writings of an unknown "prophet," and the incoherent utterances of Revelations, and persuade that the time is at hand, saves a few dollars from the hard-earned wages of an iron-worker, that he may get to the nearest mountain-top and wave his red banner, and blow his tin horn amidst the final wreck and ruin of created things. Yet this man is only one of untold millions who have been dwarfed and distorted, and made like hypnotic subjects, to dance to the beck of superstition. He is not an object to awaken laughter, but the saddest of all sad things, a wrecked human soul, at which angels may pityingly weep. I hold him up as an object lesson, and call the old beliefs, and the Bible which made them current, to account before the bar of eternal justice and humanity.

What am I going to do about it? To offer this advice: that as any key you may find to unlock the Bible, is like a key to a trunk, which when opened contains mummies and dust. The wife of the wife you have vowed to cherish, of the children, pledges of her

love, is of more consequence than flaunting red banners on every mountain-top of the world, or blowing a trumpet at the crack of doom. If St. John made a prophecy, let him see to its fulfilling, for surely an honest worker who has all he can stagger under is not called to prevent his becoming a false prophet.

Do not get out with those four lectures, for they are entirely beyond the comprehension of common people, who have heard the seven angels, seven trumpets, seven seals, and the four and twenty elders talked about, and hushed and warmed over by theologians little and big until they call for a rest. Let the seals be smashed and the trumpets blown, and at the final hour when you are called to account, which in ordinary human, common sense justice will be most acceptable, the man who deserts his family to run to a mountain-top with a banner, that he may get with the four angels, or he who abides his burdens, and stands up with his wife on one side and his children on the other and bravely says: "We have done our best, with the poor chances that were ours, but where one goes all must go."

For two thousand years the world has been scared by the bugaboo of the seals and the trumpets and Gabriel's blast to arouse the dead, and Christians have placed the coffin with heads all one way so that the resurrected might rise facing the east, where the white throne of the despot god would be seen blazing like the sun. Constantly the wall of prophets, howling war, pestilence and ruin, and the last day and the era of all things. The ignorant have quaked at the awful predictions, and there are ignorant people yet. But it is time this rubbish be brushed away and no more gibber in the light of day.

Farther, what will I do about it? If the angel breaks the seventh seal, and all goes on as depicted by the glowing church-member, who believes he is elected while the majority are damned, and the goats are divided from the sheep, the elect from the sinners; my voice will be raised strong enough to reach the throne in thanks to be with the goats, the sinners not saved, rather than with that little band of pecksniffs who go up to glory, because so mean meekly another to suffer for the sins which so richly merit condemnation. If all the great men of antiquity, sages, poets, historians of the world's earlier pre-Christian ages, and all the leading thinkers since that time, and all who do not bow the knee of the hypocrite and say they believe what it is impossible for the human reason to believe, are cast to perdition, there would I go also. The greatest punishment for me would be to sit forever with the angels, singing to the sound of harps praising to the glory of a tyrant who could have saved but would not, the flower, beauty and perfection of mankind.

LAKE HELEN, FLA.

Land of Pines, Song Birds and Palmetto.

The storm clouds of winter are hovering on the horizon. Now is the time for the sensitive and the invalid to make up the mind to seek the genial resort of Lake Helen Camp, Florida. Winter will soon be here. The cold north wind brings his breath of death. The sweet birds are saying, "let us go to the warm south-lands and breathe our song to the flowers and the sun."

Let us imitate the birds. Sometimes, instinct has the wisdom of divinity. The sick and the old need the better conditions of life afforded by the winter season of Florida.

This season the camp will open about the middle of January and extend its season to the end of March. The intellect will be fed at the same time that nature is carefully nursing the vitality of the body.

One year ago I went to Lake Helen, very sick and not expected to live out the winter, but the effects of that country and the magnetism of its spiritual conditions have put me into a good, I may say, a perfect state of health. I speak of Lake Helen with pride and enthusiasm, because it did so much for me.

Lake Helen is located on the highest point of land in Florida. Beautiful lakes abound in its neighborhood. The pine trees are ever giving off their health-giving powers. The camp-grounds are on a gentle slope running down to Colby Lake, as fine a sheet of pure water as the eye can ever look upon. There is a good hotel on the grounds, well suited to the needs of people who want the comforts of home. There are cottages scattered about the grounds, of sweet design and comfort. The auditorium is a good and comfortable building. There will be lectures every day, good music, tests from the platform, entertainments in the evenings, and reliable mediums have been engaged, and nothing but the best of time is anticipated.

