

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

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A COMPREHENSIVE STUDY OF THE OGGULT FORGES.

TO THE EDITOR:—A study of the occult—whatever branch it may be—is intensely interesting. We are always on the verge of understanding something of its nature, but rarely succeed in obtaining the knowledge we so much desire. The following synopsis will be read with deep interest:

HYPNOTISM is "destined," in the next few years, to play an important part in medicine. It is claimed by its friends that the influence of mind upon mind has been found to be far greater than that of drugs upon the human system. After seeing what has been accomplished by modern scientists, working on a scientific principle, much of the supernatural is removed from the miracles of old days. Authenticated accounts of operations performed in Government hospitals by official surgeons show that the wonderful power not only exists, but that it can be used practically to the alleviation of human suffering.

Great as are the results already achieved, say these friends of the new power, they are nothing to those which may yet come. The science is in its infancy, and, like all new methods, gains ground slowly. Nevertheless it has many firm champions among Chicago physicians. There are some men in the medical world who use it daily. "There are hundreds of others who would use it if they knew how, and are now reading and studying, not to satisfy curiosity, but to extend their power of relieving suffering. That this is true is shown by the statement of a Chicago book dealer. A few months ago a new work on hypnotism was published. The author treats the subject from a scientific standpoint, and a physician himself, uses language which would only be plain to a physician. As a consequence the work finds readers only in medical circles or among a few who are making a careful study of hypnotism. Despite this fact more than 10,000 copies of the book have been sold in Chicago and the towns close by.

In the hands of charlatans who have used it to fleece the public, hypnotism has met a serious drawback. The idea of quackery and humbug which has been associated with the power has prevented many a liberal-minded person from investigating the true merits of the science. Nevertheless some men, brave enough to chance being regarded as cranks or fools, have gone systematically on with the work. But they have kept their discoveries to themselves, and the popular mind has drawn its information from the statements of traveling hypnotists or from distorted stories in which the real benefit of hypnotism is lost to sight. Left to the novelist and the playwright the great natural law would be worse than useless; in the hands of skillful physicians it may become of inestimable benefit.

MANY CHICAGO PHYSICIANS STUDYING.
Chicago has many physicians who believe in the science and who have studied it; who are men of high standing and are willing to be known as champions of the power. Others are studying, but do not wish it publicly known at this time. Dr. M. H. Lackersteen of No. 4010 Drexel boulevard is one of these. Dr. Lackersteen served fifteen years as surgeon-major in the British army, and was stationed in India during the mutiny. It was there that his attention was first attracted to the real power of hypnotism, and it was in hospital work in Calcutta that he first saw the great benefit that could be gained for medicine by an intelligent use of it. Since that time Dr. Lackersteen has studied hypnotism in every way available, and for years he has used it almost daily in his practice in Chicago. Research in England, France and Germany showed him that what he had seen accomplished in India could be done as well elsewhere. And it was the wonders that he saw and took part in that made him the believer he now is. Some of the statements he makes seem almost incredible, and yet they are matters of record, and the facts speak of are not regarded by those who took part in them as specially wonderful.

"Hypnotism," said Dr. Lackersteen, "is too great a power to be left to the men who use it simply to make money by exhibitions on the stage. It should be in the hands of scientific men who can use it for the benefit of their fellow-men. At present it is almost totally misunderstood, and owing to the bad name which it has acquired the public mind is unwilling to believe anything good of it. The cases which have appeared in the papers of late where criminals have pleaded hypnotism as a defense have done much to bring this about. It was only a short time ago that a murderer was set free because he claimed that another man had hypnotized him and made him commit the crime. Then the jury released the murderer and hanged the alleged hypnotist. Then there was the Wisconsin case where two girls claimed to have been ruined by two men who had hypnotized them. The medico-legal records contain many such stories, and I am thankful that Chicago has none to its discredit so far. For a man who knows hypnotism knows that such things are utterly impossible.

"In the first place, hypnotism is badly

named. Hypnotism comes from the Greek word hypnosis, sleep. A more true name for the power would be suggestion. It is by suggestion that everything is accomplished, and the trance state is not necessary to a use of the power.

"The great master of human nature, the founder of Christianity, said: 'Believe, then that I can do this.' And when he was answered, 'Yes, Master,' he replied: 'Then be it done unto thee in the measure of thy belief.' The power that enables cripples to visit Lourdes and throw away their crutches and be cured is a part of the power which the hypnotist exercises. The faith cure, the Christian Science healing, and all similar ideas, most of which unfortunately have fallen into the hands of charlatans, are all a branch of this same power. It is by faith that their cures are accomplished, and it is only when the sufferer assists that the hypnotist can make use of his power.

THE THREE STAGES OF HYPNOTISM.
There are three stages of hypnotism. One is the ordinary condition, where suggestions are merely given by word of mouth or otherwise, and are so conveyed to the subject that he is made to believe them. The second is the hypnotic state, where the subject is conscious but cannot open the eyes. The third is the somnambulistic condition, in which the subject will do almost anything which the operator suggests. I say almost, for the limit to the operator's power is well defined and he cannot overstep it. It is only these latter two conditions that the public usually associate with hypnotism, and it is in those conditions that the cures that seem the most wonderful are effected.

"There is one case on record where a woman has lived for two years in the third or somnambulistic condition, and during that time has been utterly oblivious to her real self. That case was investigated by the British Society for Psychical Research. It was told of in Chicago and I heard it from Dr. Meyer, who was here during the Parliament of Religions. The case was that of a wealthy and refined Swiss woman. Her family had belonged to the aristocracy and she was a woman of education. She was taken sick and her illness resulted in a nervous disorder. The trouble grew in spite of all that could be done for her. The main trouble was with the throat, and eventually it became so bad that the sufferer could not swallow. All food had to be injected into the system. As a last resort the woman was taken to Zurich and placed in a hospital. Death was imminent, and the physicians decided to try hypnotism. The woman was placed in a somnambulistic state and her suffering removed. The physicians desired to test the case, and with the consent of the family decided to leave the woman in the hypnotized condition. Accordingly she was made to forget her family and her real standing in society, and was persuaded that she was a poor girl without friends or relatives and entirely dependent upon herself for her livelihood. Then it was urged upon her that she could best earn a living for herself by learning to be a trained nurse, and accepting a place in the hospital. She did this, and had been in the hospital two years when the Psychical Research Society investigated the case.

THE THERMOMETER CURE.

"Of that case I know only through Dr. Meyer, but that it is true is beyond doubt. I have cured by hypnotism dozens of patients who were suffering from nervous troubles. There was one very laughable case I had some time ago. I have told of it a number of times and one physician christened it the 'Thermometer Cure for Cerebral Disorder.' Of course I can't make public the name of the patient, but he came to me at the Post Graduate Hospital from a city in Iowa. He had been suffering for months with a severe headache. He had been to several physicians in his city and they had tried a dozen different ways of curing him, but without effect. Finally, as they could not learn the cause of his headaches, they decided that he must have brain trouble. So they told him he had better go to Chicago and consult some physicians there. When he came to me he said that he was suffering from cerebral disorder.

"Beyond the diagnosis of the Iowa physician I knew nothing of the case and started to make an ordinary examination of the man. Taking my thermometer case from my pocket I took the instrument out and shook it to get it in working order. Then I put it in the man's mouth and told him to keep it there two minutes. I merely wanted to have his temperature, but he thought that the thermometer was some new kind of medicine, and before he had it in his mouth two minutes he pulled it out and looking at it curiously, said: 'That's mighty strong medicine, Doctor. I never had anything act on me that way before.' I saw his mistake, and acted on it without deceiving him. Turning to my desk I took up a vial of violet water which I found. Giving it to him I warned him that it was a very strong drug and that he must be careful how he took it. I directed him to take five drops three times a day and to take doses by hours

apart. Then I told him to go home and that he would be all right, but to let me know if the medicine gave out before his headaches disappeared. I never heard from him, but a few months later I received a letter from the Iowa physician. In it he asked for a copy of the prescription I had given the patient. He said the medicine was the most wonderful he had ever seen, as it had entirely cured the man.

"Now that cure was made by hypnotism. The man came to me with the idea that he was to be cured, and by a thermometer and some violet water to deceive his objective body I persuaded his subjective or inner body that the cause of his trouble was gone and that he would be well. It is much like the faith cure, and that is why I say that Christian Science and the faith cure are a branch of hypnotism.

WONDERFUL CASE OF HYPNOTISM.

"There is one case which I had not seen and taken part in the operation, I never would have believed possible. Consequently I expect many people will doubt the truth of what I say. And yet such things can be done. It was while I was in the British army. I was a surgeon-major and was stationed at Calcutta. I was called upon to aid in the removal of a fifty-pound tumor from a man. It was such an unusual operation that, of course, I accepted. The operation was to be performed in Dr. Edalati's infirmary. There were several of us in a waiting-room adjoining the one where the operation was to be performed. Then one of the attendants came in and said that everything was ready for work. As we walked up to the operating table I saw that the patient was perfectly conscious. His eyes were open, and as we came in he glanced at us and spoke to one of the attendants. 'I was greatly surprised and started to go back,' saying that I thought the man was already under the influence of anesthetics. I was told that he was. Then for the first time I learned that he had been locally hypnotized. That is, that part of his body upon which we were to work and the flesh for some inches around had been hypnotized so that it was entirely without sensation. I did not like the idea of cutting into a man who watched every movement, but the others took it as a matter of course and so I went ahead.

"All during the operation the man watched us carefully, and sometimes when we asked the attendants for a sponge or some instrument which we wanted and which was lying upon the table he would say, 'That is the instrument I need.' It was a strange experience and one that I never will forget. It was the first time that I had ever seen such a thing as local hypnotism, and you can imagine the first impression upon such circumstances. After it was all over I learned that the matter was a common thing to the other surgeons. The man had been treated by a native hypnotist, who was regularly attached to the hospital and was paid a yearly salary by the English Government. During my stay in India I saw many cases of local hypnotism. It is produced by constant touch and by passing the hand over the part to be affected. Monotony seems to be the cause of it, the constant rhythmic touch having the same effect upon the local nerves that the repetition of one sound does upon the ear or one light upon the eye. You know persons have been lulled to sleep by being persuaded to imagine a constant procession of sheep jumping over a fence. The principle in the two cases is the same.

"Such a case, of course, is remarkable and we can never expect them to become common, but it shows the power of hypnotism. Some people cannot take anesthetics. To such the unconsciousness given by the somnambulistic state of hypnotism would be the greatest mercy in case they had to undergo a severe operation. But some people go to sleep with safety by putting in this third hypnotic state. It is then that the knowledge of how to accomplish the local hypnotism becomes invaluable.

DIPSOMANIA CURED.

"To speak of cases cured by hypnotism would be to make a list that would fill a book. In my own practice I have had several cases of dipsomania which I have cured by hypnotism. I can't give the names without violating a confidence, but one of the men was county clerk in a big city not far from Chicago. Aside from his drinking he was a splendid fellow. Bright, kind-hearted, a good husband, his only trouble was whisky. It was in the first week of June that he came to me. I put him in the hypnotic or second stage. While he was in this condition I suggested to him that in the future the taste or smell of anything containing alcohol would make him sick at the stomach. In order that the suggestion might be strong I had him come to me in August and again hypnotizing him repeated the suggestion. This I thought would be sufficient to last for six months. I planned to treat him again about the first of the year.

