The Carrier Dove.

"Behold! I Bring You Glad Tidings of Great Joy!"

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Original Contributions.

NOTES AND ECHOES.

BY CHARLES DAWBARN.

A friend has sent me a few copies of "Alcyone' which has but rarely found its way to my desk since I came to California. Its editor is an old friend to whom I have been indebted for new ideas in the philosophy of Modern Spiritualism. I see he is doing a brave soldier's work in the battle against fraud in phenomena.

The course of some papers, such for instance as the *Banner of Light*, has been for the most part to defend mediums with such zeal that the interests of sitters has been apparantly left out of sight. We never hear a word about the constant frauds perpetrated by spirits upon both mediums and sitters. And the claim that we must hold a spirit to as rigid a responsibility as the mediums, is counted by some editors as blasphemy against the Holy Ghost. I know Spiritualists whose lives would be an honor to any cause, who maintain that the very foundation of Modern Spiritualism is the impossibility of either obsession or control by degraded spirits. Others teach that "like must attract like," and thus try to shoulder all responsibility for fraud upon the sitter.

There are three factors to every sitting with a medium. First we count the spirit who is a human being, once mortal like ourselves. Next in order comes the medium; and last but not least is the sitter or circle. In all alike there may be fraud or honesty; ignorance or knowledge; folly or wisdom.

Since we cannot hold a spirit to account or place detectives on his track, we must seek self protection in some other way. The medium seems to me to have able counsel always ready to plead for him. Men like the editor of *Alcyone*, who will not hide a fraud, are whole-souled protectors of honesty; and far more eager to demonstrate truth than to prove falsehood. So on the whole I don't think an honest medium in much danger from wicked editors and hard-hearted sitters unless he or she is the sport of deceiving spirits. Therefore at the present time my chief concern is for the sitter whose accumulated stores of phenomena are often overbalanced by his lack of philosophy.

To the man who thinks he has lost his wife, but receives tests which convince him she is alive, and talking to him or sending him messages, all seems beautifully simple. Just a spirit—a medium—a sitter. That is Modern Spiritualism for him in all its celestial simplicity. She whispers from the cabinet a correct name, a true test, and he is happy. But presently there is an exposure, and a confederate, with a scheme of "exchange tests" which startles him. Or perhaps some entranced medium gives him truth at one time, falsehood at another. The beautiful simplicity now disappears, and he is very likely to retire disgusted unless he should be one of the few who is determined to discover why the truth of his wife's immortality should sometimes have a background of fraud and dishonesty, like a diamond set in lead.

When the editor of *Alcyone* indignantly calls upon the "materialising medium" to "shut up shop" and cease the abominable frauds that divide sitters into dupes and detectives, he will have support from many an old Spiritualist who realises the harm that has been done by these "shops." Editor Buddington is doing a good work in his denunciation of false mediums. But it seems to me there is a much deeper lesson when we study fraudulent phenomena through genuine mediums; and genuine manifestations through a medium's repeated exposure As an illustration I will give my readers a recent experience of a well-known Eastern scientist who has just finished a three months' visit to San Francisco. He was a materialist, believing himself without a future, save in the memory of those who loved him. An old friend, for many years professor in a college in New York City, came to him through a young trance medium, and discussed with him the old problems from a new standpoint. Technical phrases, and exact scientific knowledge at last convinced him that his old friend was still alive. The night before he returned East, he arranged for a private seance with a "shop" medium, who has been exposed in every city on this coast, and whose confederates have been captured again and again. He made up a party of half a dozen invited guests, and expected a grand exhibition of the kind of fraud which has inspired the editor of *Alcyone* to fierce denunciation. Almost every form that appeared was for himself. Nearly all claimed to have been his Eastern associates; and the successsion of tests was most brilliant. The light was remarkably good, for when a form appealed to a letter then in the sitter's pocket, he was able to read the paragraph in dispute without asking for more light. All who were present acknowledged the seance as supplying its own test conditions of truth.

To the thinker this becomes intensely interesting. A medium notoriously dishonest, is left apparantly free to run her "shop" in its accustomed manner. The sitters expected dishonesty as a matter of course, but found form after form exhibiting a likeness and a knowledge that seemed reasonable proof of identity, and beyond the possibility of "shop" manufacture. Yet I have no doubt that fraud was present. Had the professional grabber done his usual noble work, I presume that the medium would more than once or twice have been in his arms, in a condition of shocking undress.

Any medium through whom "form materialisation" is a possibility can be used for the lower phase of "personation." Unless openly acknowledged by the control, it is a fraud every time. One of our best known medium writers and speakers told me she did not count anything as fraud that was the work of a spirit. So long as Spiritualists have no higher standard of morality than that, the "grabber" will find his work a success, and the verdict of common sense will be "served them right."

Of course the scientist with the above experience is to-day, a believer in "form materialization." A little more experience will show him its unreliability and treachery to truth. But what of the intelligences back of genuine phenomena of this class? And what of the mental powers of such Spiritualists as have learned no lessons in these "shops?" By far the most important question for Spiritualists is the quality of the spirits to whom they open the gates. Yet I do not remember an editorial directed to this point. The idea that "like must attract like" has been allowed to go unchallenged. Yet the man who is without guile in earth life will attract to himself sharpers, if, for instance, he wants to buy a horse. Nothing

but knowledge of a horse can save him. Mere honesty of purpose will only make a sitter or investigator an easier prey to spirit scoundrels or fanatics unless he be protected by knowledge. Yet knowledge is the last thing desired by the many Spiritualists who spend their lives chasing phenomena.

The natural limit that must exist to clairvoyance does not arouse even a passing thought. I do not remember ever to have seen or heard it discussed. And the difficult problem of identity is usually solved in the dark by old believers who cannot even read in the light without glasses. The fact that even brilliant sunlight thown upon a form would not be a conclusive proof is unthought of. The presentation of a form that talks, acts, and looks like the picture drawn by memory is counted as quite sufficient by most believers.

There is another side to the "shop" question which is not alluded to by *Alcyone* in the numbers before me, but which is well illustrated in a reported seance in a recent *Banner of Light.*

Mrs. Nettie Maynard is a trance medium whose controls have used her to bless a nation, for President Lincoln repeatedly availed himself of her mediumship during the late war. For many years she has been unable to help herself, and is in almost constant pain. By invitation of a few friends, Mrs. Williams, the well-known medium, held a private seance in the room where Mrs. Maynard lies sick and helpless at White Plains, N. Y. The result as reported seems to have reached almost the utmost possibilities of such manifestations. Many forms including old friends, in one instance two at a time, went up to Mrs. Maynard and talked to her, expressing their sympathy and love. The poor sufferer requires nurses night and day, and one of those who never was at a seance before was delighted when the form of her son appeared in his old uniform and with the well-remembered sash around his waist.

Under similar conditions of harmony this phase of mediumship would lift the vail for thousands who now stand aloof in disgust at the uncertainties and frauds that too often attend the public circle. Spiritualists have so far done little but growl at frauds, making no effort to provide permanent conditions for genuine mediums such as Mrs. Williams has most assuredly been proved to be. So the sensitive through whom there are such grand possibilities must perforce return to what *Alcyone* calls her "shop," and where she is subjected to to the usual cruel conditions of the public miscellaneous seance.

I have attended a number of Mrs. William's "shop" exhibitions; and know well what such conditions and surroundings mean. They mean a light too dim for any real identification, except by the aid of abundant tests. Even what are called "cabinet spirits," that is forms appearing every time, are too shadowy and erratic for the investigator who suspects fraud, and for the most part the intelligence is of the "so-so" variety. Yet amidst such conditions hundreds have accepted test and form as proving the return of their loved one. They have gone away happy from this "shop" of a medium, who I think has never been exposed, although on several occasions she has dared to sit for large audiences in public halls.

I am using Mrs. Williams as an illustration and a text, because I think she occupies to-day the most satisfactory position of any cabinet medium with whom I am acquainted. But there is another side to the appearances from her cabinet, which is not affected by calling it a "shop," and which would have as much weight at her seance with Mrs. Nettie Maynard as in any of her public circles in New York. This is the question of identification, when the form is a genuine spirit production.

For many years the form of a child called "Bright Eyes," has appeared at all the seances of Mrs. Williams. A small chair is outside the cabinet, in which Bright Eyes usually rocks herself. The spirit and the chair have remained the same size year after year. The childish voice and manner and intelligence have continued at the same pitch. She is welcomed and greeted as a child with whom the circle can bandy jokes and have fun. She takes the part of a little clown to amuse the audience; and parents bring their children to greet this spirit child. No one seems to stop and think that if this child had been a cabinet performer for a score of years she can no longer be a child. And that if that form remains a child form after all these years, it is not the form of a real child, but only a spirit fraud every time. The intelligence which so many visitors greet, embrace, and think of as a child, may be a hundred or two years old, mocking mortals by simulating childishness. In other words that form is not what it seems to be. To those who simply want to witness spirit power, that form may answer the purpose as well as another, but to the thinker it means uncertainty of identification every time. If Bright Eyes is not what she purports herself to be, but is only fooling you, she would be a fraud to her own nearest and dearest friend, when present at such a seance. And all other forms issuing from a cabinet may or may not be what they claim to be, for the test can never be a proof that that the spirit is there. The genuine form is never a spirit electrotype, but always a manufacture by clever manipulators who are invisible. A true spirit Bright Eyes might play upon that form to-day; but a false one would do just as well to-morrow. The investigators, spirit-mother, wife, son, or friend may or may not be present to-day, but at the best can be simulated to-morrow by those who continue to manufacture a Bright Eyes as a cabinet attraction. I can imagine the amusement of spirits who love such tricks when a venerable editor of a spiritual journal solemnly adopts Bright Eyes as his daughter, for he very likely is adopting a spirit two or three generations older than himself.