Mr. Webster's Sanitarium, a beautiful structure, stands just outside the grounds. It has a magnificent location and patients can be well cared for at that delightful spot. Dr. Webster is a skillful physician and is well equipped for the great work undertaken at the place. I hope that he will meet with abundant success.

On the grounds will be our gracious president, Dr. Brigham, who will give the best care to the ailing and sick. Mrs. Huff is now on the grounds and will gladly give all information about the camp, the way to get there, and the local school for the second year. An excellent school for the second year is needed information she can give the public.

Close to the grounds is the home of George Colby, the lecturer and medium. I understand that he will be home before the camp opens its meetings. I believe him to be a good medium. Mr. Budington, of Springfield, Mass., will be on the ground in good season to do his share to make all things go well. Mr. Palmer and wife will be usual be there to enjoy their beautiful cottage.

A great many people have promised to come this year who were never there before.

Mrs. Carrie Tying, one of the most entertaining of lecturers, will be at the camp the whole time of the meeting. I shall hold my Spiritual and Psychic school for the second year. An excellent work, finely bound in scarlet and gold. Price \$1.50. For sale at this office. Price 6 cents.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritualist's text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price \$1.50. For sale at this office. Price 6 cents.

RESURRECTED TO ETERNAL LIFE

A Discourse Delivered at the Funeral of Samuel Fish, Milan, Ohio, by Hudson Tuttle.

I come before you to speak some words of comfort; to bring it possible a balm for your suffering hearts; to give assurance that beyond the broken shard, the body tenderly placed in the casket, overlaid, and embowered with flowers, there is an endless existence, where the shattered strands of this life will be united. I did not realize how hard this service would be until I came to the door and missed the warm greeting I always received, and it was said that "Father is dead!"

My friend is dead! Nay, not dead, but resurrected to eternal life! I know not what other word to use, for I cannot say "departed," for I do not think he has gone away; I cannot repeat "dead," for he is more alive than ever before.

This life is the complement of what is called death, to which all must come at last. Whether we mourn or rejoice at his approach depends on the manner in which we regard the future. If we are disturbed by fear of endless punishment and the legends of creeds, the very thought of dying is agony. If on the other hand we believe the future to be a continuation of this life, the same direction, with the same capacities, faculties and culture carried forward to a new sphere of existence, death becomes no more than a journey to another country. No adamant walls shut down between the world of spirits and the world of men, and we are conscious of the living presence of the dear friends who have passed from our sight into the shadows.

Standing here to-day on the shores of the dark ocean of eternity, its waves laying our feet, we gaze into the thickly gathering mists and ask the questions which have been repeated by countless generations. Whence? Wherefore? Whither? and we feel that our happiness depends on the answers. There is the infinite past, the infinite future, between which we stand the center.

Your father and my friend has ceased to feel the discords of this life and has obtained answers to these questions. In fact he needed not this experience, for he has received assurance on these great problems, and in his knowledge he had wonderful peace of soul.

We have all thought along the same path, although we may not have recognized the drift, and necessary conclusions to which he came.

If we exist in the next state as individuals and retain our emotions and feelings, we shall desire to come closer to those we leave, and whisper to them of our celestial life. If you accept the Bible as the foundation of faith, you will find it a history of spirit visitations from the beginning to the time of the apostles. Their appearance at critical times shows that they knew what was passing on earth, and retained an interest therein even centuries after their death.

It is said of Paul that in a spiritual trance he was taken to the other world and saw things not lawful for him to utter; in other words, like many a modern subject of trance, he found it impossible for him to describe what he had seen. But he began in him a long return to life, and he expressed it, "depart and be with Christ."

In the writings attributed to him this question is answered in a manner clearly and perfectly. What is death? asked by a follower. This mortal or "terrestrial" body cannot inherit eternal life. There are two bodies, the terrestrial or physical, and the celestial or spiritual. These are united in this life, and their separation is death. Then the silver cord which unites them is severed, and the celestial or spiritual being continues existence the same.