"During the fall I received a letter from the man's wife. She said that the treatment was working splendidly but that it was a little violent. One or twice in passing a saloon her husband had caught a strong odor of alcohol and had been made sick. As a consequence

he had to take care to avoid saloons. Everything was all right until just after Christmas. Then I was summoned in a hurry. When I got there the wife told me that while at dinner Christmas day her husband had been taken violently ill. He had been sick at his stomach and since had been unable to take any food without a feeling of nausea. I examined him, but could find nothing the matter beyond his stomach, which was weak owing to the severe vomiting.

"Then I asked his wife if he had taken any alcohol. She insisted that he had not. I asked what he had eaten for dinner Christmas day. Among the things was mince pie, and in this had been put some brandy. It was just after eating this that he was taken sick. Then I told him what ailed him, and said that he had carried out my suggestions in regard to alcohol better than I thought I myself would have done.

"But, doctor," said he, "I didn't think of your suggestion at all. There must be some kind of mechanism inside of me that took up your suggestion and stored it up and acted upon it, without my knowledge." And that was as good a definition of hypnotism as I ever heard. His treatment was given in the hypnotic state, because it was necessary to make the impression upon the subjective life.

PNEUMONIA CHASED AWAY.

"But I had a case not long ago where no action was required except the ordinary one of suggestion upon the patient's mind. It was late one night that I was called by a man and asked to see his wife. I was just going to bed and replied that I would come in the morning. Half an hour later I was called again—this time by the daughter. She wanted me to come at once and see if her mother had pneumonia. In speaking of the case she said that all her mother's relatives had died of pneumonia. Then I

ective life. This state of light somnolence is the one chiefly used in France by the Nancy school in their experiments.

"The popular impression that a person when in a hypnotic state can be made to do anything the operator wishes is all nonsense. No such thing can be done. No man will commit a murder when in a hypnotic condition unless he would have committed it when in full possession of his faculties. No girl can be led astray when hypnotized unless she would have consented when in ordinary life. This has been proved by analogous experiments. For instance, take a man who smokes, hypnotize him, and give him a carrot and tell him it is a fine cigar. He will puff away at it with great enjoyment. Give that carrot to a hypnotized woman who in ordinary life does not smoke and she will reject it. Other similar experiments have been tried and they all go to show that a person when in a hypnotic state cannot be made to do anything the idea of which would be repugnant to them in everyday life. Therefore it is that I say that I am thankful that in this recent lugging of hypnotism into the criminal courts as an excuse for crime, Cook county has been spared from any such nonsensical proceedings.

"Physicians are slowly beginning to perceive the value of hypnotism, but they are so slow. Not that they are any worse here than anywhere else. In America and Chicago we have some of the brightest and most progressive physicians in the world, and there are as many old fogies and opponents of hypnotism in Europe as there are in Chicago. The only thing the matter is that hypnotism is not in the pharmacopoeia. If it were every doctor would use it; but it isn't, and they won't.

TAKES THE PLACE OF ANÆSTHETICS.

"Hypnotism is one of the main factors in evolution. It is absolutely necessary

find a good, healthy blister when he comes in the morning.

"I had a case only a few days ago which seems very simple, and yet where the result was wonderful. A young man was brought to me who was suffering from abscesses from morphine. He had been a confirmed user of the drug and was endeavoring to break off. The sufferings he endured were something frightful, but he would not take the drug himself. So he came to me and asked if I could do anything to relieve him. I told him that of course I could. I said that the worst of his suffering was over and that by giving him a dose of morphine I could allay the pains with which he was tormented, and that they would not return. Did I give him the morphine? Of course not. I gave him a hypodermic injection of distilled water. In five minutes his sufferings were gone and he went away thoroughly at ease and confident that his battle with morphine was over.

"But it is not every one who is susceptible to hypnotism—that is, susceptible to any great extent. Every one can be influenced more or less. Persons suffering from nervous illness are those easiest influenced. Attention is everything. In India I once saw a cavalryman who was charging in action. He held his saber in his right hand, and every sense was strained with the idea of getting into action. While in this condition his left arm was taken off near the shoulder by a solid shot. He did not know nor feel any pain until a companion called his attention from the battle to the loss of his arm. Then he fainted and fell from his horse. It seems wonderful, but the explanation is simple. He had, by centering his attention on his one object, temporarily hypnotized himself. It was not until the action of his companion destroyed this condition that he felt any pain. Then restored to his normal self he fainted from the shock.

"It is the working upon the mind that counts. There can be no suggestion without hypnotism. If it were not for this there would be no mental value to drugs and one patient could be given as large a dose as another. As it is there is great mental value to each medicine as there is a physiological value. Every doctor, in writing a prescription, should make an allowance, in considering the amount of the drug, for the temperament of the patient. If the physician is able to inspire a belief in the patient that the drug is going to produce the desired effect, then in many cases water could be substituted for the medicine with as good result.

"But the confidence of the subject to be hypnotized must be gained. That is one reason why it is so difficult to hypnotize the young people of the present day. They are all too suspicious. They have been so busy during their lives putting up schemes to do some one else that they are afraid to repose absolute confidence in any one. I can much more easily take persons of middle age and hypnotize them than I can a young one. There are other necessary qualifications on the part of the subject. The person must have a good healthy mind, and a firm will. Confidence and attention are requisites and a willingness to aid. Without will power the attention cannot be centered, and without that little can be done. That is why I call 'bird-witted' people an aggravation. By 'bird-witted' I mean those people whose thoughts fly here and there, never remaining long on any one thing.

QUIETING THE MIND BY MONOTONY.

"It is because the healthy mind is lacking that neither idiots nor the insane can be hypnotized. This has been tried time and time again, but has always failed. It is almost impossible, too, to keep the attention of the insane centered on any one thing. During part of my life in India I was in charge of a large insane asylum. One of the chief difficulties that I encountered was to keep the minds of the people quiet. The attendants had been in the habit of trying hypnotism, but I stopped that. Then, after hunting around, I found a ballad-singer in a neighboring village. One of his pieces was a song, or, more properly, a recitation, that contained some 2,000 verses. I hired him to come and sing with and some of the most tractable patients sitting in a semicircle in front of him, he used to spend the evenings. He had a tom-tom which he beat with one hand. Knowing that if a man's attention could be kept centered on one thing he could be hypnotized, and that if he could be hypnotized he was well on the road to recovery, I told the singer to keep the attention of the men upon him if he could. That if he saw any of them growing restless and looking away he should emphasize some of his blows upon the tom-tom. That night he sang his long song. I chose that because the hymn would be the same all the time, and would tend to increase the monotony and aid the success of the experiment. It was pretty hard work, but it proved a success, for, by 1 o'clock that night, we had many of the patients in a hypnotic sleep.

"But take it in everyday life little is known of hypnotism or of the great benefit to humanity which could be brought about by an intelligent use of it."

"The possibilities of hypnotism in medicine and surgery are something wonderful," said Dr. George Silver of No. 67 Twenty-third street. "I have studied the science for seventeen years, and while I have accomplished something, I feel that I am barely upon the outskirts of the real power. I may live to see the day when it will be used and appreciated as it ought, and I hope, may, but it seems now as though there was little chance of it. The medical fraternity does not seem willing to ac-

cept it, and the charlatans and quacks are almost the only ones who have courage to make public use of the power."

NERVOUS PROSTRATION CURED.

It was Dr. Silver who accomplished the wonderful cure of Mrs. Sodergren of No. 6843 Wabash avenue, told of in the Tribune not long ago. The woman was suffering from nervous prostration, following an attack of the grip. She had been attended by four physicians, each one of whom had given her up, saying that she could not possibly recover. As a last resort Dr. Silver, who was known to have hypnotic power, was called in. At the time the woman was in a pitiable condition. She was unable to lie in bed and was consequently confined to a chair. She breathed only with the greatest difficulty and the only food she could keep upon her stomach was milk, of which she could not take more than a tablespoonful at a time. The condition of her stomach was such that she could not take medicine, and her attending physician's only idea in calling in Dr. Silver was to secure for the woman a respite from pain by putting her in a hypnotic state. After the hypnotic treatment began the woman rallied wonderfully. She could sleep and eat and within three weeks was able to walk about, dress herself, and take care of the room in the hospital to which she had been taken.

"From my own experience," said Dr. Silver, "I know the value of hypnotism and hypnotic treatment in medicine and surgery. The cases in which I myself have used it are of a nature which would not interest the public. Frequently I have taken advantage of it to relieve suffering in confinement, and I have found it an excellent substitute for ether or chloroform where some anesthetic was necessary for a surgical operation. But even what knowledge I have gained in the years of study I have given it seems as nothing to me when I look ahead and see the almost limitless possibilities of the power. For, say what you will, it is a power for good and not for evil. No man can be placed under its influence and made to commit a crime unless the crime germ is in him. That is, unless he would do the same thing when in full control of all his faculties. No woman can be taken advantage of under its influence any more than she could if she were not. This use of hypnotism as a plea for defense on the part of persons who have broken the law is preposterous and would carry no weight if the science were properly understood. Even though this is so, it might be wise to put safeguards around the exercise of the power, and in my opinion it should be limited to physicians or others who would be able to use it scientifically for the benefit of humanity.

"I feel that now we are as far from having learned the real secret of hypnotism as we were the electric current of twenty years ago from having learned all the uses of the electric current. They are only now beginning to realize how limitless are their opportunities; we are still farther behind. So far, the men who go about the country giving exhibitions are about the only ones who have profited by the power, and their use of it is a prostitution.

SOME OF THE THINGS EASILY DONE.

"That the experiments are interesting is true. Many wonderful things can be done by means of hypnotism. A man can be put into a cataleptic state and his muscles rendered so rigid that he can be laid across the backs of two chairs supported only by his heels and neck. While in this state stones can be placed upon his chest and broken with sledgehammers. All this can be done and is sometimes done in the performances of the traveling operators. But it is a thing which should not be allowed, for it accomplishes nothing for science, but rather does it an injury. By these performances the public is given a false idea of the true benefit to be derived from hypnotism. It comes to look upon it as a piece of spectacularism and fails to see the everyday uses to which it can be put with benefit to the human race.

"Experiments with the object in view of teaching the people a more intelligent use of the power are all right and should be encouraged. But as it is the physician who will make use of hypnotism, it is before the physician the experiments should be made and not before a crowd of people who pay an admission fee to see what is to them a novel kind of legendarium. Some experiments were made this way not long ago which were of great interest. Some physicians who are interested in hypnotism and who are studying it scientifically with the intention of using it in their practice, came to my office and asked me to demonstrate to them what could be done.

"One of the men was an admirable subject and I put him into the somnambulistic state. While in that condition he was perfectly conscious of my voice and presence, but was oblivious to all the others. To show the physicians the great aid that hypnotism would prove in surgery, I caused one side of the man's body to become entirely numb, while the other side was even more sensitive than usual to feeling. Either side could be made numb or sensitive at will, or the whole body could be rendered devoid of physical pain or made unusually acute to it.

BLOOD AND HYPNOTISM.