I know that cabinet worshipers will not be moved by any such considerations. They have got in the habit of recognising spirit forms, and it comes so easy now that it would be a shame to limit themselves to common sense. But nevertheless when Bright Eyes came at the private seance held at the home of Mrs. Nettie Maynard she was just as much a fraud as anywhere else. The only possible way of measurably reaching truth from a cabinet must be by sitters indignantly refusing such theatrical performances as now for the most part constitute a genuine spirit materialization seance.

The same certainty of "make believe" rests upon all cabinet spirits who run such "shops." But let us charitably remember, that a medium who like Mrs. Williams seems loyal to her controls must be supported by public circles. Something is gained when such circles are run without mortal fraud, for Spiritualists have not yet made any organized attempt to use such powers only under the most favorable conditions. This would involve not only that the sitter live a spiritual life, but also contribute liberally to the support of the medium. Most Spiritualists seem to believe that like early Christianity the money to pay necessary expenses should be taken out of fishes' mouths; or at an improved idea be collected at a dollar a head in the spirit "shop."

But the same uncertainly of identification must follow all attempts of spirits to manifest to mortal sense. This is too large a subject for present "Notes and Echoes." My object is to arouse thought not to prepare learned essays. But, I find, at least on this Western coast, many an old believer, anxious for discussion of just such problems. I have been surprised at the intelligent audiences that have greeted me week by week for a whole year in San Francisco. And I hope to do a similiar work in other towns and cities, at least during the present summer. And I will invite *Alcyone* to help in disseminating a philosophy that will not rest content at the closed "shop" of a pretended medium, but will teach that "spirit shops" must be closed too, and kept with doors fastened by mortal knowledge; whilst every phase of genuine mediumship, materialisation included, shall be encouraged to its highest possible development.

SAN LEANDRO, Cal.

Why He Lost Faith in the Priest.

BY LUPA.

One of our neighbors has just been telling us why and when he first doubted the infinite goodness of the priesthood, though being a native of a Catholic country, that doubt was not easy to arouse.

At the time referred to he was living among the hills and owned a valuable goat which, for fear of its straying away, he kept tied.

One Sunday morning his priest strolled solemnly past on his way to the church, asking him, after the usual, "Good morning, father!" and "Good morning, son!" if he was going to mass. He answered in the negative and the priest walked on, followed, in a short time by a friend who informed the man that two enormous dogs had attacked the goat which would soon be killed if not rescued, and that the priest had seen them there, but "passed by on the other side" without interfering because it was the Sabbath day.

I do not know exactly what remarks were made by the goat-owner to the priest, but we have his word for their being expressive of indignation, and the power of the Holy Father weakened from that day, though his wife is still very devout. Well, poor thing, she has need of compensation for the hardships of her life and has had little time, while caring for her numerous babies, to read, hear or think of much except their wants.

But how selfish we are when we cannot realize that a burden is heavy till it presses on our shoulders and will not try to better conditions injurious to our neighbors. If that goat had belonged to some one else, perhaps the matter would not have received a second thought, as, if Henry VIII had not been opposed in his matrimonial inclinations, he might never have cared to defy the Pope and set and example for this more obscure individual to follow; so we must continually have our fingers pinched or forget that anything has power to hurt.

When the masses of any church, or other organization shall be convinced that they lose what they value of this world, whether goats or wives, by unquestioning obedience to ancient laws and at the same time gain nothing in the next, they will falter in their allegiance, and there is little good accomplished by drawing apart into two armies and firing, "Thus saith the Lord" bombs at each other. We call ourselves reformers, yet are we so if we use, when dealing with others, the pugilistic convertive methods that we resented as applied to ourselves?

A young person in my care once said, "Let me take the consequences of what I do. Don't try to save me and I shall remember longer." Was there not in that an idea worth thinking of? We may emphasize that effect, make it plainer to their sight, and when they see it, when they know that they are carrying a useless load, help them to find relief, but few will believe, without personal proof, that the priests would allow their goat to be abused and they cannot have that proof unless the priest has free use of the path near the goat.

We hear much said of late concerning the danger to our institutions from the Church and more especially the Catholic. The anxious ones point to the horrors of the past and say that what has been may be again, as indeed it may in a degree and under the same system of oppression which produced that result, but that system cannot be brought into use against our will. The spirit of freedom is in the air; both leaders and followers imbibe it, the former unconsciously betraying their intentions, and the latter, thus forewarned, unconsciously prepared to resist.

"But they would destroy our public schools!" To be sure they would, but we must not consent; nor must we aid them by encouraging those, even among Protestants, who would mingle by statute Church and State, Church and School or Church and Family. The national Constitution forbids its ever forming a part of the general government, and the school law obligates teachers to inculcate good morals and good manners, which are outward expressions of the inward condition, and if fathers and mothers understood their privileges and duty, in the years to come the work of teachers in that direction would be easy and that of the priest a thing of the past. Even now his power is less than it seems. The clergy are few and the laity many; the children are also many and the most of them attend the public schools, where they cannot help learning liberty of thought which will surely end in their shaking the hand of the Pope from their heads, not because we have told them his religion is wicked, but because they will see that it is for their interest, because they are anxious to save the goat.

A Dead Madman's Words.

One of the curiosities of the Edison works at Orange, N. J. is the cylinder of a phonograce on which is impressed the voice of John McCullough, the actor who died in a mad house. By slipping it into a phonograph and turning the handle his ravings can be heard with startling reality. They are mainly passages from the plays in which he was familiar to theatre-goers, and conclude with a wild and maniacal laugh and exclamations of "I am mad! I am mad!" This illustrates the varied capacity of Mr. Edison's invention, perhaps, but there is something bordering on the horrible in submitting the phonograph to such a use.

Catholic Outrages.

W. W. JUDSON.

The prominent idea of the American people was, and is, to govern themselves. To be independent of all other governments, as well as free from popular idols, called infallible popes of serfs, lords of slaves, kings of races, and royalty in general, which former races created, nursed and worshiped, as sacred. Consequently from time to time serious questions are arising, which affect us as a progressive people in a new and rapidly changing country. First it was a question of a Monarchy or a Republic; second one of chattle slavery or freedom for all alike.

These were both formidable questions, but were met by brave patriots at the right time, and in a spirit of devotion to the country. All the virtue there was, or ever had been, in a system of monarchy or chattle slavery, could not save such institutions from being overthrown. We are now on the eve of another momentuous question. Kingcraft and human bondage were each held to be as divine an institution, at one time, as the Church of Rome is to-day. Popery reaches out through its various agencies and institutions in order to enforce its authority over the people of this country and the nation at large.

We hate to think that this third so-called sacred institution will have to be met and annihilated precisely in the same way, that our father and forefathers wiped out slavery and monarchy. But all along the past pathway of human progress the successful watchward has ever been, liberty or death; and it may be that liberty will be no cheaper in the year 1900 than it was in 1876 and 1861.

At Westchester, Pa., March 25, a specimen of Catholic rule came accidentally before the public. A girl about eighteen years of age attempted to escape from a convent. She leaped from a window to the ground fifteen feet below. She ran down the walk in her night-clothes towards the town. After her ran five nuns; five female Catholic highbinders. About a hundred yards from the convent they overtook, seized and dragged her, struggling and crying bitterly, back to prison, and death the next day. The young girl cried murder several times, but none was near to aid her. A young lad who was near was told by one of the nuns, the girl was sick and delirious, but this the fugitive indignantly denied.

The affair created a sensation but, at last account, no steps had been taken to investigate. A few years ago, near St. Louis, in the State of Illinois, an extensive nunnery burned down. Press reporters from St. Louis visited the town to get the particulars, but were promptly snubbed by the woman or nun

who had charge of the institution before the fire. She refused to give a single item with regard to who or how many lost their lives in the buildings. A Catholic bishop was sent from Wisconsin to suppress facts. The county authorities attempted to investigate, but the dead were subjects of Rome, and if they had perished in the flames, or were unlawfully imprisoned in the institution, it was none of the general public's business.

The authoritative part of the Roman Catholic Church is an active curse in this country, and its opportunities for abusing a single subject of this government must be cut short at all hazards.