The belief in future existence is common to mankind from immemorial time. Go where you will, to China, to Hindustan, the Mohammedan countries, or the Isles of the Pacific seas, and most prominent of all is the true belief, that death is the gateway to life eternal, where our vague and unsatisfied longings for ideal excellence will be realized. Until that time we say to all that is mortal of our friend, good-bye, to his spirit, with the angels: "Welcome Home!"

feeling here be found to be prophecies of boundless joys in the hereafter. Blessed reunion! father and mother, sister and brother, children and friends gathered by bonds of sympathy in groups-fraternal and enjoying the delights of an existence over which hangs no cruel cloud of change; across whose bright landscape blow no blighting winds, or winter frosts.

More than anything else do I like to take for my text the well-ordered life, for a righteous life is an epitome of the universe. Long years of intimate acquaintance urges me to say what I know, no one present will for a moment gainsay, that such a life was that of the man, to whom to-day we pay our last homage. It was not for him to stand on the greater arena of the world and have his dead life based on the scroll of fame. Few there are who have this opportunity, but he was none the less a hero; for true heroism is devotion to right and duty, and however narrow its sphere it comes from the same source and should receive our admiration. He was honest, an honest and integrity which went into the smallest details of his business and he was not satisfied until he brought perfect results. If the larger field of blazing arena is not ours, the sphere of lesser duties is for all, and unless these are faithfully performed we are not prepared for the world-wide work that they come. He was a loving, tender husband, a kind father, a faithful friend, a generous neighbor, a public spirited citizen.

Early in life he became an ardent believer in Spiritualism, and was a student of that science till his latest moments. I hold up his character as an example of the result of that system wrought in character. He never hid his light nor compromised, and yet he did not press his belief. If the question be asked of the Recording Angel, what he has done, it may be said in reply, He did his duty. In that short sentence, all is contained. He felt as with the strength of knowledge that he was heir of the infinite heritage of eternal life, and that he was in its beginning setting out on an endless journey.

To the friends who mourn, the children and grandchildren, his belief offers the balm more precious than that of Gilead. The broken body is given to the elements of earth, and the grass on the meadows will grow greener, the rose blush and send forth sweeter perfume, but his spirit will overshadow those he loved in this life.

Shall we call him back? To return to the shattered body, from which he departed because he could no longer remain in it? It would be selfish for us to do so. He has met the great transition, and entered a new sphere of activity. With our mortal eyes and mortal perception we only see the cold and moveless body, the pall, the grave. We whisper his name as we bend over his marble face, and there comes no answer. We confound the spirit with the lifeless clay, and weep. Tears are the offering of undying love, pearls from the heart of affection. Let us look through the rifts of this cloud of grief, we shall see that this is only the confining cage that is left us, from which he has escaped, and "after weeping, which is human; there will be rejoicing which is divine."

"On occasions like this, I am in doubt which to do, mingle my tears with the friends who mourn, or in gladness join my voice with the angels who know it; that another spirit has ascended."

He is safe with those he loved. No more pain, but the joyousness of perfect rest. He is one of the host whose influence falls on us like a blessed benediction, inspiring us to good deeds and faithful endeavor.

And when this life is finished and we approach the immortal shore, these guardian angels will welcome us with long-greeting as angels only can bestow. The final and final that we live that we may die, and only die, because death is the gateway to life eternal, where our vague and unsatisfied longings for ideal excellence will be realized. Until that time we say to all that is mortal of our friend, good-bye, to his spirit, with the angels: "Welcome Home!"

BOOK REVIEW.

As It Is To Be. By Cora Linn Daniels.

This is a decidedly unique book. The author states as a matter of fact, that since she was about twenty years old, she has occasionally heard "Voices" speaking to her, distinct, yet making no sound. This book is the result of questions asked by her and answers given by the "Voices." It is spiritualizing in tone and influence; and may be read with profit, even though not all Spiritualists may accept all of its teachings. The influence it gives to the spirit is pure and good in a high sense. Price \$1.00.

Eros and Psyche. A Fairy Tale of Ancient Greece. Retold after Apuleius, by Paul Carus. Illustrations by Paul Thumann.

Dr. Carus has a special penchant and aptitude for delving in the mines of ancient mythologic lore, and making his "fairy" tale presentable to modern minds and tastes.

As stated in the Preface, the story of Eros and Psyche reflects the religious life of classic antiquity more strongly than any other book, poem, or epic, not excepting the works of Hesiod and Homer.

Dr. Carus has done his work admirably well, and the book will be an excellent worthy study of all interested in the problems of life and the mystery of death. Price 35 cents. For sale at this office.