"Then, to show the wonderful power the operator has over the subject, I thrust a needle through the flesh of the forearm of the hypnotized man. The point where the needle entered the flesh was fully an inch and a half from the spot where the point came out. In ordinary conditions the pain would have



A HYPNOTIZER AND HIS SUBJECTS.

hurried to the house. A hasty examination showed that the woman had a well-developed case of pneumonia. But, knowing the circumstances, I, of course, did not let her know it. I laughed at her idea that she had it and told her that she was at that time she would lie over. Then I told her to put a poultice over her lungs where the pain was and that she would be all right in the morning. I thought that pneumonia as hard as I could, and by keeping her mind entirely free from fear pulled her through.

"Her nephew, who is studying medicine at one of the colleges, nearly upset my plan. He went to see his aunt and finding she was sick diagnosed the case and told her she had pneumonia. She had been so thoroughly persuaded that it was not pneumonia that she laughed at him and said he was a fool. Then he came to me and told me the same thing. I told him the truth by telling him that the truth he was doing the best he could to kill her. In that case I gave her the belief, hypnotically, that she did not have pneumonia. As a result she recovered. Had I told her the truth or had she believed the truth when she was told she would have given up and probably died.

"It is because the object is attained by suggestions impressed upon the subject's mind that I say that suggestion would be a better name for the power than hypnotism. People have come to associate the name hypnotism with some uncanny power, and they do not see how each person uses it every day. Every person has two brains. One says 'I believe the statement is true. There is an 'I' and a 'myself.' The objective life, as I term it, furnishes the experience, and is the being that we ordinarily regard as ourselves. The subjective life furnishes the memory. It is these two beings that argue with one another.

"It is by acting upon the objective life that the second and third stages of hypnotism are produced. In the first stage the mind is acted upon without the knowledge of the objective life, but while that life is in a normal condition. In the second stage—the hypotoxic—the objective life is conscious but not in full strength. In the third, or somnambulistic state, the objective life is asleep and there is nothing to interfere with the giving of impressions to the sub-

jective life. This state of light somnolence is the one chiefly used in France by the Nancy school in their experiments. The popular impression that a person when in a hypnotic state can be made to do anything the operator wishes is all nonsense. No such thing can be done. No man will commit a murder when in a hypnotic condition unless he would have committed it when in full possession of his faculties. No girl can be led astray when hypnotized unless she would have consented when in ordinary life. This has been proved by analogous experiments. For instance, take a man who smokes, hypnotize him, and give him a carrot and tell him it is a fine cigar. He will puff away at it with great enjoyment. Give that carrot to a hypnotized woman who in ordinary life does not smoke and she will reject it. Other similar experiments have been tried and they all go to show that a person when in a hypnotic state cannot be made to do anything the idea of which would be repugnant to them in everyday life. Therefore it is that I say that I am thankful that in this recent lugging of hypnotism into the criminal courts as an excuse for crime, Cook county has been spared from any such nonsensical proceedings.

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"In functional disorders and in nervous cases there is nothing which produces so good results. Charcot used to have a little vial of brilliant-colored liquid which he kept with great ostentation of care in his office. The vial was sealed and ressealed. What its contents were no one knows or cares, but Charcot used to accomplish great results with it. Taking it carefully from its case he would show it to a patient and tell him that it contained a drug of great value and of most wonderful strength. So powerful was it, he would say, that it was not necessary to open the bottle to obtain the effect. To simply place the vial against a certain nerve center would be enough. His reputation and his air of profound belief in the drug would satisfy the patient and when he pressed the bottle against any nerve center that he chose the desired result would be accomplished. That one bottle was used as an emetic, as a purgative, and in a hundred other different ways. The patients thought that it was the wonderful drug that cured them. But it wasn't. It was Charcot's mind acting upon theirs.

MAKING BLISTERS.

"You can make a blister, if you want to, on a man's neck with an ordinary postage stamp. It has been done many a time. All that is necessary is to influence the man's mind, moisten the stamp, and stick it on the neck, and tell the man to come the next day to have the blister dressed. If he was satisfied in the first place to have the blister made, and believed that you were doing something which would make it, you will

THE SPECTERSCOPE

And What It Revealed.

Something New in the Realm of Spirit, or Is It an Ignis Fatuus.

TO THE EDITOR:—I would like to know if any of your fifty thousand readers can give any information concerning the above instrument, which must be quite rare, and must not be confounded with "spectroscope," from which it is very different. The information I am able to give is quite vague; it is only given in the hope of getting more light on the subject. The points are from a gentleman whom I will permit to tell his own story:

Some years ago, not many, my business took me one Saturday to a little railroad town, where I learned that there would be no return train until Sunday at midnight. After my business was over, I first thought of seeking a hotel, then remembered that X and his wife, friends of mine, lived there, so I called on them. "We are glad to see you, especially as we are to have a lecturing medium stopping with us over Sunday—he lectures twice to-morrow, and you will like to hear him," they said.

He arrived in due time, and seemed a pleasant, intelligent man, and proved to be a fairly good speaker. I attended in the morning, and after the lecture he described some spirits and gave names, some of which were recognized, but not all. This was not new to me, for I had listened to E. V. Wilson and others. The speaker received from the audience a few sealed letters, the answers to which were to be returned at the next lecture.

The stranger seemed to take a liking to me, and after dinner grew quite confidential, inviting me to his room. I was quite unprepared for what followed, for although I had long known about answering sealed letters, I had never yet witnessed the operation. Placing the sealed letters on a table, he proceeded to get out what he called a "spectroscope," which I will presently try to describe, and in the meantime he remarked: "I wish you to consider what you now hear and see, as confidential; for if it were known that I used an instrument in answering sealed letters, I would be at once suspected of fraud and charlatanism. Many people have very erroneous ideas about how sealed letters are answered. Great care is taken to guard against my tampering with or opening the letters, which is all labor in vain on their part. Those who know me, know that I can clairvoyantly read any sealed letter, word for word, in five minutes. So I could read these letters, but if I should, what the wisest would I be as to what each answer should be? These letters are addressed to spirits not in the flesh, and from them the answers must come if they are to come at all. I do not need to read the letters at all; the answers must be given through me, and it is to facilitate this operation that this instrument has been designed."

Then he submitted his specterscope for my examination. He withdrew it from a flattened morocco case, like that used for some spectacles, and it appeared to be about one and one-half inches long, and six or seven inches in length, and of brass. Folded flat down upon it at intervals, like closed blades of a pocket-knife, I saw what looked like three lenses, which, when opened or raised up, stood erect at right angles to the frame, and crosswise of it. These lenses were not held by bezels, but were attached to the metal at one edge. The one nearest the eye seemed to be a simple glass bi-convex lens, about one and one-quarter inches in diameter, but upon touching it I found that it was not glass, but some resilient, transparent substance. The second one, of same diameter, was plano-convex, and even more flexible than the first. These two lenses were adjusted by a screw to determine their distance apart when in use. The third lens was not a lens, but was simply the small glass negative from some human face, same in size of glass as the lenses. This last was called the "finder," for adjusting a proper focus—then to be turned down.

This much being learned, the following dialogue ensued, beginning by a query on my part as to the method of using the lenses. Sitting down by a table having writing materials on it, he placed before him one of the sealed letters. On one corner I noticed the figure 3, and he wrote the figure 3 on a blank envelope. Then getting ready a sheet of paper, he adjusted the lenses, turned down the finder, and then told me to look through the lenses. I did so, seeing nothing, and I told him, to which he replied, "I thought so—you are not clairvoyant."

He took me by one hand and bade me to look again, when I perceived the dim and shadowy outline of a human face. It was some one I did not know. "You are not sufficiently accurate," he said, "I am nearly, or claim almost enough to understand, even if you could see."

Then he began to write, looking through the lenses at frequent intervals. "When the letter, which would be irrelevant here, was done, he folded and sealed it in the envelope. After this he took the specterscope, and again erecting the negative finder, he gave the instrument to me, saying, "Adjust the lenses to suit your vision." I did so, and turned down the finder, and expectantly peered through the lenses, but in vain.

"See anything?"

"Well, now think earnestly of some spirit friend you would like to see, and let me take your hand as before."

I thought of my father, and I certainly saw, or seemed to see, his correct likeness, as he appeared when I last saw him. I am of a skeptical nature, and it occurred to me that if the medium was also a mind reader and hypnotist, he could induce me to think that I saw my father's face; so while wiping my eyes with my handkerchief under pretense of clearing them, I changed my wish from my father to my sister, and looked again. Sure enough, there appeared the well-remembered face of my sister. In either case, spirit or hypnotic action, it was very rapidly and accurately done. I was very much to the medium, whose only reply was a smile. He said, "Now, if I could have used this specterscope in the hall, I would not have made the blunders I did and often do under such disturbing conditions."

"I would like to ask some questions

about your specterscope. I understand to some extent the science of optics, but I find some new features here. Why is it that these lenses are not made of glass, but of some flexible substance?"

"A glass lens has no resilience, which is that property in the cornea, or lens of the eye, which enables us to change its focal distance at will. For instance, if two men are standing, one ten and the other thirty yards from you; to critically view each requires a readjustment of the corneous focus. This we do almost unconsciously, if these lenses were in bezels, that would interfere with the automatic adjustment."

"I am puzzled to know where this flexible glass can be obtained; I have never heard of it before, but I should think that unbreakable glass would be useful for many other purposes as well as lens-making."

"Quite true, from a utilitarian point of view; but if you were told to procure a quantity of substance which composes the cornea of the human eye, where would you expect to find it? It isn't mined, nor does it grow on trees like fruit. It is doubtless derived from some alimentary substance, in very limited quantities, for the cornea of a new-born child is nearly or quite as large as that of an adult, and if it is once destroyed, nature cannot replace it, and blindness for life is the inevitable result. As we do not know where to look for the substance of which the cornea is composed, we must look to the cornea itself for the very limited supply required. Do not think from this that we have to rob cemeteries for a supply; it is not so bad as that. The cornea of the human eye will answer this purpose, and must be taken from perfectly pure sources and before decomposition sets in. Not very much of this substance, however, is required. Any reputable dissecting-room could supply a small lens factory, for there is no market—no demand. None but a good clairvoyant would have any use for such an instrument, and even then he would have to keep it to himself."

"Can you give me any description of the method of manufacturing these lenses?"

"Only partly so, because I do not myself know. The cornea, after freeing it from all other substances, is dried, then pulverized, and triturated with some solvent, volatile fluid—I don't know what. For the first lens, a little of what is called vitreous humor is added; the second lens contains more of the latter ingredient, but the proportions I do not know, nor do I know the proportions of Canada balsam, which is put in both first and second lenses."

"Is only the human cornea available?"

"That is as I understand it, the cornea of the brute has been tried, but while the results have been good, they have been less brilliant and highly transparent. These they have thus far been found entirely unavailable for clairvoyant purposes. Some element is wanting."

"This was in substance the interview; I wished to pursue the matter further by correspondence with him in future, to which he most freely assented. To this end we exchanged cards. For that very reason I have lost him, unless he should write me, which he has not yet done; for, having his name and address on his card, I did not record or try to remember it, and now I have lost his card."

Now, Mr. Editor, and fellow-subscribers, is the above a "lost art" awaiting re-discovery and application, or is it merely an ignis fatuus? A. M. B.

Heaven Illustrated.