In giving up its Papist authority, its convents and monastries, it will not be sacrificing for popular liberty as much as monarchy and slavery have in the past for the same cause. The slave owner would have saved something in the way of compensation for his chattles had he exercised ordinary charity towards a common humanity. It now remains for the Catholic Church to decide whether it will risk all, or be satisfied to take its place alongside other church organizations, continue to exist, and be protected under the best government in the world.

The Other Side of Prohibition.

BY LOIS WAISBROOKER.

The Apostle is reported as saying, "When I would do good, evil is present with me;" and when studying the effects that follow even the attempts to remove the evils resulting, and inevitably, from our present competitive system of society, I am reminded of Paul's words.

Being integral elements of the system itself, it is perfectly natural that attempts to root them out should produce still greater evils. I have seen this demonstrated in small ways and can see the law that would make it true in a larger sense were it possible to remove the greater evils under which we suffer without changing the system itself.

Take the curse of intemperance for instance: Were the prohibitionists successful—could the sale and the manufacture of alcoholic beverages cease entirely, without making any change in our economic system, with our land and our railroad monopolies remaining just as they are, with our trusts and syndicates just as they are, the evil resulting would be greater than the good done.

This may seem an untenable position, but I think it can be shown that it is a correct one.

The Labor Problem is the "death's head" that now continually threatens our peace. Just a little more pressure, and the magazine of overpressed hearts and brains would explode and bring the horrors of internal war; now, what relation does the liquor question sustains to the labor question.

"Oh, the liquor question aggravates the labor question," say the advocates of prohibition. "If the men did not drink up their wages they would have enough to make them comfortable."

Yes, some men; laboring men as well as others, are made worse off by liquor, but that the liquor question is definitely related to the labor question I deny, first because laboring men are no more intemperate than other classes of men, and secondly, because temperance—sobriety, does not create labor for the unemployed.

We must show that prohibition will furnish labor for the unemployed before we can trust to it to solve the labor problem. The facts would soon show that prohibition would aggravate it more than the liquor drank by the laborer aggravates it now.

Remember, we are reasoning from a competitive standpoint of industry, and remember also that sober men, under pressure of a great wrong, are more to be feared than are men whose senses are partially deadened by liquor.

What is the state of the labor market at the present time, and what has it been for the last ten years? Overstocked, and largely so. Would not the addition, then, of not less than two million men to the ranks of labor aggravate the labor problem more than what the men drink now does? What has caused the great strikes during the last dozen years and more? The surplus of labor upon the market made it possible for employers to reduce wages, and those who were employed were forced to unite and rebel, to keep from being ground still lower than they already were. Now, double that surplus labor, and what would be the result?

How many men, think you, would be thrown out of employment should prohibition become a fact to-morrow?

According to W. C. T. U. statement, as published in *The Lever* of Chicago, there are 800,000 saloons in the country, employing not less than a million men. There cannot be a less number, taking the wholesale business, the manufacturing, the raising of grapes for wine, the hops for beer, etc., who would also lose their employment should prohibition be enforced. At the lowest estimate, there would be two million men thrown upon the labor market or into other channels that are already full.

Those who went into the channels of trade would have to divide the business with those already thus employed, and those who could barely live before would be driven to the wall by the added competition, this till finally nearly or quite two million people would be added to the ranks of labor, while those who were driven from their places by the new comers would suffer immeasurably.

Said I not well that prohibition would aggravate the labor problem more than the liquor drank now does? No one could be more rejoiced to chronicle the triumph of temperance than myself if the ulcer can be cured instead of being suppressed, to break out in other and worse forms.

Intemperance is but an eruption upon the social system proclaiming internal disease, and its forcible suppression will not cure the patient.

What could be done with all this added surplus to the labor market? Capitalists will not employ men unless they can make money thereby. The increased surplus of wage laborers would reduce the average rate paid, and thus a few more men might be employed with the same amount of money, and the fact of lower wages might make it profitable to do so, but what could the great mass of the unemployed do—the saloon keepers, for instance?

Oh, says the Prohibitionist, there is plenty of land to be opened up. Let them homestead a claim and go to work honestly.

That may be said also of those who are idle now, if they were only fitted for that kind of labor, could get to the land, etc., but think for a moment of a New England shoemaker, one who lives from day to day upon the proceeds of his toil—think of his going to the far West, taking his family with him and making a home in the wilderness. How is he going to get the money to pay railroad fare for thousands of miles, money and time to secure legal papers; and to furnish provisions till he can clear the land and raise a crop, when he has to struggle from week to week, to meet the rent, and furnish food, fuel and clothing for his family?

Besides, he knows nothing about that kind of work. He would be just as likely to fall a tree the wrong way as the right one, even if, being so unused to swinging an axe, he could cut one down at all. So you see western land will not solve the problem of unemployed labor now, consequently it could not then, and again I ask: What could our saloon keepers do, unless private greed could be diverted into channels of public good.

I can tell you what they would do, many of them. They would become desperadoes, leaders of the dissatisfied highwaymen, robbers in our mountain caves; unless some way was opened up to them by means of which they could get an honest living. Are our Prohibitionists making provision for this? Not at all. They are acting upon the principle advocated by a good lady in our recent Woman's Congress held in Washington City some two years since.

She said the way to decide if a thing was right was to ask if it would be right for everybody to do it, said she should very much pity a man who stole to keep from starving, but, as it would not be right for every one to steal, therefore it would not be right for him. In other words, that strict

honesty demanded that a man should starve to death rather than take food that does not legally belong to him.

The question logically stated would have read: Would it be right for all men to steal? No. Would it be rignt for all starving men to take the food necessary to save life? Yes. The conditions, the circumstances, must be taken into consideration. That Christian woman's position was: Stealing is very wrong, therefore it must be suppressed under all conditions; and the position of the Prohibitionist is: Liquor is a great source of evil, therefore its use must be suppressed without regard to conditions.

This kind of reasoning defeats its own purpose. Past temperance efforts have rested upon this basis, and what has been the result. So far from diminishing the evil it has been made more destructive to human health and happiness, besides making liquors a more costly beverage. Government duties and high license have not only increased the price, but have made its sale so profitable that adulteration is resorted to to the injury of health and danger to life.

Past temperance efforts have been made without any attempt to make needed changes in property laws. Shall we learn a lesson from the results of those past efforts or shall we push on in the same line?

I do not take the above position because I favor saloons, but to show the accursedness of our present competitive system. I am in full sympathy with honest temperance workers as to the purpose of their work. I only differ as to methods of work. It seems to me it is time we learned that there is no help within the present system of things—that we must have a new system—one based upon the principles of justice, or we must travel in the pathway of the nations of the past the downward road to national death.

This constant effort to suppress evil is a failure. Develop the good and the evil will disappear; but to do this we must have a system under which the good can unfold. With an organized system of national co-operation, saloons would vanish like dew before the morning sun.

Who would keep a saloon if there was no money to be made by so doing? Under Nationalism no one class of people can live off another class. Go-betweens will disappear. Middle-men will not be needed.

Come, then. my temperance friend, and work for a system of society in which the feverish unrest which creates so much of the appetite for stimulant, can find no place, for while this appetite continues to be fed by the abnormal excitement attendant upon this fierce struggle for wealth, to attempt to forcibly suppress a supply for that demand is worse than useless.

Shall We Be New Angels?

BY HUDSON TUTTLE.

A golden-haired girl was Lohle, with blue eyes in which sunlight danced on the cloudiest day, and her voice was sweet and musical. To her the world was a wonder. There rested on her face a look of constant expectancy. How she came to stray out of Paradise none could tell and she had forgotten. Her surprise at the strange scenes of this world remained.

"What are you doing?" asked her mother one summer eve.

"Looking at the stars; are they living?"

"Living? Ah, no, my child! but they are sometimes called the watchfires of our guardian spirits, burning in the azure fields of heaven."

"Why do we not go up there and visit them?" asked Lohle eagerly.

"We cannot go until we become angels."

"And when will that be?"

"When we die."

"When we die we become angels! Ah! that is glorious! and then we shall go there!"

"Yes," replied the mother, "and I presume the angels will be glad to welcome us. You know cousin Bertha and little brother they are there and we shall see them!"

"And then we shall be *new* angels," cried Lohle gleefully. "Blessed little brother who was too small even to have a name here, I wonder what the angels call him! Who do you suppose cares for him? Of course he cannot care for himself."

"I presume grandma clasped him in her angel arms and cares for him as she did for me when I was a helpless child."

"Oh I would like to see grandma! I remember how dark was that stormy day they placed her in the grave, and the harsh sound of the clods falling. You told me then that she left her old house because she could not live in it any more, and had become an angel. It was good of her to go on and prepare to welcome us."

The winter came and on a bleak day a white casket moistened with tears was lowered into a little grave. On its silver plate was written "*Lohle.*"

Her spirit that always appeared surprised and a captive from a fairer clime had broken its fetters. Oh that hour of agony for those who sought to hold her back! Her blue eyes reflected a new light, she struggled slightly for breath; stretched out her tiny hands and murmured "Grandma, Bertha—I shall be—a new angel—good-bye."