"The Mystic Self, Uncommon Sense versus Common Sense." By Rayon. A beautiful brochure, in "white and gold"—which may aptly characterize the thoughts set forth therein.

The contents are along the spiritual lines of the "New Thought" movement. It deals with the higher forces of the mind, especially as related to self-knowledge, self-healing, and the utilization of mental potencies. Price 35 cents. For sale at this office.

"Words That Bunch." A Psychic Novel, by Lida Briggs Browne. This novel, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 368 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.

"Human Culture and Cure, Part Five: 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 will, fulfill the promise of its title. For sale at this office. Price 75 cents.

HYPNOTISM--SUGGESTION.

Spiritualists, Study Hypnotism Thoroughly.

Spiritualists, Study Suggestion Thoroughly.

Spiritualists, Secure a Library That Treats of the Occult Forces.

Obtain a Leading Work On Suggestion and Become Wiser and Better.

THE NEW PLAN OF CHILD CULTURE NOW UNFOLDED.

Whereby they Can Be Spiritualized and Mentally Improved and Made Well Balanced.

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

The Progressive Thinker Comes to the Front and Mentions the Literature on the Subject, Which is of Great Value.

PROF. LETSCHE SAYS HE HAS SUCCEEDED WITH HYPNOTISM--CALLS IT MOST HUMANE--SAYS AS A HOUSEHOLD PHYSICIAN THAT HYPNOSIS IS WITHOUT A RIVAL.

The remarkable demonstration made by Prof. Letsche, 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. Letsche assumes no mystery in the matter and does not surround himself with any of the theatrical glare of the Delphic 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 asked me to write a short treatise on hypnosis. For the sake of science and to convey 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, if they would practice hypnosis, they would not ruin thousands of persons every year with morphia, 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 its subtle influence.

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 its playmate who has 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 to do things, it is to be taught, 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," says some critic, "you can't put your child to sleep so often or it 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. More over a six months babe could not suffer from over sleeping as it normally sleeps 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 times has a child been ill? Every mother who is indisposed, summer complaint, scarlet 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, but he was not called in to give mamma 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 human sake, fathers and mothers, become practical hypnotists. It will be money saved for you; your children will thank you in later years. Get instructions from some practical operator 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 its 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. LETSCHE.

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. Hypnosis 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 to-day, 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 Latellus Smith \$100 for imparting instruction in Hypnotism. According to the Chicago Chronicle, Dr. Sudduth had promised Mr. Smith that by receiving instruction from him, he, Smith, could cure his epileptic son. He 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 a case is a warning for teaching hypnosis is not in harmony with humanitarian work. As well pay a hundred dollars for teaching the alphabet or multiplication table 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 can be instrumental in doing a great deal of good in the world.

Mental and Moral Culture.

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 treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price \$1.25.

A Complete System.

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.

The Field of Hypnotism.

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. In accordance with a wish 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. Foveau De Courmelles. Translated by Laura B. Soris. 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.

Hypnotism—Its Uses and Dangers.

5. Hypnotism, How It is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, a few Germans, and a few of the Northern 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.

Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding. By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

Buddhism and Its Christian Critics. By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

Its History and Present Development.

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.

The Theory and Practice.

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 ability are inflicting 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.

Its Facts and Theories.

8. Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be found of great utility by every student of the hypnotic phenomena. A single chapter will be found worth the price of the book, which is \$2.00.

Mind and Body, Hypnotism and Suggestion.

9. Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College, Philadelphia. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

Rationale of Mesmerism.

10. 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; Anesthetic Effects and Rigidity; the Nature of Sensitiveness; Clairvoyance and Mesmeric Practice. Price \$1.25.

Suggestion—A Gold Mine.

11. Now we present a work of marvellous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho-Therapeutics. By C. Lloyd Tuckey, M. D. In this work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnosis will find it a valuable auxiliary in the work. Price \$3.00.

Mental Suggestion From the French.

12. Mental Suggestion, by Dr. J. Ochorowicz, Professor of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French. The ablest work, probably, ever published in France on the above subject. It is certainly very valuable, and no one can read it without having his knowledge vastly increased. The author says: "Hypnotism is henceforth part and parcel of Science, and Suggestion, which produces most of its wonders, no longer surprises us." Price \$2.

An Experimental Study.