Heaven begun is heaven won. Do your duty in earth life well and conscientiously, and heaven is sure to be your portion in your earth life and in the Spirit-world. Heaven is not merely a place but a condition, dependent, in a measure, on your environments and the larger degree upon your daily thoughts and actions.

To one whose life is pure and thoughts clean—without which there can be no true life—heaven has been found. It is not separated from him. It is a state dependent on the disposition, the character of the individual. If your nature is hopeful, your character noble, heaven has already begun for you. Your character, however, is not born with you as your nature in a greater or lesser degree, is; but is building, stone by stone, as you march onward through your earthly life. It is made up of carelessness, trivial acts and all the little things which make up daily life. Think not that your character can be built in a day or by one great action. Great actions are few and far between. The noble act is self-denial, of disinterestedness, the helping hand extended to a weaker brother in time of need, the kindly word and pleasant smile—scatter these thick upon life's pathway, and the angels will gather them, one by one as they fall, and place them in that beautiful temple, your character, which alone of all your earthly possessions can you carry with you to the land of souls. Remember ever that you are building not for time but for eternity; not for a short span of earthly existence, but for the future life in the Spirit-world. Use every opportunity for doing good to your fellowmen, for these are the brightest gems in that temple not made with hands, and your reward is twofold. Your character temple is beautiful and noble, and your heaven begun below is heaven well won in the realms above.

ABBIE F. WATKINS.

SPRING DAYS.

I lean from my window this spring day,

While the dewy air fills my room,

Breathing the fragrance of sweetheart May.

And the rarer breath of apple-bloom.

I watch the flutterings of woodland birds

That pipe anew their roundelaye,

And the moving melody of their words

Recalls my boyhood happy days.

I note the sparkling, dewy grass,

And valleys rich with odors rare,

Breathing a welcome as you pass,

In visions sweet and fair.

And all my heart responsive swells

In songs of sweet-acclaim.

As Nature chimes her mystic bells

To welcome Spring again.

And busy thought, in fancy wild,

Runs back the waste of years,

When in dreams, a happy child,

My heart all bright appears.

Far down the aisles of memory

I run once more at will,

And glead in Spring a prophecy

That time will yet fulfill.

BISHOP A. BEALS.

AT MOTHER'S GRAVE.

My darling mother, of the unknown land,

Long years have passed since death's

Signified thy summons with the mystic

dart; That stopped and stilled thy kind

paternal heart.

Long years have passed away; yet I recall

Thy sickness, suffering, death, the bier,

the pall,

Thy weary hands, folded to rest forever;

Thine eyelids closed in sleep, that

breaks,—ah! never.

Perhaps 'tis wrong to weep; perhaps

'twas then;

For thou hadst lived thy three-score-

years and ten,

A full, ripe time, that seems to mortals

given,

By the "Unknown Power" that rules the

earth and heaven.

But when I felt and knew that thou must

die,

I watched thee, mother, with an anxious

eye;

For what this world then held most dear

to me,

I knew would pass forever away with

thee.

I watched thy sinking form, thy short-

ning breath;

Wiped from thy brow the gathering

dew of death;

And went with thee to that mysterious

shore,

Where the viewless boat and boatman

took thee o'er.

There, on that shore, in sorrow

and alone,

Knowing thou hadst gone into the "all-

unknown."

My heart sank in me, and I yearned to

ride

That viewless boat with thee, "beyond

the tide."

But when I viewed thy form, cold, stiff

and dead,

'Twas then the bitterest tears of life

were shed;

For well I knew this world had not

another

To whom I ever could or should say:

"Mother."

Well did I weep; and may I weep again;

Thy loss unmeasured which I must sus-

tain;

For, when in life, thou seemed the only

one

Who pitied the misfortunes of thy son.

And sometimes yet, to smooth my way,

that thou dost come to me; for, in my

dreams,

I meet my mother, as in life's younger

years,

Her hope and faith were crushed by

doubts and fears.

When thou hadst gone, on earth I felt

misplaced,

Like some lone column in a desert waste,

Beaten by sands and storms and winds of

heaven.

Without a friend, unloved and unfor-

given.

But, by and by, I, too, shall cease to

fling

Upon the waste of time life's tired wing;

Nor, until then, will find so kind a breast

As thine, where I may fold my wings

and rest.

O! is there, mother, as earthly mortals

say,

That thou dost come to me; for, in my

dreams,

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SATURDAY, MAY 25, 1895

Freemen, Arouse to Action.

How strange that the almost entire anti-Catholic element of the country remains silent and allows young and confiding girls to be allured from homes of comfort, and even of opulence, into secret resorts, closed to the public and only open to the priesthood! It matters not how great the oppression, or severe the torture, the ear of the world can never hear the victim's complaint; no eye can see the outrages there perpetrated; no tongue can tell of the affliction. The few who have escaped from these dens of infamy have told their tales of abuse and suffering, while a celibate clergy have delighted to malign their characters, hoping thereby to escape investigation and censure. The sisters of these few escaped nuns remain immured in prison walls to suffer and die, with no aid from the strong arm of law.

Every Protestant, wherever located; every A. P. A. lodge throughout the wide country, every Spiritualistic organization, and every lover of human liberty, without regard to name, should strike hands to suppress this giant and growing evil.

The several States have made laws providing for visitors to all eleemosynary and reformatory institutions. The poor houses, the insane asylums, the soldiers' homes, the jails, the penitentiaries, the schools of learning are visited by boards of commissioners to inquire into and to right all private wrongs; but, scattered all over the country, the inmates of these secret retreats are virtually exempt from legal protection. They may be persecuted, tortured and murdered, they may languish in dungeons and die, but no one can give relief; the arm of pity is paralyzed.

Freemen, your love of liberty must have fled to wild beasts that you allow this condition of things to exist, and yet remain silent.

Here are intimations of aid from an unexpected quarter:

SEDALIA, MO., May 7.—The following resolution was unanimously passed before the final adjournment of the Christian Endeavor Convention:

Whereas, in various places in the State of Missouri for many years the Constitution of the United States has been violated and civil liberty outraged in the helplessness of women, who have been illegally and cruelly held in condition of slavery in prison houses not recognized by the law, viz., nunneries, reformatories and convents. Now, therefore, we, representatives of the Christian Endeavor societies of the Christian church of Missouri, 140,000 strong, do most earnestly request the Governor of Missouri to recommend legislation which shall prevent the unwarranted arrest and detention of any person whatever in this State. We further request the general assembly of Missouri to pass said laws, to the end that the grievous wrongs be summarily stopped.

Passion and Miracle Plays.

It is a curious fact, which scholars will do well to inquire into, that on the return of the Crusaders from Palestine the passion plays and miracle plays were first introduced into Europe. These commenced, probably, about the beginning of the thirteenth century. The priesthood took them under their protection, and the Pope granted indulgences to those who visited them. How much of the popular faith was invented during those times, and while these plays were still enacted on the stage, it may be difficult to determine. We have many learned readers who have leisure to turn their inquiries in this direction. Should any one attempt to ascend the stream of Time to these distant beginnings, we pray him to take nothing for granted, nor rely upon modern compilers, but go direct to unquestionable ancient sources, and learn what then existed to build upon.

These passion plays, near the close of the fifteenth century, seem to have given place to the play of St. George and the Dragon, which had a great run at Coventry, the saint being reputed a native of that medieval city.

The passion plays and friar actors disappeared from the stage and history with the Reformation, since which, though frequently attempted in Protestant countries, they have proved failures.

Toleration of Conflicting Views.

Various opinions are held by Spiritualists, and the religious world generally, on the Messianic question. We have no knowledge that any of the former in-dorse the orthodox claim that Jesus was an incarnated God; but many agree with Paine, Renan, Peebles, and Ingersoll formerly, that he was a superior man who lived and taught some 1,900 years ago. Others are of the opinion he is a combination of ancient characters, as Mithra, Krishna, Buda, Osiris, Horus, Apollo, etc.; that, in fact, he is a personification of ancient sun-myths, revamped and implied on modern times.

With such discordant views among our readers, only one course remains for harmony, and that the toleration of conflicting thought. To say those who discredited the historical Jesus are ignoramus is not creditable to the intelligence of the age. It is just as improper and as distant from the truth as it would be for those who reject the generally cited passages from Josephus, Tacitus, Pliny, Suetonius, etc., as monkish forgeries, to pronounce all who believe otherwise simpletons.

Any writer who bounds into the literary ring, his pen loaded with opprobrious epithets, has mistaken his calling, and has no place in these columns. Facts and logic have no terms for abuse. Men grow wise by piling facts on each other and deducing the truth therefrom.

One writer believes the New Testament is veritable history; that the so-called Fathers of the Church were genuine characters; that the Greek writers cited in support of their authenticity, were real persons living and writing as represented. Others, no less learned, no less honest, with no greater desire to deceive or mislead, place no confidence in their alleged confirmation of the gospel story; on the contrary, they have devoted long years of earnest labor to the search, and they insist all those corroborating authorities are unavailing, fictitious, fraudulent, monkish forgeries, written for purposes of deception.

May we not ask parties differing on these questions, in writing of them to be careful not to impugn the motives of others; to use no term of reproach because others do not see as they? Reflection on others is not the highway to wisdom.

Striking Out from the Shoulder.

Rev. F. F. Passmore, of Denver, Col., is reported to have used the following pointed language in a late discourse. It is the position maintained in these columns:

"An unfaithful ministry prolonged to centuries the dark night of the Middle Ages. I have looked into human history, human effort, human nature; I have watched the human race in its efforts to rise, wondering why the world had made so little advancement; why civilized nations were so uncivilized."

I am astonished to find the men or class of men God intended should be foremost in all reformations have been those who have, as a class, discouraged reformations, and helped to persecute and burn the reformers. It was the ministry, in the days of Wycliffe, Huss, Jerome and Savonarola, who not only discouraged those men in their search for light and truth, but kindled the fires of hate and death.

"The next reformation to be agitated and materialized is to reform the ministry. There has never been a reformer burned or persecuted the ministry did not have a hand in the work. There never has been an era of slavery and oppression when the ministry, as a class, were not with the oppressor."

Brave words, and true ones.

Utilizing the Bible.

The saloon-keepers are supplying themselves with mottoes to hang in their bar-rooms, with choice quotations from the Holy Bible, to stimulate the tipping habit. Here are specimens:

"Give us wine unto those that be of heavy heart; let him drink and forget his poverty, and remember his misery no more." Prov. 31:6-7.

"Thou shalt bestow that money for whatever thy soul lusteth after, for wine or for strong drink." Deut. 14:26.

"Drink thy wine with a merry heart, for God now accepteth thy work." Eccl. 9:7.

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." 1 Tim. 5:23.

What other book can equal the Bible in contributions to encourage the drinking element?

Sparrows Are Neglected.

Frederic Muller, a theological student at Bloomfield, N. J., with a wife and four children, made a habit of dropping from twenty to fifty dollars on the collection plate at church each Sunday, until his last dollar was gone. When he found himself wholly impoverished, and friends were showing him the impriety of robbing his family to enrich the church, he replied:

"I am sure I am right in giving all to the church. He that taketh care of the sparrows will take care of my family."

The sparrows fare roughly in our Northern climate during winter, showing God is not over-tender in providing for them. So far as our observation goes they are left to shift for themselves. And man, however good, seems to receive no special favor from Heaven.