She has now ascended with the stars, and found a heaven in the love of the dear ones who received her; whose memory she had cherished like a sweet perfume, and found that the angels had given the little brother who had no name, one soft as music.

Self-Consciousness and the American Character.

BY LIVINGSTONE C. ASHWORTH.

"The final aim therefore, of the man who is guided by reason, that is to say, the chief desire by which he tries to govern his other desires, is that by which he is able adequately to conceive himself and all things which can be conceived by his intelligence."

SPINOZA.

In an article entitled "English and Americans, in a recent number of the (English) *Fortnightly Review** the writer, in comparing the two nations, takes a view of American civilization which ought to be gratifying to readers on this side of the Atlantic. Although naturally inclined to do full justice to his own countrymen he is evidently able to discern not only the obvious, but the hidden and more remote advantages and resources of a country which has much in its external aspect to arouse the prejudices of those identified with the older civilization. But this writer can look below the surface, and although by no means insensible to the defects of American civilization he can discriminate between those imperfections that are transient and the solid advantages which will remain, and the greatest of those the one which promises the best for the future is, in the intellectual development which is characteristic of American civilization. "In America to-day," he says, "there are more human beings with a growing sense of their own worth as men, more individuals with sense of self and personality than have ever before been congregated in history," and this we may understand to mean that they have attained the highest pitch of civilization the ideal aim of which he says is "the fullest general development of personality in all the individuals composing the nation."

This opinion from one evidently capable of bringing a great deal of mental culture and practical knowledge to the subject ought, as we have said, to be gratifying to Americans. It might also, to encourage those who are inclined to be impatient under the "unrest, the absence of taste, the self-assertion" which, as the same writer truthfully says, are characteristic of American life, but are among those evils which are sure to be outgrown. No doubt, to those who have been accustomed to revere old institutions, time-honored names and a few living men who are considered pre-eminent in certain directions there is a strong sense of something lacking in America. Each person developing his own personality has less leisure and inclination to bow at the shrine of a few great names. A practical people want everything *alive.* So we find among Americans, a piece of music or poetry that has "just come out is better known and appreciated often than the works of the great Masters because it breathes the spirit of the times, and a peo-

* See *Eclectic Review* for March.

ple who are developing a new country have had no time to reach to that degree of culture which delights to transfer its sympathies to a past age and people, and enjoy a work of art purely for itself without regard to its practical utility.

"America's undoubted lack of distinction" the same writer asserts "is its great distinction;" that is, America, instead of producing a few great men who would dazzle the world and rank with the greatest in history is developing a people, who, as a people, will attain the highest pitch of excellence ever known, but who necessarily in the process of development have little that is distinctive or remarkable from the ordinary point of view. But we may be sure that a people having more general opportunities for development, more resources and better prospects for the future than any other can well afford to dispense with, that distinction which is the effect of a system which only suffers a few to partake of the feast of wealth and intellect while the masses have had to be content with such crumbs as were dispensed to them.

But how does this distinctive trait of American civilization, this sense of self-consciousness appear from a spiritual point of view and how can it be the means of producing a greater sum of happiness to a people than any other? What is self-consciousness? The word is often used in a disparaging sense when a person is said to be too self-conscious, when he appears too conscious of his merits and too sensitive as to the effect of his personality on others. There is that kind of self-consciousness which Carlyle so deplores in his essay on "Characterics" as being a special characteristic of this generation—the age he tells us is too conscious and therefore weak, "true genius is a secret to itself;" "unconsciousness creates, consciousness at best only manufactures." etc.

No doubt if we are anxious for more geniuses of the old type, Carlyle's reasonings are just and the commencement of hyper-consciousness is a bad symptom, but if we will dispense now with any more extraordinary geniuses and be content with the possession of a fair amount of talent and happiness for each individual it may be considered as a favorable one. The more people are conscious of themselves the more they act from reason, and their actions are meritorious. A man attacking a tiger would be more entitled to be considered courageous than a tiger would be in attacking an elephant, because though both were willing to face unequal odds, the man would be evidently more acquainted with, that is more conscious of the risk of suffering and death which he ran, than the tiger would be in merely obeying the blind passion of hunger or rage.

Reason must come through the development of consciousness and nothing can be truly creditable to the individual only in proportion as he has a proper sense of the use and greatness of what he accomplishes. So, in this signification we may be said to be self-conscious of anything to the degree that we have any conception of it; for instance, an infant has little consciousness of a knife, but more of a rattle because the latter would give him some sense of enjoyment, but the former could convey nothing beyond the mere outline. And so in respect to any period of life. The more one can realize that a flower is the expression of some attribute (as beauty, or purity) of the Supreme Power, that a poem has elevating thoughts clothed in chaste and beautiful language, that a piece of music is capable of arousing delightful sensations the more one is conscious in regard to those things, and the same may be said in regard to anything that appeals through the senses to the soul. Hence what is received by us externally is only really of use in proportion as we are self-conscious of it, a consideration which ought to be kept in view by those who wish to force education or expect people to understand anything, if it can only be explained to them in words.

Self-consciousness increases more and more then, as we are impressed upon by external objects and it is only in proportion as he is capable of attaching proper ideas to those objects brought seasonably under his notice that man becomes a thinking, rational being. "There is at first" says Parker in his valuable discourses on religion "nothing in man but man himself, a being of multiform tendencies and many powers lying latent, germ sheathed in germ; without some external object to arouse the senses, excite curiosity, to stimulate the understanding, induce reflection, exercise reason, judgment, imagination, all these faculties would sleep in their causes unused and worthless in the soul."

Therefore, evidently the more external objects man can meet with in the course of his existence, the more can all his faculties be aroused and the more personality and sense of self will he possess; and from this point of view it easy to observe how the conditions of American civilization have been especially favorable to the end.

Glancing at the condition of Europe in the Middle Ages we are at once struck with the fact that almost every institution seems directly opposed to the idea of individual development by variety of objects and conditions. Monarchy, aristocracy, feudalism, and especially priestcraft, and superstition seemed to make such an idea preposterous. The people were bound down to a fixed mode of living by worse than adamantine chains—the chains of poverty and ignorance. They, as the name *people* implies could be spoken of *en masse*. Princes might be distinguished aristocrats, and a few priests as learned men; but in the case of the people a peasant or soldier with his narrow range and capacity might be taken roughly as a representative of all.

Such a condition of things must have a mighty force to overthrow it; none indeed could overthrow it—only weaken its power. Such was the Protestant reformation, such was the quieter, but perhaps equally effective force of the writings of such men as Descartes and Locke. The propositions and subsequent writings of Luther were equally with the meditations of Descartes in their different ways tremendous helps to the release from tyranny and the assertion of personality.

But still, as we said, they could only weaken, not by any means demolish the evil; this vast stronghold of tyranny, this enemy to individuality was too firmly grounded in venerated institutions too much in accordance with the lower aspects of human nature to be altogether destroyed. Therefore, a few men, obeying an internal impulse after a condition favorable to their own individual development sought a country where such institutions were unknown or had no hold on their minds, where a fresh start could be made, the minds of men could be once more comparatively as "sheets of white paper" upon which impressions would appear more at their intrinsic value. They wanted something like a later poet described as a

> " * * * seat of innocence
> Where nature guides and virtue rules
> Where men shall not impose for truth and sense
> The pedantry of courts and schools."

Indeed, looking back at the past three centuries it does seem as if a degree of civilization has been reached which, if it could have been foretold would have seemed far more visionary than Bacon's Atlantis or even the Christians' "New Jerusalem."

At a time when men were so compelled to move in the same narrow grooves, when it seemed a law of nature that one must be to rule and another to serve, and slavery and other crimes received the sanction of religion, who would believe that in three centuries there could have been such an approach to absolute equality as now exists in the United States?

But the conditions were unusually favorable to the development of individuality. The cardinal defect of the old system was the over reverence for authority, not only in religion, but in philosophy and science, the result of the right originally claimed by the church to rule in everything, and which, though nominally cast away among the Protestants, had still considerable influence on the minds of the people. This disposition, however, of leaning so much in the authority of system or a few great names, would receive the strongest check, a death blow, we might almost say, in the exigencies of settling a new country.

A people confronted with hard necessities, calling for the exercise of every talent they possessed would soon feel the inadequacy of theories and realize that the ideas of great men were not always available especially

under new conditions. The fate of Locke's "Grand Model" for Carolina need only be mentioned as an illustration.

Then such a people would form habits of self reliance and correct observation. Their conception of things developed not from books but from actual realities would be more correct, and would improve by the necessity of constant exercise. Likewise on moral and social questions under new conditions, new issues would spring up and men would be compelled to fall back on their individual genius.

Another powerful influence in ridding men of prejudice was the necessary intermingling of races which commenced with the actual discovery of America. This kind of intercourse, though always recognized as one of the best means of education was in the old countries only possible to a favored few. Hence the inveteracy of the old prejudices not only in connection with religion, but with any innovation seemingly of an innocent and beneficial nature. But all such narrow feelings must give way in a country where the constant struggle against every kind of difficulty unites Jew, Christian or Heathen in a common bond and makes men only too glad of any suggestion which will serve to make lighter the inevitable hardships imposed by such an existence.

Hence America was peculiarly adapted for the development of that sense of self and personality with which it is now credited. Yet there are some objections which might be pleasantly urged against the results of this condition by those who form their ideas chiefly on the old models.

It will have a tendency to diminish the variety of character and bring men more to a dead uniformity of taste and aspiration. Mediocrity must obtain where the extremes have by a natural process been gradually extinguished. It is no doubt interesting to many men to have great geniuses to venerate and also the extremes of poverty and ignorance on which to vent their sympathies or make them better appreciate their advantages. Charles Lamb found something to deplore in the decline of a certain class of beggars in London. So we may suppose the study of human nature would not have half the zest for the few who have the time for reflection if men approached a dead level of fortune and talent. That this is the tendency of American civilization to-day and that it has this disadvantage to a certain degree probably most people would admit, and though this objection is abundantly compensated for by the great advantages to the masses. Yet it may, as an objection, be found in the broad light of Spiritualism, to be of very little moment.

The knowledge of the immortality of the soul must affect every idea, and without this knowledge, all our ideas, or systems resulting from them, must be more or less faulty and imperfect; but if man realizes that he is immortal and that therefore his fellow creatures must be so and that all by the Infinite Justice of the Father have equal capacities and faculties which will be unfolded in the ages of an eternal existence, the relations of men will be altogether changed, truly with them the old things have passed away, and all has become new and their ideas must be modified to meet the new state of things.

But whence this certainty of immortality?

It is directly through that sense of self, that power of self-consciousness which we have seen this Continent has been so marvellously designed to bring about. The soul realizing outer objects correctly has its self-consciousness in harmony with the conscionsness of inter objects, feels something of its native strength and becoming more and more conscious of itself, gradually reaches the knowledge of its immortal nature.

Hence the development of individuality is the first step towards that freedom from prejudice, from the tyranny of authority and from the tyranny of the passions which Spinoza calls slavery. It is true that as men grow in this they will exhibit less of that diversity of character which has hitherto obtained, or perhaps not less diversity but less inequality, but men having finer sensibilities will be able to distinguish sufficient diversity of character and talent without the necessity of such extremes as princes and peasants, illiterates and Doctors of Laws.

Thus the greatest happiness will be attained by realizing that all are equally the children of the Universal Father, that all are blessed with the same faculties for enjoyment, though all at different stages of development and that each is happy in realizing his own personality and its future possibilities.

Then will be realized more of those adequate ideas which the great Dutch philosopher so aptly named those conceptions which proceed from the harmony of the soul with the Supreme Good, the Eternal Essence, which partake of the universal fullness and make us realize that all things are sufficient for their glorious ends and redound equally to the glory of the Source of Good.

Jules Simon, one of the ablest men in the French Republic, has been appointed as one of the representatives of his government to the international labor conference called by the Emperor of Germany. He expresses little confidence that the conference will accomplish anything against the rising tide of Socialism. He forecasts a certain conflict in the near future between capital and labor, and looks to the establishment of a "United States of Europe" as the most feasible means of averting the coming trouble.

Henry Kiddle and the Mahatma; or, H. K. versus K. H.

An Important Chapter in the History of the Psychical Phenomena of the Nineteenth Century.

(Now first consecutively presented in narrative form.)

BY WILLIAM EMMETTE COLEMAN.

PART ONE (*Continued*).

In *Light*, November 10, 1883, Mr. W. T. Brown, F. T. S., published a rejoinder to Mr. Kiddle's letter. It should here be noted, (1) that at that time Mr. Brown, who was then in India, was positively assured of the existence of Koot Hoomi, of whom he was a chela, and of the *bona fides* of Madam Blavatsky in her assertions concerning the mahatmas and the writings alleged to have proceeded from them; and (2) that since then Mr. Brown has become firmly convinced that Koot Hoomi was a myth and that he was cunningly deceived by the Madame and others. He has recently published an expose of the frauds practised upon him and others, entitled "The Shrine of Koot Hoomi." In his *critique* of Mr. Kiddle in 1883, Mr. Brown said, "Mr. Kiddle will not, I am sure, maintain that the ideas in his excerpts are original and are placed by him for the first time before an attentive world. Our master puts the same idea before us (in pretty much the same words, it is true), but refers, beforehand, to a gentleman of the name of Plato. The sentences to which Mr. Kiddle lays claim are found among a number of others bearing on the subject, but the latter are not, so far as we have heard, to be found in any discourse delivered at Mount (sic) Pleasant or elsewhere. Whence come they? is the query which arises. [The answer to this query will appear in the sequel.] . . . The explanation is occult, and deals with an essence known as 'astral light.' Our master has, no doubt, seen the idea, and, being tired, . . has written or impressed it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or of Plato on the other. . The absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours."

In this case we again have insinuation, though not positive assertion, that Mr. Kiddle is the plagiarist instead of Koot Hoomi. Mr. Judge insinuated that Mr. Kiddle plagiarized from Koot Hoomi; Mr. Brown insinuates that Mr. Kiddle plagiarized from Plato. In Mr. Kiddle's reply to Mr. Brown, dated Nov. 21, 1883, is found the following: "Mr. Brown says conjecturally, 'Our master has, *no doubt*, seen the idea [how about the *words?*] and *being tired* has written or *impressed* it hurriedly without regard to the feelings

of Mr. Kiddle on the one hand or of Plato on the other.' Beautiful childlike faith! But does this satisfy the keen intellect of an occultist? If the master was too 'tired' to avoid copying *without quotation points*, how is it that his mind was so active in adapting the passage to Occultism, while it was meant for Spiritualism? And why did he interject the remark about Plato, attributing to that ancient philosopher what he was copying from my address? I humbly request Mr. Sinnett, Mr. Brown, or Koot Hoomi himself, to show me by definite citation that the passage referred to was written by Plato. I certainly did not translate it from any of his works. . . . It [the truth] is very 'occult,' I am told; 'it deals with an essence known as "astral light."' Oh! And then I am somewhat impertinently (not pertinently, I mean) informed that 'the absence of knowledge on the part of Mr. Kiddle is assuredly his loss.' Yes, but when I find my property in the possession of another person, it seems like adding insult to injury to be told, 'You are an ignorant fellow, else you would know where and how I got it, and that you have no rightful claim to it. Don't charge me with stealing, but look to my friend and accomplice Astral Light.'"

Simple insinuation, as above, that Mr. Kiddle had been guilty of plagiarism, was quickly followed by direct and circumstantial charges of plagiarism made against that gentleman by prominent theosophists. A letter from Mrs. Ellen H. Morgan, F. T. S., written from the headquarters of the Theosophical Society, Adyar, Madras, India, was published in the London *Medium and Daybreak*, January 4, 1884. In this letter, Mrs. Morgan charged Mr. Kiddle as "disingenuously passing off the saying, 'Ideas rule the world,' as his own, when in reality it comes from Plato." To sustain this assertion, she made several quotations from Plato, in none of which was found the saying of Mr. Kiddle ascribed to Plato; though, of course, as Mr. Kiddle said, in reply to Mrs. Morgan, Plato "expresses the influence and importance of ideas." Commenting upon the letters of Mrs. Morgan *et al.*, Mr. Kiddle in the *Medium and Daybreak* of April 18, 1884, in a letter written by him, January 18, 1884, remarks as follows:—

"I . . have merely asked for an explanation of this curious phenomenon; and lo! a storm has been raised. The 'elementary spirits' seem to be driven here and there, and their earthly representatives get into a state of excitement quite phenomenal in *chelas*, or disciples of 'white magic,' which, it is claimed, raises the minds of mortals to the serene heights of pure soul life, far above the agitations of vulgar, earthly passion. The explanation, meanwhile, is not forthcoming; but instead thereof a violent accusation of plagiarism and 'disingenuousness' against me. If I were disposed to become a follower of Satan (the accuser) and to recriminate, I might point to the obvious disingenuousness of representing the whole matter copied to consist of a single short sentence, when, in fact, it was a whole page; and, moreover, of quoting a few sentences from Plato's Dialogues expressing thoughts or propositions that have but a remote or indirect bearing on the statement which I am charged with stealing; and then triumphantly asserting that Koot Hoomi (or whoever it was) was right in inserting the words before my statement, 'Plato was right.' I have not verified the passages given from Plato; but if these are all that can be found after diligently exploring his works, evidently Koot Hoomi was wrong, in artfully appending Plato's great name to the passage in question."