Liberal Christianity.

The American Congress of Liberal Religious Societies is to hold its second annual session in Chicago, at Sinai Temple, June 4th, 5th and 6th. Dr. Momrie of London is to take part in the proceedings. It was the Rev. Dr. Momrie, in the Parliament of Religions, who said:

"I tell you there is a great surprise awaiting some of us in the great hereafter. We shall discover that many so-called Atheists after all, more religious than ourselves."

HEAVEN ILLUSTRATED.

How the Mother Found Her Child.

A mother came to the gateway of heaven. She was aged and weary. Her body was bowed and her face was wrinkled and withered, for her burden had been the burden of care and trouble and sorrow. So she was glad to be done with life, and to seek at the gateway of heaven the fulfillment of the promise that had been her solace through all the hard, bitter years.

An angel met the mother at the gateway, and put her arms about the drooping figure, and spoke gracious, tender words.

"Whom seekest thou?" asked the angel.

"I seek my dear ones, who came hither before me," answered the mother. "They are very many—my father, my mother, my husband, my children—they are all here together, and for many and weary years I have lived in my loneliness, with no other thing to cheer me but the thought that I should follow them in good time."

"Yes, they are here, and they await thee," said the angel. "Lean upon me, dear mother, and I will lead thee to them."

Then the angel led the way through the garden of paradise, and the angel and the mother talked as they walked together.

"I am not weary now," said the mother, "and my heart is not troubled."

"It is the grace of heaven that restoreth thee, dear mother," quoth the angel. "Presently thou shalt be filled with the new life, and thou shalt be young again; and thou shalt sing with rapture, and thy soul shall know the endless ecstasy of heaven."

"Alas, I care not to be young again," said the mother. "I care only to find, and to be forever with my beloved ones."

As they journeyed on their way, a company came to meet them. Then the mother saw and knew her dear ones—even though the heavenly life had glorified their countenances the mother knew them, and she ran to greet them, and there was great joy to her and to them. Meanwhile, the angel kept steadfastly at her side.

"Now the mother, when she had embraced her dear ones, looked at each of them separately once more, and then she said: 'Ye are indeed my beloved—my mother, my father, my husband and my children! But there is one who should be of your company whom I do not see—my babe, my little, helpless babe, that came hither alone so many, many years ago. My heart fainteth, my breast yearneth, for that dear little lamb of mine! Come, let us go together and search for her; or await me here, under these pleasant trees, while I search and call in this fair garden for my dear, lost little babe.'"

The others answered never a word. But the angel said: "I will go with thee, mother, and together we shall find thy child."

As they went on their way the angel said: "Shall I tell thee of myself? For I was a little, helpless babe when I came hither, to this fair garden, and into this heavenly life."

"Perchance thou knowest her, my precious lambkin!" cried the mother.

"I was a babe when I came hither," said the angel. "See how I am grown, and what happiness hath been mine! The compassion of divinity hath protected and fostered me and hath led me all these years in the peace that passeth all human understanding. God hath instructed me in wisdom, and He shall instruct thee, too, for all who come hither are as children in His sight and they shall grow in wisdom and in grace eternally."

"But my babe—my own lost little one, whom I have not held in these arms for so many weary years—shall she not still be my little babe, and shall I not cradle her in my bosom?" asked the mother.

"Thy child shall be restored to thee," said the angel, "for she yearneth for thee even as thou yearnest for her. Only with this difference, dear mother: Thy child hath known, in the grace of heavenly wisdom, that at the last thy earthly sorrow should be rewarded with the joys of the endless reunion in paradise!"

"Then she hath thought of me and longed for me to come!" cried the mother. "And my lost babe shall be restored and shall know her mother again!"

"Ay, she loveth thee fondly," said the angel, "and she hath awaited thy coming, lo, these many years. Presently thine eyes shall be opened and thou shalt see her standing before thee in her heavenly raiment whiter than snow, and about her neck thou shalt see her wearing most precious pearls—the tears which thou hast shed, oh lonely mother, and which are the pearls the little ones in heaven gather up and cherish as an adornment most pleasing unto God and them."

Then the mother felt that her eyes were opened, and she turned and looked upon the angel. And the mother saw that the angel was her lost beloved child whom she was seeking; not the helpless babe that she had thought to find, but a maiden of such heavenly beauty and gentleness as only the dwellers in paradise behold and know. And the mother spread her arms and gave a great cry of joy and folded her very dear one to her bosom.

Then presently they returned together to the others. And there was rapturous acclaim in paradise, and it was to God's sweet pleasure that it was so. For a mother and her beloved communion in the holy companionship of love everlasting.

The above, from the Chicago Record, illustrates, in a measure, grand, beautiful and comprehensive truths akin to Spiritualism.

AN OBJECT LESSON.

As Furnished by L. G. Kent's Criticisms.

In compliance with the request of L. G. Kent, we published his criticism of a seance held by Mr. Mitchell. We did this in order to furnish Spiritualists generally with a comprehensive "object lesson," one that would make a deep impression upon their minds. As to Mr. Mitchell, the evidence presented in this issue of THE PROGRESSIVE THINKER shows him to be a most excellent medium, and held in high esteem by those who have attended his seances. Mr. Kent, too, has an excellent reputation, and may have had, in his opinion, a cause to find fault with the seance he criticized. But those who do not like the conditions of a seance, nor its results, should be slow—very slow—to criticize, and then only in the kindest of spirits, for there may possibly be causes at work to produce unsatisfactory results, and of which the medium may be entirely innocent.

Again, we say this case presents an "object lesson" for Spiritualists to consider, viz.: The utter waste of time in publicly "exposing" a medium. If he has given genuine seances, like Mr. Mitchell, his friends will rush to his defense, and the status of the case will rest precisely where it commenced—one party considering his seance not conducted in the proper manner, while others assert in the most emphatic terms that he is honest and upright in all respects. We have a hundred just such communications as written by Mr. Kent, in reference to others now before the public, and his criticism and the defense that follows will furnish the friends who wrote them an "object lesson" as to the utter waste of time and space in publishing them—the same vigorous defense in their behalf would be sure to follow as in the case of Mr. Mitchell.

What is true of mediums, is also true, in a great measure, of those rascals who imitate the genuine, with legerdemain, or with sharp tricks and practices produce bogus materializations, etc. Expose them, and they, too, will secure friends who will rush into print to defend them and advertise them. The only true way is to throw around every seance those safeguards that will render fraud very difficult or quite impossible; but where the fraud is flagrant and glaring the one who perpetrates it should be arrested for obtaining money under false pretenses, and suffer the full penalties of the law. With this "object lesson" the matter must rest.

The Bishop Interfered.

We are frequently told that woman owes everything to the church; that were it not for Christianity she would be a slave, with a large amount of kindred twaddle. History corrects many a misrepresentation! This fact, quoted from Encyclopædia Britannica, article Astell, Mary, says of that English author:

"Her efforts were especially directed to the mental improvement of her sex. She published in 1687 a work entitled 'A Serious Proposal to the Ladies, Wherein a Method is Offered for the Improvement of Their Minds.' With the same end in view she conducted a 'school' for ladies' college, which was favorably entertained by Queen Anne, and would have been carried out had not Bishop Burnet interfered."

Is there any advance in knowledge, in civilization, in the arts and sciences, in the general reformation of the world, which the Pope, his underlings, and their Protestant imitators have not opposed?

Found His Nirvana.

A Baptist minister, the papers state, recently became a Catholic, giving as a reason, in substance, he wanted to find a church that would relieve him of the toil and trouble of investigating and thinking for himself. In the Romish church he finds his Nirvana—quiescent rest from the labors of thought. He is the sort of stuff "the church" wants—adapted to be a "good Catholic"—swallowing whatever pabulum the church drops into his open mouth, and asking "no questions for conscience' sake," nor for truth's nor reason's sake. His Nirvana is the Nirvana of lethargic mental stupefaction. The church is welcome to him, while that is his mood. Spiritualism has no place nor use for such—it demands tireless thinkers and investigators; thought being the means and propelling power of progression.

Sensible Old Woman.

Mr. Irving, the actor, tells a good story of an old Scotch woman living not far from Balmoral, who criticized the queen somewhat hostilely for having ridden out on a Sunday. Met with the retort that Christ himself plucked ears of wheat on the Sabbath, the orthodox old woman exclaimed: "Ah, yes, I ken all about that, and I dinna think any the better of him for it."

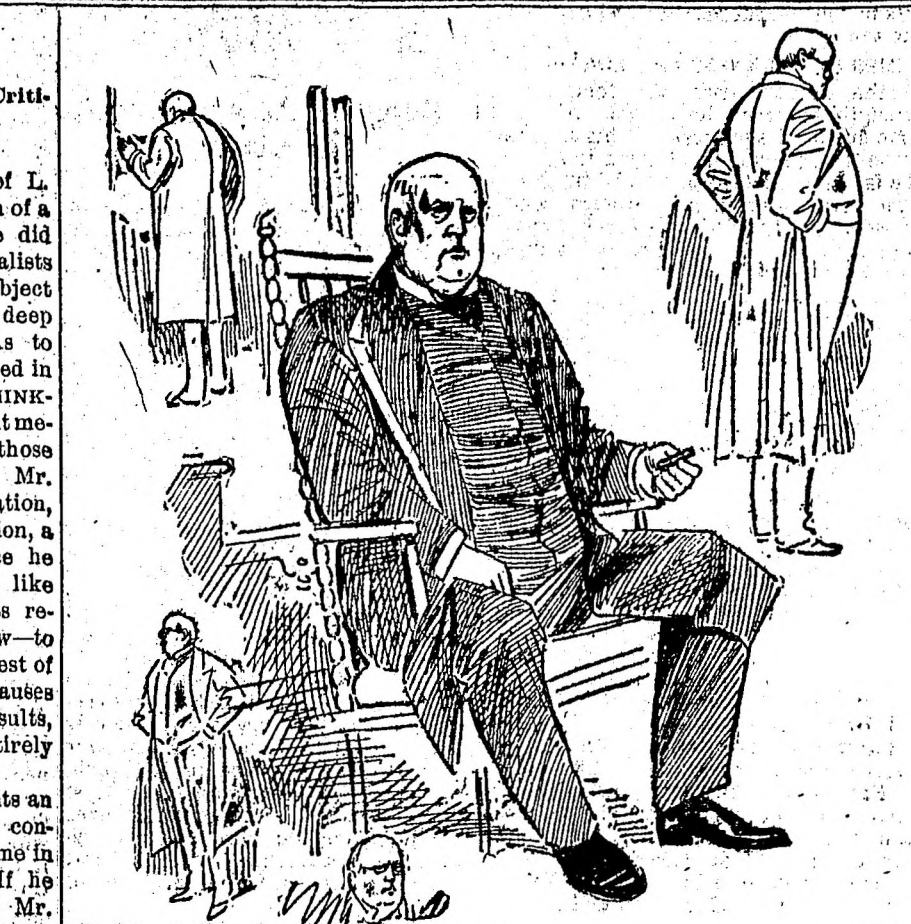
Pulmonary Consumption, in its early stages, may be checked by the use of Ayer's Cherry Pectoral. It stops the distressing cough, soothes irritation of the throat and lungs, and induces much needed repose. Hundreds have testified to the remarkable virtues of this preparation.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

Occupation is the syzygy of time.—Napoleon I.