In *The Theosophist*, published at Madras, by Madame Blavatsky, for December–January, 1883–84, were various articles bearing upon the Kiddle–Koot Hoomi matter. Conspicuous among them was one by Major-General H. R. Morgan, F. T. S., dated Ootacamund, Nov. 2, 1883, in which he makes quotations from Plato similar to those in Mrs. Morgan's letter in the *Medium and Daybreak*; and remarks, "When the ideas, if not the very sentences, can be proved Plato's, then who is the greater 'plagiarist' of the two, Mr. Sinnett's correspondent or Mr. Kiddle? The former, who shews the sentences to be if not quotations at least *not his own* ideas, or the latter who throws them into the ears of his audience without tracing them by one word to their original source? The most that could be said is, that the Mahatma attributed to PLATO that which belonged to KIDDLE, doing thereby the last-named individual an honor that he certainly deserves very little, Inspector or Director of Public Instruction though he be. The significant fact that Mr. Kiddle in *Light* carefully omits the introductory words—"Plato is right"—is more than suspicious: it shows deliberate malice on its very face. . . Would our great Master but permit us . . . the world of sceptics and scoffers would be shown whether men possessed of such wonderful knowledge have any occasion to resort to plagiarism from unknown and very indifferent lecturers. As for Mr. Kiddle, it is to be hoped he reads the *Theosophist*, and may see these lines, when perhaps he may find it was his guiding spirit that induced him to palm off on his audience indifferently constructed sentences of Plato's ideas, for his own. . . . Louis Napoleon in making war on Italy declared it was only France that went to war for an 'idea.' Probably he also plagiarized from Plato. Does Mr. Kiddle think, he alone is to have a monopoly of 'ideas'? It is too absurd!" (*Supplement to the Theosophist, Dec.–Jan.* 1883–84, pp. 30 and 31). The reader will, of course, notice the depreciatory and insulting manner in which General Morgan refers to Mr. Kiddle. Not only does he charge him with plagiarism and "deliberate malice," but he stigmatizes him as an "unknown and very indifferent lecturer," who "palms off on his audiences indifferently constructed sentences of Plato's ideas." The author of this unjust attack on Mr. Kiddle, General Morgan, may appropriately be termed the Thos. R. Hazard of theosophy. Originally a Spiritualist, he became converted to theosophy, in which latter cause he has ever been noted for his extreme credulity and his pugnacious "vindication" *a la* Hazard of the genuineness of all the questionable phenomena attributed to the mahatmas and Madame Blavatsky, coupled with violent abuse of those reflecting in any manner upon the purity, truth, and honesty of Mme. B. He it was who, after examination, denounced as forgeries all the letters of Mme. Blavatsky to the Coulombs, which the latter produced in evidence of the fraudulent character of the mahatmic manifestations; although other more competent and impartial authorities have pronounced them genuine. He it was who brought suit against the Coulombs for slander of Mme. Blavatsky; but as the case appears never to have been tried, it is probable that the astute Mme. B. succeeded in getting the doughty, irascible General to withdraw the action, the Madame, for prudential considerations, having no desire for a legal sifting of the incriminating evidence against her. The General is evidently so biased and prejudiced, so deficient in judgment and critical acumen, that his evidence in any test case is absolutely valueless.

On pages 86, 87, of the same number of *The Theosophist*, there is an article headed "Happy Mr. Henry Kiddle's Discovery," by T. Subba Row. Mr. Row is said to be the ablest Sanskritist connected with theosophy, and for some time he was, first, assistant editor, and then the virtual editor, of *The Theosophist*. It will be noted that the very name of Mr. Row's article contains a sneer at Mr. Kiddle. Among other things Mr. Row says: "So far as the leading idea in the passage is concerned, if anybody has committed literary theft it is the complainant himself and not the accused. I find no reference to Plato in the passages quoted from Mr. Kiddle's lecture in his letter published in '*Light*,' and the complainant has very prudently omitted the reference to the Greek philosopher that precedes the passages which he reproduced from the Mahatma's letter."

In a foot-note to this, Madame Blavatsky herself states that there is also no reference to Plato in Mr. Kiddle's lecture at Lake Pleasant, "for we have procured (?) and carefully read it." Mme. Blavatsky here sanctions the imputations made by her assistant, Mr. Row, of plagiarism from Plato by Mr. Kiddle. Mr. Row then continues: "There seems to be nothing very sublime in the language used by Mr. Kiddle in the passage under consideration;" and again: "It seems to me that even the word 'idea' has been used in two different senses by the Mahatma and Mr. Kiddle respectively. The former means by the word 'idea' the original form or type according to which the objective manifestation takes place. And this is Plato's meaning which the Spiritualistic lecturer has not properly understood. Mr. Kiddle, on the other hand, uses the same word in the sense it is ordinarily used by English writers." "The Mahatma against whom the accusation has been brought, will, of course, think it beneath his dignity to offer an explanation in his own defence to Mr. Kiddle or his followers or supporters."

In the same *Theosophist* (pages 69, 70) Madame Blavatsky, in the opening editorial, has something to say on the Kiddle incident, in which she alludes to "Mr. Kiddle's fancied *expose* of Mr. Sinnett's 'Guru'—who stands accused of having 'appriated' some stray sentences from a lecture by that new convert to Spiritualism!!" and she refers to "the utter absurdity of the whole accusation, in whatever way and from whatsoever stand-point one may look at it." "To suspect," says she, "the writer of such letters, the Teacher of such a grand system of philosophy . . . of *plagiarizing* a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability." Speaking of the many chances of detection of the "parallel passages" if they were copied as alleged from Mr. Kiddle's speech in the *Banner of Light*, through the fact that some of Mr. Sinnett's friends who had access to the letter were Spiritualists and probable readers of the *Banner of Light*, she says, "It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum." In reply to this it may be said, (1) that this alleged "insane" action was really done, and (2), that the chances that any of the few friends of Mr. Sinnett, to whom he might show some of the many letters he was receiving from Koot Hoomi, would ever discern any connection between a small portion of a lecture of Mr. Kiddle's published in the *Banner of Light* and one of his (Mr. S.'s) mahatmic letters, were infinitesimally small; and the truth of this has been attested by the facts of the case. It appears that no friend of Mr. Sinnett ever did discern the plagiarism; and that, even after the publication of Mr. Sinnett's book, in which the plagiarized passages occur, no one ever found out the plagiarism except Mr. Kiddle himself. It is very probable that when the alleged Koot Hoomi letter containing the Kiddle plagiarism was written to Mr. Sinnett, the writer had no thought that Mr. Sinnett would ever publish to the world that letter.

I find in the same *Theosophist* a letter from Colonel H. S. Olcott, President of the Theosophical Society, to the Editor of *Light*, dated Adyar, Sept. 27, 1883, in which the Colonel says, "Surely my friend forgets himself . . . when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle, in the 'Occult World,' any warrant for such jealous nagging. . . . I do not undertake to explain the Kiddle mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution as that in *Esoteric Buddhism*, would be driven to fish in Mr. Kiddle's journal."

We have seen in what a sneering, insulting, and depreciatory manner these leading lights in theosophy have referred to Mr. Kiddle. For simply stating the facts and asking an explanation thereof, he is abused, traduced, scoffed at, and his literary abilities belittled and sneered at; "the head and front" of the Theosophical Society have, one and all, treated him shamefully and scandalously,—exemplifying in a signal manner the sublime principles of altruism and brotherly love which are said to be the foundation-stones of the to-be-builded theosophical temple. "Real Theosophy," says Mme. Blavatsky, in *Lucifer*, May, 1889, "is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to the truth."

In a second article I shall include the explanations given by Koot Hoomi and others as to the reason for the similarity between Mr. Kiddle's lecture-passages and the letter in Mr. Sinnett's work, together with the later developments in the matter and their bearing upon said explanations. The most interesting and conclusive part of this exposition is yet to be presented.

[END OF PART ONE.]

The Way Papa Opened the Door.

A friend of mine was visiting the family of a well-know Maine man not long ago. A lovely, flaxen-haired child of 6 years, the pet of the family, attempted to open a door which stuck. She pulled and pulled, but could not move it. "Damn, it!" they were astonished to hear her say as she gave a supreme tug and the door yielded. "Why, what do you mean, Maud?" exclaimed the horrified mamma. "That's the way papa opens it," said Maud, innocently.—*Lewiston Journal.*

The Only Way Out.

BY MOSES HULL.

Aye, it must come: The tyrants throne
  Is crumbling, with our hot tears rusted;
The sword earth's mighty have leant on
  Is cankered, with our best blood crusted.
Room! for the men of mind make way!
  Ye robber rulers, pause no longer.
Ye cannot stay the opening day;
  The world rolls on; the light grows stronger,
    The people's advent's coming,

—*Gerald Massey.*

There are people in this world who cannot tell the difference between the wildest ravings and guessings of cranks, who suppose themselves endowed with prophetic gifts, and the scientific foretelling of an eclipse. Many coming events cast their shadows before and can be prognosticated with more or less definiteness.

A few weeks since a body of religious lunatics prophecied the day and the hour when San Francisco, Oakland, and other Pacific Coast cities were to be swallowed by a tidal wave. A few honest fanatics sacrificed their property, and, in obedience to the bicycle prophet, fled to the mountains. These people were mistaken; they followed the unsupported and unreasonable voice of professedly inspired prophets.

Such mistakes should cause people to discriminate between the usupported *ipse dixit* of religious fanatics and those who forecast events by reasoning from cause to effect.