A PEN PICTURE

Of the Great Bob Ingersoll.

AN INDEFATIGABLE WORKER, HIS LIFE HAS A HAPPINESS THAT MANY ENVY—A GREAT READER—FOND OF THE THEATRE—WHATEVER HIS FAULTS MAY BE HE CAN NEVER BE CALLED A SCOFFER—HIS NEW YORK HOME AND WORK.

A massively-built man wearing a black frock suit of no particular style, with a ruddy, wholesome face, clean-shaven, and with strength marked in every line, gray hair at the sides and bald at the top; clear gray eyes, with "positive" sticking out from every inch of the six feet of his manhood, and you have a true picture of Robert Green Ingersoll as he is to-day in the 62d year of his life.

Positive is the one word which tells the story of the man. Anything unnumbered with the shadow of doubt finds no friend in him. Everything which is, incontrovertibly true has a loyal pliancy of strength beneath it in Ingersoll. Positive he is in all things. He calls himself a positivist and the members of his family call themselves positivists. The word agnostic is distasteful to him and to all of them.

But this story has not much to do with what Ingersoll is or is not, for the world at large is pretty well informed on that question. It will only show what that unique figure of the closing century does in an average day, how he spends his time, what his amusements are, and, in brief, what he does from the time of arising in the morning until bedtime at night.

Ingersoll's home is at 400 Fifth avenue, a fine, massive, brownstone mansion, near 37th street, a residence section rapidly being dissipated by the encroachments of commerce. To understand the home life of the man it will be necessary to say something about his family. First, there is Mrs. Ingersoll and two daughters, Eva and Maud. The older daughter is now Mrs. Balfour Brown and she has two children. Mrs. Ingersoll's mother is a member of the family, as is also her sister, Mrs. Farrell, Mr. and Mrs. Farrell. This makes a family of eleven, and, excepting the two little children who are not yet old enough to solve the problems they are followers of the Ingersoll anti-religious idea.

Right here it should be said that Col. Ingersoll has not forced his extraordinary doctrine upon any of them. His two daughters, his wife and the others were given free scope to believe or disbelieve, and after mature consideration accepted the latter. Of course, the influence of daily association with the wonderful magnetism and vast mentality of Col. Ingersoll had much to do with their adoption of his views, but as far as he possibly could he remained passive and allowed them to find their own religious refuge.

More than once Ingersoll has said that there was no sacrifice within the scope of legitimate possibility which he would not undergo to believe what the Bible teaches. It would give him greater joy to accept its promises than the indulgence of any known pleasure. It is right at this spot that the abnormal development of the savage thirst for positivism in the man's mental structure intervenes and raises the barriers.

AN EARLY RISER.

Col. Ingersoll is an early riser for a New-Yorker and is generally up at 7 o'clock. He shaves himself and takes a cold bath with the regularity of clockwork. The breakfast hour is 8 o'clock and usually the whole family sits down at the table. There is no end to the conversation at that family board. All there are readers and thinkers. The Colonel enters into all of the family talk, whether it be about politics, music, the stage, some new actor, a recent book, a question in finance or law, or the doings of his baby grandchildren.

Half an hour is usually given to the morning meal, and the next thirty minutes the Colonel spends in looking over his home mail and glancing over the papers. He is an astonishingly rapid reader and grasps the news events of the world with a speed only equaled by Mr. Dewey.

At 9 o'clock the Colonel walks to the 33d street station of the Sixth avenue "L" road, and in the twenty minutes' ride to Rector street finishes the work of getting through the morning papers. Half-past 9 finds him in his law office at 45 Wall street, mapping out the day's work with Mr. Baker, his private secretary.

A CURIOUS COMPACT.

Mr. Baker deserves more than passing mention, as his responsibility in the years to come will be heavy. He is a small, dark man, with a black mustache, and looks more French than American. He is not only the private secretary of the Colonel, but his trusted friend as well. Mr. Baker has been with the Colonel a great many years, and there is an agreement between them that he will remain until one or the other of them dies.

Col. Ingersoll holds the belief that no man's life should be written while he is alive. It will be Mr. Baker's task to write Ingersoll's biography when the Colonel is dead and gone. A record of the man's daily life is kept by his private secretary, as well as his important utterances and writings upon notable subjects.

POSTERITY CARED FOR.

One of the curious features of this compact is that when the end is nearing Mr. Baker is to be constantly on hand to record the events up to the crossing of the dark river. The secretary has particular instructions about what he is to do upon the death of the Colonel, and in every possible way arrangements have been made to make his real life clear to posterity.

There is no egotism in this. Ingersoll appreciates to the full the responsibility of his life and what he has done toward causing thousands of people to punctuate their religious faith with an interrogation mark. It is simply a desire to perpetuate an honest record of what he was and what he did.

Mr. Baker lifts many burdens from the shoulders of the Colonel in his business affairs. The daily mail in the law office is a stupendous affair, and the number of cranks who call is not small. The mail is carefully sifted before the Colonel sees it, and cranks are politely disposed of.

Scarcely a day goes by without bringing to the surface some one who desires to convert the Colonel. Whether the caller be a gentleman or a lady, the Colonel is always ready to be seen and he listens politely. He is a difficult man to argue with, though, and his acquaintance with the Bible is so minute that few people stand any chance with him.

TIME IS VALUABLE.

Many clients call during the day, outside of court hours. The Colonel has the faculty of extracting what they want to say in a very short period. He has a horror of wasting any time, and people who are inclined to tread upon this preserve run the danger of court treatment.

Frequently the Colonel's business calls him to cities all over the Union, but he dislikes this class of work, as it takes him away from his home. His home is his heaven, and any one who has experienced its kindly hospitality and the gentle culture of its womanfolk can easily appreciate the Colonel's disinclination to be anywhere else.

It is usually 5 o'clock in the afternoon when the Colonel starts for home. The dinner hour is 6, and the two daughters are invariably attired in white for this meal. Of Mrs. Brown it is said that she has worn only two colors all of her life—white in the house and gray in the street.

FOND OF THE OPERA.

Two or three times in the week the Colonel and some of the family go to the theatre. During the opera season they are regular attendants, both of the family being musicians of exceptional ability. The Colonel is a great music lover, although he is no musician himself.

When spoken to once about his lack of musical ability, he said, tersely: "That is silly. Because you like cake is no reason why you should be a cook."

HIS ONE FAD.

If the evening is spent at home there is always music by the daughters.

The Colonel's only fad is Shakespeare, who has been referred to time after time as his bible. He has a collection of various editions of Shakespeare's works which rivals any private collection in the country. Hugo and Dickens are his favorite novelists. "Les Misérables" he regards as the greatest novel ever written, and "A Tale of Two Cities" is second in his affections. Wagner is his favorite composer.

Ingersoll has been generally referred to as a scoffer. As a thinker he is too serious to treat anything lightly, and the frivolous handling of anything sacred offends him deeply. No better example of this trait in this most peculiar man can be given than a little happening at a banquet to which he had been invited. It was during the discussion of the subject, "Is Marriage a Failure?" and this was the main subject to be talked about. Several men made speeches in which they treated the matter flippantly, and tried to be witty at the expense of womankind.

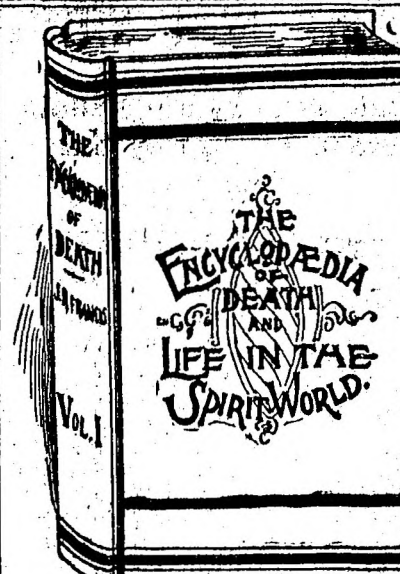
Ingersoll listened with growing impatience, and finally his turn to speak came. He was terribly in earnest, and what he said caused more than one man to weep. He struck a tender chord in many bosoms when he said:

"The man who says that marriage is a failure has never stood with his hand locked in the loyal grasp of a wife and mother at the side of a child's grave."

Whatever his faults may be, Ingersoll cannot be called a scoffer.

The above pen-picture, from a New York correspondent of the Chicago Daily News, illustrates the life of a most remarkable personage—one who has made a deep impression on the present age. It will be read with deep interest by every thoughtful mind.

MAG. GLEANOR.



The Encyclopædia of Death.

Having hastily scanned this novel work, I feel impatient to express my estimate of its value. Every page is laden with Spiritual light. It is unique and remarkable. Here is stored a wide range of literature, gathered from "the four corners of the earth," and from the treasury of experience and scientific scholarship of the deepest interest and most vital significance. A lifetime of promiscuous reading would hardly equip the mind with so much useful knowledge on this absorbing theme as is here condensed into 400 pages, ever ready to supply the memory and inspire the most comforting and exalted contemplations possible to engage the human mind. The experiences of Hudson Tuttle, A. J. Davis and Emma Hardinge Britten are alone worth the price of the book; and the testimony of science, electrical phenomena, hypnotism, and kindred departments, are brought into line in a way to give the reader a general knowledge of many things not likely to be found elsewhere. "Dying Words of Distinguished Persons" make an interesting chapter, and furnish historic data for much that is often quoted at random, the reader having no idea whether it is from the Bible, Shakespeare or Collier's Travels. From a cursory survey of its contents—not having been able yet to read it thoroughly by course—I notice but one defect in the make-up of this remarkable book. I find no index! A well-arranged index would add much to the convenience of readers who want to refer to some special topic or experience for immediate use. An alphabetical order of subjects in each department, alphabetically indexed, and each division arranged in orderly sequence, according to the bearings and progressive stages of the subject, would, in my judgment, be a valuable improvement. For its can be accomplished, if the suggestion be approved, in the volumes that are to follow. [A copious index will follow the last volume.] Though last, not least, I would emphasize my appreciation of the splendid presentation of the author's physiognomy, as the best introduction to the book. It is fine and true to life, and shines with the spirit of true democracy, a mirror to the Encyclopædia.

LYMAN C. HOWE.

THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopædia, enabling our subscribers to keep abreast of

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Mrs. R. J. Moody, Tripoli: Q. Having attended three classes in Christian Science, and having been charged, as a Spiritualist, to hear Spiritualism put down, while I understand all the teachings of Spiritualism, I desire to know the difference between Christian Science and Spiritualism.

A. All that is true and of any value in Christian Science is taken from Spiritualism, and its teachers take advantage of the cloak and under the name of Scientists go into the churches where Spiritualism would be refused. Its name is a misnomer, for it is not Christian, and it is not a science. Its cures, when effected, are by mesmeric or spiritual power, and the difference from Spiritualism is not in practice, but theory. It starts out by saying everything is God, and as we are a part of God, and God cannot be sick, we are not sick, nor can we be sick. It is all our minds. We think we are sick, and we are. I thought ourselves well, we should be so. Once had the ague, and a friend came in who had become infatuated with Christian Science. "Oh, nonsense," he said, "you are not ill. You were never better in your life. Just think that God is all in all, and you are a part of him, and that he is perfect and un-failing."

"That appears all right," I replied through chattering teeth, "but if I am a part of God, just now, this part of him has the chills, and that awfully bad!" If such nonsense can gloss the truth of Spiritualism and make it acceptable to the church, we ought not to complain, though we may find it difficult not to pity.

A. E. R., Osage City: Q. Please give the reasons for your answer in a former number of THE PROGRESSIVE THINKER that reincarnation is neither probable nor possible—since science has not yet discovered all the truths that may be in nature?

A. It is true that science has not discovered all the truths, nor is the claim made for a moment. The student of nature is most modest and unassuming, and modest in proportion to his knowledge. For the more he knows the wider reaches his horizon. But there is one truth that is known, and on it rests the entire superstructure of positive knowledge, and that is that creation is the result of law, and miracle has no place. The moment an external irresponsible force is admitted, knowledge ceases to be. The inception of a human being is a product of sexual laws, and the traits of mind and contour of body reach back to all ancestors since the first living being came on the globe, embodying them all. It is not necessary to account for the phenomena by supposing an outside spirit is thrust in; on the contrary, such a theory is uncalculated for and needless. It further launches us into a sea of speculation. We ask whence these spirits? Created from the beginning? By whom? Creation must follow certain courses which we call laws. Were these spirits created by law? If so, why not create by law through the birth of a human being?

Again, we believe as Spiritualists, that our departed friends exist as individual entities, the same as while in earth life. They come to us with their messages and we believe we shall meet them after we have passed through the gates of death. If reincarnation be true, our great grandfather, our father and our own child may be one and the same; and our wife may be a reincarnation of our grandmother. We have no assurance that we have friend or relative on the other side; all having again assumed mortal form, and perhaps are unrecognized in the acquaintances around us.

It is for these reasons we said, and repeat: Reincarnation is neither probable nor possible. Objections and arguments might be multiplied to almost any extent, but the condensation which must be observed in this department does not admit of lengthy treatment, still less of discussion.

W. A. Jones, Iowa Park: Q. (1) Is there an absolute, fixed and necessary relation existing between the Superior Spirit and physical matter of the universe, and is this relation known to our sensual experiences in the unchangeable laws, properties and chemical actions of matter?

(2) If matter has such a relationship with spirit, can a special and independent providence exist apart from the laws and properties of matter, and the natural course of events?

(3) Is there any parallelism or lines of unity and comparison between the infinite intelligence and human intelligence?

(4) If there are no lines of comparison, is verbal inspiration (Bible) and divine incarnation (Christ) possible in the nature of things?

(5) Is not Orthodox conversion, attributed to the Holy Spirit, anything more or less than being thrown in rapport with some disembodied human spirit?

A. This correspondent so well states his questions that their answers are well-formulated in his own mind, and impressed on the minds of his readers.

(1) In our investigations of creation we can only understand the force, energy, will—whatever we may please to call it—by laws or the methods of its action.

(2) In a universe created and sustained by law, special or independent providence can have no place.

(3) We comprehend the methods of action (laws) of force, in the world, because we are a part of that creation, but we cannot conclude that there is any likeness or parallel between our own individualized intelligence and that unknown quantity beyond law.

(4) The divine nature is incarnated in every human spirit, by law, and its exceptional incarnation by miracle for an exceptional purpose in Jesus Christ, is not possible in the nature of things. Orthodox conversion is the result of mesmeric influence of the revival preacher, and those he gathers around him. In this world disembodied spirits

often unite, when conversion is truly and really obsession.

L. Strub, San Francisco: Q. Is it possible to estimate with any degree of accuracy the number of Spiritualists in the United States?

A. In the broad sense, of Spiritualism being a belief that the departed can return and communicate with those in the physical life, Spiritualists outnumber the most numerous of the churches. The ranks of every church have many members who attend circles, are mediums, and accept the return of their departed friends, yet closely hold their affiliation to their church.

We always regarded the statement made by Judge Edmunds as too large. It was founded on Catholic authority, and the estimate embraced not only Spiritualists but all Liberalists, Free Thinkers and others outside the church. In the absence of any reliable data, all estimates must be entirely conjectural. The lowest of these is three millions in the United States.

Major Carpenter: Q. (1) Has not the Jenner's System of vaccination for smallpox done more harm than good?

(2) Is it possible to ascertain whether the vaccine used is what is called pure?

A. The most sanguine advocates of the Jenner method, admit that blood poisoning is an ever-attendant danger. There is no known test by which the purity of the lymph can be determined. A few every safeguard has been taken, the vaccine is carefully selected, and the difficulty of the formation of virus in the vaccine is free from the ever-present microbe of corrupting decay is realized. Whenever organized matter is broken down as it is in the pustules caused by the working of the vaccine lymph, it is the ready nidus for the growth of the pus microbes, either in what is strangely called healthy form, or most virulent. Aside from this, the vaccine matter gathers up all other impurities of the body and its hereditary taint, which are all represented by growths of special forms of microbes; the lymph carries all this horrible load with it. Spiritualists and tuberculous taints of these are the most active, and perhaps, are quite as productive of fatality as the smallpox itself.

It is claimed that transformation or purification takes place when the vaccine is transmitted through the cord, but this has by no means been proven. It is yet undecided whether the less frequency of smallpox is referable to vaccination, better sanitary conditions, and strictness of quarantine when cases occur. If vaccination is a sure safeguard, why should the isolation of cases be so rigorously enforced? That such is the fact proves how little faith is placed in vaccination. The statistics gathered by the anti-vaccination society are appalling, and if they are taken as reliable, show that smallpox is far less disastrous than the diseases engendered by pure vaccine lymph.

HERESY,

Or, Led to the Light.

A THRILLING, PSYCHOLOGICAL STORY OF "EVANGELIZATION AND FREE THOUGHT—IT IS TO PROTESTANTISM WHAT THE 'SECRETS OF THE CONVENT' IS TO CATHOLICISM."

The distinguished author, Hudson Tuttle, requires no introduction to the readers of THE PROGRESSIVE THINKER, but the following headings of chapters will show them what they may expect from the book.

CONTENTS:—An Idol—Fortham—Building the Church—The Evangelist—Blood—The Saloon—The Lost Daughter—Law—The Harvest of Souls—The Grey—The Mother of Cain—Evolution—Stella—The Cell—Death—A Step Forward—The Home Circle—The Double Role—Heresy—Annette—The Bank Robbery—Liberty—All Is Well—The New Way—Led to the Light.

Every chapter is devoted to one idea, and the whole presents so many tabular moving onward to the climax. The splendid career of the revivalist is contrasted with the character of the honest minister and the thinking agnostic. The steps by which a preacher emerges from the church, and the difficulties he meets, are graphically presented. The new church and progressive laymen evolved out of the old form and interesting study, to those seeking new methods.

It is a beautiful volume of 223 pages, at the price in accordance with our new departure is 30 cents, postpaid, or five copies for \$1.25. For sale at this office of THE PROGRESSIVE THINKER.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from "dusty cases," and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

Mantle's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price 82 cents, postpaid.

"There Is No Death," by Florence Maryat. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears, making it more interesting, than any novel, and far more instructive, to one who seeks light in Spiritualism. Paper 60 cents. For sale at this office.

CONNECTICUT.

The State Spiritualist Association.

The ninth annual convention of the Connecticut State Spiritualist Association was held in Hartford May 4 and 5. It was the most successful ever held. Important plans for business were adopted, and it is thought an efficient committee appointed to execute them.

The convention was called to order at 11 a. m., Saturday, by the president, Mr. E. C. Bingham. After the report of the secretary and treasurer, Mrs. J. E. B. Dillon, was read and approved, the following officers were appointed for the ensuing year: Mr. E. C. Bingham, president; Mrs. A. E. Pierce, vice-president; Mrs. J. E. Dillon, secretary and treasurer. The following solicitors were appointed: Mrs. F. D. Dwight, Stafford; Mrs. Nora Dowd, Hartford; Miss Carrie Bill, Willimantic; Mrs. E. Wheeler, Meriden; Mrs. A. E. Mills, Plainville; Miss Barbara Johnson, New Britain; Mr. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. Ella Baugh Bond, E. R. Whiting, New Haven; Mr. R. H. Callender, Waterbury; Mrs. N. H. Fogg, Southington; Mrs. John Walters, Mrs. H. A. Russell, Bridgeport; Mr. George Burlingame, Danbury; Mrs. W. P. Lambertson, Danbury; Mr. G. W. P. Lambertson, Danbury; Mrs. E. B. Davis, Putnam; Mr. George Reed, New London; Mrs. Arthur Loomis, Bristol; Mr. Gad Norton, Compo; Mr. Francis Burnham, Cheshire; Mr. George Hatch, South Windham; Mr. C. E. Case, Middletown; Mr. Deloss Wood, Danielsonville.

The afternoon session opened at 2 p. m. The committee for securing speakers are the president, vice-president and secretary; for auditing accounts, Mr. Dumont Kingsley, Mrs. A. E. Pierce; committee on resolutions, Mrs. H. D. Barrett, Mrs. J. A. Chapman, Mrs. E. B. Dillon, and Mrs. J. E. B. Dillon. It was voted to hold the next convention in Hartford the first Saturday and Sunday in May, 1906.

The committee on organization reported that little had been accomplished the past year. It was decided that the work be continued, and the following committee on local organization and missionary work was appointed: Mrs. J. A. Chapman, Norwich; Mrs. J. E. B. Dillon, Mrs. J. N. Storrs, Hartford; Mrs. R. Walters, Mrs. H. A. Russell, Bridgeport; Mrs. E. A. Bond, New Haven; Mrs. W. J. Lambertson, Windward; Mrs. E. B. Mills, Plainville; Mrs. E. Bingham, Cheshire. A paper, written by W. DeLoach Wood, of Danielsonville, was read, with favor, although not considered practical in the present standing of the association. Reports were read from the Norwich and Meriden societies. A new constitution and by-laws was adopted; it was voted that the State Association join the National Spiritualist Association, and take out a charter at once; resolutions written by George W. Burnham upon this matter were presented, and unanimously accepted. G. W. Burnham and Mrs. J. E. B. Dillon were appointed delegates to the National Convention to be held at Washington in October, with Mrs. J. D. Storrs and Mrs. A. E. Pierce as alternates.

On motion of W. W. Wheeler a committee was appointed to form a league of the societies in Connecticut, for the purpose of arranging with speakers for short circuits, thus saving expense in railroad fares; this to be called the Connecticut Spiritual League; with Mrs. J. A. Chapman, secretary.

The conference meeting opened at Odd Fellows hall Sunday at 10:30 a. m. The following resolutions were presented by the chairman of the committee, Prof. H. D. Barrett, and were adopted: "Resolved, That the thanks of the members of this convention be and hereby are extended to the citizen Spiritualists of Hartford for their generous hospitality and kind entertainment during the present convention."

Resolved, That we hereby return our sincere thanks to the press of the city of Hartford, and in various sections of the State, for the uniform courtesy extended to this convention, and for the fair and impartial reports of its proceedings in their columns.

Resolved, That we acknowledge the generous aid rendered to our association by the Banner, Light, Light of Truth, and THE PROGRESSIVE THINKER, in publishing gratuitous notices of our meetings, and for their efficient work in spreading the truths of Spiritualism, and hereby return our able journals our sincere thanks.