When the prediction is made that America must give up its competitive, go-as-you-please system, or rather, no system of commerce or lapse into barbarism, a proposition is made which can be demonstrated, as a mathematical problem can be demonstrated.

Orators and newspaper editors are denouncing combines and trusts, and to-day Congress is trying to make laws to suppress or repress them but all to no purpose. It cannot be done. They are a necessity and can only be put down by being swallowed of a larger, I might say, of a universal combine.

No law can be made to prevent one from selling goods cheaper than another; nor can a law be made preventing one from taking in one or one hundred business partners. People are now seeing the utility of those immense partnerships; they will act upon this matter, and such action will either ruin or save this country. Which shall it be?

HOW CAN IT RUIN THE COUNTRY?

I answer, our manufacturing establishments are expected to manufacture what the country needs; but, in our present hap-hazard way of each firm manufacturing and selling all it can, without inquiring what other firms are doing, there must of necessity be a surplus. Somebody will manufacture more than they can sell; and there are few firms who would not manufacture more than they do if they could sell it.

The unsold product is a drug in the market—a dead loss unless it can be got rid of at some price. It will be sold at or below the cost of production. The result of this will be that other firms will be compelled to keep their goods or cut to meet these cut prices. This brings a general reduction which will drive somebody to financial ruin.

As no one wishes to go to the wall, all set about contriving some means of escape. Every one sees that if he had capital enough to continue to manufacture his goods until all the others fail he could then sell his goods at his own price. Thus the proposition is naturally made for A. B. and C. to unite their capital and to buy out certain firms and crush out others. The remaining small firms which cannot be bought out or hired to shut down can only run against this combine while their few thousands last against the combine's many millions. The result is, everything except the combine is ruined. Machinery does the work once done by men; honest firms fail, and honest men are thrown out of business. Of course the result is an army of honest, working and business men becomes an army of idle tramps.

The history of the rise of the various combines and trusts will prove all I have said. As yet the sugar trust has not succeeded, and why? because Claus Spreckels is fighting it with as much money as the trust itself can command. But between Spreckles and the trust—the upper and nether mill-stones—all the small firms have been crushed out.

Spreckles first undertook to drive other refineries out of the business, the result was, the Havemire sugar trust was formed, and the war upon refineries has driven all others except the above mentioned to the wall.

Which will conquer? the Spreckles Trust or the Havemire Trust, is a question no one can answer until he finds out which trust has the most money or which trust combines with some other trust. Whichever way it goes, the poorer trust and its employees will be crushed. There is now a tendency on the part of great trusts to combine with each other and thus to form a trust-combine stronger than any government on earth. Thus the Standard Oil Company has already swallowed up several other monopolies and is even now negotiating to get control of the Havemire Sugar Trust; the Natural Gas Trust and a few others. The match business and the cracker business certainly do not belong together, but they have united and become one great trust.

Only a few years ago, comparatively, John Rockefeller, counted his wealth only by thousands. He formed and owns the Standard Oil Company, a company which has driven thousands of people into bankruptcy. Now his annual income is over *twenty million* dollars, and that of the Company is between *three hundred millions* and *five hundred millions* annually. That means they could live on their business if its income was *three hundred million* dollars annually less than it is. That pile of money is just so much ready capital that can be spared annually to fight any enterprise they may wish to gobble up. When it gobbles up the Havemire Trust as it intends to do, away goes Spreckles with his *thirty million dollars*. Thus every enterprise must go into trusts or into bankruptcy.

The power of some of these was aptly illustrated not long since in a speech delivered by Mr. Wilshire. He said:

"If Mr. Spreckles, the sugar king, chose to withhold the supply of sugar from this coast he could do so, and our coffee would have to be drank without sweetening. If Rockefeller thought he had coal oil enough he could stop the supply. Jay Gould could at a word shut off our telegraphic communication with the East. Armour controlled the meat market and we were dependent upon him for beef. These tyrannies called monopolies also regulated the condition of the working man; they could give him employment or not as they chose. Thus we have in this republic a class of men more influential than the nobility of Europe, more potent even than any absolute despot. There are millionaires—men possessed of from twenty to one hundred millions—whose fortunes, so immense that they cannot be dissipated, are transmitted to their children, who are thus made a perpetual aristocracy."

Farmers are no exception; they must go into a great trust or be swallowed up of other trusts. Farming, once the most profitable business in America, to-day does not pay. Nearly half the farms in New England are deserted, and New England is to-day sending to Sweden and Norway to get men to come and take its deserted farmers. Illinois is the best farming state in the union, and has as good a home market as there is in the world, yet last year its farmers claim to have run behind over $30,000,000. Kansas, which is nothing much except a convocation of farmers lost $12,000,000 on its farms last year. Iowa $10,000,000. Other western states went behind at the same ratio.

Cereals in some of the western states will not sell for as much as the railroad combines charge for taking them to market. Thus farmers are forced out of business. Three-fourths of the western farms are mortgaged, and the rates of interest are so high that, in some instances even the interest cannot be paid.

Senator Stanford, of California, now has a bill before Congress which proposes to help the farmer out by allowing him to borrow money at a low rate of interest, giving the government a mortgage on his farm. While I do not question the senator's good intentions; and, while I wish that his bill might become a law, I will suggest that his plaster is not big enough to cover the sore. Even if it were, it will in many instances make it worse instead of better. Do you ask how? I answer more money will enable the farmer to produce more grain; and the claim is even now so much grain produced that it is not worth hauling to market. Such great daily papers as the Des Moines, (Iowa) *State Register* is even now advising farmers to bring on good times by burning their corn as fuel.

The fact is 60,000,000 of human stomachs can only consume a given amount of food, and, the claim is, more is even now produced than can be consumed. The result of all this is, that when the farmer is enabled to double his productions, he has simply clogged the market, and thus foundered himself. When we have manufactured enough new stomachs to consume this extra amount of food, you have manufactured new hands to glut the already over-crowded labor market.

The farmer can neither sell or use his land. Combines cannot use it; the result will be, it will first be sold for the mortgages, then for the taxes. Government will eventually be compelled to bid it in. When this is done, how easy it will be to nationalize it. Now, reader, can you see how combines and trusts can and must ruin this country; that unless there is a way out we are hopelessly in the hands of the spoiler?

HOW CAN THE COUNTRY BE SAVED?

I see only one way out, that is through a larger combine, a larger trust. The devil can be fought successfully only with fire. A grander, larger combine—one taking all the industries and the whole people into one—leaving no one out—will do the work. As firms have been swallowed up of trusts so the trusts of to-day can be swallowed by a larger one; that is Nationalism; shall we have it?

The country must decide that the land, the water, the coal, the railroads, the telegraphs, the gas, in fact everything belongs to the people, or they to combines and trusts, and that the people have no rights. The latter decision amounts to Vanderbilt's decision. "The public be damned." It is now for the public to say whether it will join the Vanderbilts in damning itself, or whether it will defend itself against such usurpers by forming a combination which can resist the encroachments of these rascally monopolies.

Supposing a war were to break out between Jay Gould and the government, Jay Gould could suppress all the news except such as could be got through the mails. He owns the telegraph; the people own nothing. In the labor strikes of 1883 and 1887, the laborers complain that capital took advantage of its power and gave the world for news, just what it wanted the world to have—nothing more.

I know, personally that in the great "count out," in the State of Maine, in 1878, I believe it was, the telegraph was subsidized by one side; the other side could get nothing over the wires except by permission of their enemies. That is an unequal warfare where one party must borrow the other's gun every time he wishes to shoot. In a war with

railroads and telegraphs the government would be at the mercy of its enemy. It could not send a bit of news or move a soldier except at the dictation of its eneny. Is it objected that the government could then take possession of railroads and telegraphs? I answer that would be nationalizing them, the very thing some of us are now asking it to do.

When I present this argument, as I sometimes do very much enlarged, I am met with the statement, "O, that will do when this world becomes regenerated, but it won't work in our present sinful condition."

In reply permit me to ask; are our postmasters, and all hands connected with our postal service regenerated? They work on this system. How is it with the railroads in Germany, have they been born again? They are conducted on this system. How about the British Telegraph system? That is a part of the government. I might ask the same questions concerning our public schools our public highways, etc. Why would not the same system of conversion which has worked so well in our public schools work elsewhere?

In conclusion I say, in the language of the poem quoted above, "Aye, it must come."

Human Spontaneous Combustion.

Twelve years ago last August, a man met death in a peculiar and horrible manner in San Francisco. James Harley, the victim, had just recovered from an attack of delirium tremens. He had been a regular sot and was thoroughly soaked with alcohol. His last attack of the "jim jams" was the third he had undergone within a few months. On the morning in question he had started on another spree. At about 11 o'clock in the day, he had about all the liquor on board he was able to carry. Stepping into a saloon on one of the principal streets he called for a swig of "bug juice," which was promptly refused; the bartender noting the condition of the man and remembering his late battle with the snakes. Harley scowled and turned to a gas jet to light his pipe. A second later there was a drunken moan, a flash of alcoholic flame, and Harley fell heavily to the floor, his head and neck veiled in smoke, while blue jets of flame were issuing from his ears, mouth and nostrils. As soon as water could be procured (water was a commodity rather scarce around such places) it was dashed into the sufferer's face, not in time, however to save his life. The face was as black as that of a negro. The ears were charred, the inside of the month black and the tongue burned a crisp.—*Hall's Journal of Man.*

Of all the sights which can soften and humanize the heart of man, there is none that ought to reach it so surely as that of innocent children, enjoying the happiness which is their proper and natural portion.—*Southey.*

Selected Articles.