Resolved, That we recognize the able and efficient services of our president, vice-president and secretary—Mr. E. C. Bingham, Mrs. A. E. Pierce and Mrs. J. E. B. Dillon—during the past year, and extend to them our grateful thanks for the same, with a pledge of earnest support during the year next ensuing.

Resolved, That we regret the seemingly untimely translation of our esteemed co-worker, Dr. Arthur Hodges, whose able efforts in behalf of our cause have everywhere borne good fruit, and extend to his friends our sincere sympathy in their loss of his visible presence, but we know that his influence is still with us and for us in our work here.

Resolved, That our sincere sympathy is also extended to our friends at Clinton, Iowa, of the Mississippi Valley Association of Spiritualists, and to the members of the Cassadaga Lake Free Association, in the loss of their emigrated sister, Mrs. Oliver A. Bloodgood, and Mrs. Marian H. Skidmore, whose services in behalf of Spiritualism have had a most salutary influence in spreading its sublime truths throughout the land.

Resolved, That we have learned, with feelings of deep regret and profound sorrow, of the transition of our beloved sister, Mrs. Clara H. Banks, whose inspired utterances did so much to make our two last annual conventions such signal successes, and that we hereby tender the friends and relatives of our arisen sister our sincere sympathy in their bereavement. We realize the great gain that has come to her enraptured spirit, and therefore rejoice with her in her freedom from pain; and in our knowledge of the nearness of her spiritual presence to inspire and aid us as in former years.

Resolved, That we deprecate the recent attempts at class legislation in the various States of the Union against our mediums and magnetic healers, and hereby enter our earnest protest against any and all legislation that limits the freedom of our citizens, or encroaches upon their liberties.

Resolved, That we emphatically protest against the passage of the so-called medical bill now pending before our State legislature, and hereby warn our legislators that we shall remember them at next election, should they so far forget the rights of the people as to pass this unjust and unconstitutional measure.

Resolved, That we extend our hearty sympathy to our persecuted mediums and workers in the several States—victims of class legislation and sectarian bigotry—and bid them be of good cheer, even in their prison cells, for the retributive justice will surely dawn on which their rights will be vindicated before the law, and be thereafter maintained by all fair-minded citizens of this Republic.

Resolved, That we urge the immediate establishment of a mediums' defense fund, upon which worthy mediums who are members of some incorporated society, when persecuted by their enemies, may be permitted to draw for the defrayal of the legitimate expenses of their trial, and that the officers of this association be instructed to act with the local society in defense of said mediums as assistants, but not as principals in the case.

Resolved, That the officers of this association be and hereby are instructed to establish a missionary fund for the purpose of keeping a State missionary and organizer constantly at work in the State.

Resolved, That the officers of this association be and hereby are instructed to call a series of mass meetings under the auspices of this association, in various sections of the State, during the ensuing year, for the purpose of arousing public sentiment and of adding to our membership—such meetings to be held as often as once in three months, in any city or town where suitable accommodations can be obtained, and most convenient for the interests of Spiritualism.

Resolved, That we hereby extend our grateful thanks to the celebrated Longley Quartette, whose sweet music has been a source of continual pleasure throughout this meeting, to Dr. George A. Fuller, Joseph D. Stiles, and all others who have contributed by voice or pen to the success of this convention.

The arrangements for the quarterly mass meetings were left to the executive committee.

Saturday evening exercises were opened by an address by the president, Mr. E. C. Bingham, followed by an address by Dr. George Fuller, taking for his subject the "Value of Organization." Sunday afternoon Prof. H. D. Barrett spoke upon the object and purposes of the National Spiritualists' Association; Sunday evening Dr. Fuller and Professor Barrett both gave brilliant and eloquent addresses. Saturday evening Joseph D. Stiles gave an original memorial poem to Clara H. Banks, which was repeated by request Sunday afternoon, and was greeted with an appreciative vote of thanks. Each lecture was supplemented by tests given through the mediumship of Mr. Stiles, giving in all over 250 names, nearly all of which were recognized. Master Eddie Hatch recited a poem written for the occasion by Mrs. M. T. Longley; Master Charlie Hatch rendered violin solos with Mrs. Coburn, very acceptably. The Longley Quartette furnished music for the convention and by their inspiring songs helped to make their enjoyment more complete. During the Sunday evening service the charter was received from the National Spiritualists' Association, and was greeted with applause. The speaker who had with us Mrs. M. T. Longley, secretary of the Massachusetts Association; Mrs. C. L. Hatch, secretary of the First Spiritualist Aid Society, of Boston; Mr. J. B. Hatch, Jr., secretary of the Boston Spiritual Temple; all taking part to make the convention interesting.

At the close of the convention President Bingham, in behalf of the association, extended a hearty vote of thanks to Professor Barrett, Dr. Fuller, Mr. Stiles, the Longley Quartette, and all others who had helped make the convention a success.

Mrs. J. E. B. DILLON, Sec'y.

Hartford, Conn., May 10, 1905.

A Visit to Canada.

To THE EDITOR:—Having just returned from a Canadian trip, I will relate my experience. I had been invited by a number of good and true Spiritualists, to come over and lecture a few times for them at different towns within a half-day's ride from Buffalo. Well, I began by stopping at the town of Seaford, where on Sunday, the 5th of April, I delivered an address to a fine audience on the "Spiritualism of the Bible." The address was well received, and I enclose a synopsis of it, from the Seaford Sun. I was handsomely treated and well entertained by the few Spiritualists of this nice little town.

Monday I left for Blyth, Ontario, and on Thursday evening delivered the same lecture at the Little hall, that contained a well-behaved audience until I had talked about five minutes. Then two Methodist ministers of the town came in, at the head of the work—looked at me, and after I was ever so long started before, and after I had lectured an hour, they began, in a very unmanly and brutal way, to annoy me, and in fact, tried to take up the time, without any one's leave, in abusing all spiritual things, and Spiritualists in particular. I tried to call order; but with about three Methodists and Catholics talking at one time, and the crowd behind them, cheering them on, I could do nothing but dismiss the audience. After going from the platform, some twenty persons shook me by the hand and took part with me; but the "church-of-God" crowd was too strong, and while in Canada that some 500,000 good and bright young Canadians had left Canada for the United States within a few years; and from the manner in which the church people rule or ruin any one that does not belong to their church, I do not wonder that the young men leave the country. Yet Canada is a good field to work in, for it is only a matter of a few years before our Spiritualism will be heard from, for the seed has taken root there, and the churches might as well try to root out the native Canadian thistle as to try this living truth from the people of so good a country.

A good medium, near Blyth, who obtained her development in Buffalo, is called a "witch" (witch), by the Scotch clergymen, and they think all "witches" ought to be burned, in accord with the

teachings of their Bible, so the money that the "witch" gets will find its way to the church coffers.

My prayer is that the Spirit-world may yet be able to let a little light shine into the souls of the clergymen, that tried to get a mob to drive me from the platform in this free North America; and I think if the Christian church needs such dirty work to defend itself against the great natural law of spirit return, it is in a bad shape indeed.

J. W. DENNIS.

Passed to Spirit-Life.

Passed to Spirit-life from Spring Hill, Kansas, April 27, 1905, after an illness of two days, Mrs. Margaret Dayton, aged 60 years, month, 9 days.

She was born in Macksfield, England, March 19, 1834; removed to America in early girlhood; married and resided many years in Cleveland, Ohio, and finally removed to Kansas. Two sons and a daughter preceded her to Spirit-life, three sons remaining. She was for many years an earnest and devoted Spiritualist, was active and faithful in every good work, noble and true in every relation in life, and departed in the happy consciousness that she was only changing worlds. To her sister she said: "I am going home tonight." She soon afterwards, in a clear voice, sang joyfully the hymn: "I'm Going Home to Die no More." Finally, taking her sister's hand, and looking upward, she murmured: "Angels! Angels!" and closing her eyes she gradually ceased to breathe, passing to sleep as sweetly and quietly as a babe in its mother's arms.

Funeral services by the writer, in the Presbyterian church, a large concourse of friends being present. A son realized her presence on the occasion, and on the next day she gave to her sister a trance communication.

"O, grave, where is thy victory! O, death, where is thy sting!"

J. MADISON ALLEN.

John Edward Lohmeyer, the only son of John H. and Annie Hunter Lohmeyer, passed to Spirit-life, at his parents' residence, 10 Kirkpatrick street, Pittsburg, Pa., on Sunday, April 23rd. Though little over 16 years of age, Edward was a youth of much promise and possessed mechanical skill and ability of no mean order, and his prospects were of the best.

Among his classmates and associates, although not entering into their sports as much as most youths of his age, he was a great favorite, and at home a dutiful and loving son, the joy and hope of his parents. The father, Mr. J. H. Lohmeyer, has been for many years the efficient secretary of the First Church of Spiritualists in Pittsburg, and to his untiring efforts the church owes its present prosperity, if not its very existence.

On Sunday, April 23rd, a memorial service was held at the church, when the guides of Thomas Grimshaw, the regular pastor, delivered an excellent address on the subject of death, which was most consoling, not alone to those who had sustained the sad bereavement, but to all who had lost a friend.

In their loss the parents have the sincere sympathy of their numerous friends in the twin cities of Pittsburg and Allegheny, as well as many who reside in other cities.

Passed to Spirit-life from the home of her parents, near Lima, Iowa, May 3, 1905, Christine Elizabeth, only daughter of James and Catherine Hutchinson, aged 11 years and 5 months. Christine was a very lovely girl, and her departure to Spirit-life was a sad blow for us all. How hard it is when bowed down by the last look of those we love, how dark it would be were it not for the blessed knowledge that Spiritualism gives, that we will meet again, and that those that we parted with in grief will again hail us in Spirit-life and bid us a happy "good morning."

JOHN HUTCHINSON.

Another good man has crossed the rubicon of life and begun anew his living in a spiritual realm. Wm. Bond, of Mound Prairie Township, Kansas, expired, sitting in his chair last Wednesday, of heart trouble followed by dropsy. He was born in New York State, November 12, 1817.

He was a true Spiritualist in every sense of the word; ever ready to uphold his teachings, and lived as he taught. His greatest pleasure was to commune with his departed friends. Although his wife had begun to render him feeble in body, his senses were pure and bright, and he went out without a struggle. Like the ripened grain, he folded his tent for the other side.

Mr. Bond had lived in Jasper County, Iowa, since 1856. His word was a bond; he was true and upright and respected by all. His mission was to make the world better for his having lived in it. His creed was to do unto others as you would have them do unto you. To this his family gave him a most hearty second. A large concourse of friends gathered in his beautiful grove to pay their last respects to this worthy man. A grand funeral service was held, and the casket was carried with fragrant flowers. Mrs. Frank Pease, late of Chicago, delivered a touching invocation, which was followed by grand, soul-stirring addresses by Mrs. Mary Turner, of Colfax, and ex-Senator Perry of Engle, of Newton. The services were conducted by Pres. Dr. Henderson.

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CHAPTER XIII. Rome and Education.

CHAPTER XIV. Rome and Education.

CHAPTER XV. Rome and Education.

CHAPTER XVI. Rome and Education.

CHAPTER XVII. Rome and Education.