True Way to Obtain a Refreshing Sleep.

Going to bed with a well-filled stomach is the essential pre-requisite of refreshing slumber. The cautions so often reiterated in old medical journals against late suppers were directed chiefly to the bibulous habits of those early times. When at every late feast the guests not unseldom drank themselves under the table, or needed strong assistance to reach their couch, the canon against such indulgence was not untimely. Nature and common sense teach us that a full stomach is essential to quiet repose. Every man who has found it difficult to keep awake after a hearty dinner has answered the problem for himself. There are few animals that can be trained to rest until after they are fed.

Man, as he comes into the world, presents a condition it would be well for him to follow in all his after life. The sweetest minstrel ever sent out of paradise cannot sing a new-born child to sleep on an empty stomach. We have known reckless nurses to give the little ones a dose of paregoric or soothing syrup in place of its cup of milk, when it was too much trouble to get the latter but this is the one alternative. The little stomach of the sleeping child, as it becomes gradually empty, folds on itself in plaits; two of these make it restless; three will open its eyes, but by careful soothing these may be closed again; four plaits and the charm is broken; there is no more sleep in that household until that child has been fed. It seems to us so strange that with this example before their eyes full grown men are so slow to learn the lesson.

The farmer does it for his pig, who would squeal all night if he were not fed at the last moment, and the groom knows that his horse will paw in his stall until he has had his meal. But when he wishes to sleep himself he never seems to think of it. To sleep, the fulness of the blood must leave the head; to digest the food the blood must come to the stomach. Thus sleep and digestion are natural allies; one helps the other.

Man, by long practice, will train himself to sleep on an empty stomach, but it is more the sleep of exhaustion than the sleep of refreshment. He wakes up after such a troubled sleep, feeling utterly miserable until he has had a cup of coffee or some other stimulant, and he has so injured the tone of his stomach that he has little appetite for breakfast. Whereas one who allows himself to sleep after a comfortable meal awakes strengthened and his appetite has been quickened by the preceding indulgence.

The difficulty in recovery comes from the fact that we are such creatures of our habits it is impossible to break away from them without persistent effort. In this case the man who has eaten nothing after six o'clock and retires to bed at 10 or 11 takes to bed on an empty stomach, upon which the action of gastric juice makes him uncomfortable all the night. If he proposes to try our experiment he will sit down and eat a tolerably hearty meal. He is unaccustomed to this at that hour, and has a sense of discomfort with it. He may try it once or twice, or even longer, and then he gives it up, satisfied that for him it is a failure.

The true course is to begin with just one or two mouthfuls the last thing before going to bed. And this should be light food, easily digested. No cake or pastry should be tolerated. One mouthful of cold roast beef, cold lamb, cold chicken and a little crust of bread will do to begin with, or, what is better yet, a spoonful or two of condensed milk (not the sweetened kind that comes in cans) in three times as much warm water. Into this cut a pared peach and two or three little squares of bread, the whole to be one-fourth or one-sixth of what would be a nice lunch.

Increase this very gradually, until at the end of a month or six weeks the patient may indulge in a bowl of milk, two peaches, with a half roll or a crust of homemade bread. When peaches are gone, take baked apples with the milk till strawberries come, and eat the latter till peaches return again. This is the secret of our health and vitality. We often work until after midnight, but eating the comfortable meal is the last thing we do every night of the year. This is not an untried experiment or one depending upon the testimony of a single witness.—*Michigan Home Journal.*

Endless Influence.

Nothing dies, not even life, which given up one form only to receive another. No good action, no good example, dies. It lives forever in our race. While the frame molders and disappears, the deed leaves an indelible stamp, and molds the very thought and will of future generations. Time is not the measure of a noble work; the coming age will share our joy. A single virtuous action has elevated a whole village, a whole city, a whole nation.

"The present moment," says Goethe, "is a powerful duty." Man's best products are his happy and sanctifying thoughts, which, when once formed and put in practice, extend their fertilizing influence for thousands of years, and from generation to generation. It is from small seeds dropped into the ground that the finest productions grow, and it is from the inborn dictates of conscience and the inspired principle of duty that the finest growths of character have arisen.

THE mind of the scholar, if you would have it large and liberal, must come in contact with other minds.—Longfellow.

A Mysterious Dream.

I awoke wtth a feeling of oppression and sat erect in bed. The room was dark and its contents undiscernable, save where the moon's light streamed through the unshaded window and cast its radiance upon the floor.

I looked out and saw that it was not yet near dawn; and, while I gazed, a shadow stole across the vision as if a passing cloud obscured the sky. Then the light grew brighter, and the blood ceased to move in my veins.

I could not breathe, move or speak. Only power of sight and consciousness remained to me.

It was my father's familiar figure, unusual only because of the strange white garments which he wore. They were like some soft mantle, too delicate for human beings to wear. His face was turned towards me,and the expression on it was sadder than I had ever seen him wear.

I tried to speak, but the effort failed, and motionless, I watched his transparent form recede, pass through the open window and dissolve in the night like a cloud of mist.

Was I dreaming? No! A country-bred boy of eleven, I was not given to fright, and when this paroxysm of inanition left me, the grief that flooded my eyes with tears was a reality.

My father was dead! I was certain of it as if I were then standing by his coffin, and at last more from sorrow than fear, I awoke the household, and told them all.

"You were dreaming," they all tried to assure me, but I failed to be comforted.

Did I not know that I was the silent observer of his coming, which was as real as my presence in the kitchen.

Dawn came, and I found refuge in work.

At breakfast a messenger came with the tidings, "Your father died just before daybreak this morning."

I was cool and collected. To me the knowledge of this end had been long known.

This was my first experience with the "something"—I will leave others to name it. I was then a boy of eleven. During the sixty years that have since passed I have traveled in all parts of the world. For nearly forty years I followed the sea, and gained all the experience that such a life teaches from the forecastle to the captain's berth.

While I am no believer in Spiritualism as I have seen it interpreted, and although I do not lay claim to supernatural causes and effects in the daily work of life, still I do think there is something in nature relative to mind-transference that scientists have not learnt about. My own experience teaches me that there is a principle of higher intellectual perception than has been yet generally cultivated. I think I must possess it naturally to an unusual degree, for my life has been protected many times by the intervention of some power I do not know about.

One night recently I dreamed that an accident took place on the railroad at Linden. I awoke my wife and told her what I saw. She persuaded me to think no more about it, and I went to sleep. When we received *The Globe* next day, there was the announcment of the accident, described just as I had seen it.

The story of my father's death was literally made known to me as described above. I do not try to explain the circumstance, but I do attest the truth of it.—*From Memoirs of Capt. John C. Stowell.*

A Dog Sees a Spirit.

BY C. LOUCKS.

In *The Better Way* of March 22d, Allie Lindsay Lynch has a short article in which she speaks of dogs being "gifted with intuition and clairvoyance." It brought to my mind an incident which took place several years ago. Mr. C. and family rented and occupied a farm belonging to Mr. S.; I was with them for a short time. One day Mr. S.'s dog—a shepherd which had been left on the place—went to the front of the house, and, sitting under a window, howled continuously nearly all that day. If we drove him away he would soon go back again. Mr. S., the owner of the dog, was sick at a town about seven miles from the farm. The last heard from him he was reported a little better. After nightfull, in order to quiet the dog, we kept him in the house. Mrs. C. had put her children to bed and lain down with them and dropped to sleep. Mr. C. went to bed in another room. Both bed rooms opened out of the sitting room, in which I was doing some sewing. It was nearly 10 o'clock.

Suddenly a sound loud as a report of a pistol broke the stillness. It sounded toward the ceiling and nearly over my head. I started from my chair and then sat down again. The dog got up, and for a moment looked toward the place where the noise came from, then with drooping head came to my chair and crowded himself very close to me, shaking and trembling with fear. Mrs. C. woke up and called to me, asking, "What was that noise?" I said I did not know. "Why," she says, "it sounded like a gun." Mr. C. heard it plainly, but when we could not account for it, he said we were "all crazy." I was anxious to finish the garment I was sewing on, and I went at it. I compelled the dog to lie down in another place. As I became absorbed in my work I quite forgot the circumstance, but it seemed that quiet was all that was needed. Again the sharp report in the same place. The dog howled mournfully while looking toward the place whence the sound came; and then he came to me trembling as violently as before. The folks were again awakened, but that was a little more than I could stand, and I went to bed. Next day word came that Mr. S. had died the night before at about the time the manifestations took place at the farm house, his old home.—*The Better Way.*

Hereditary Taints..

One result of the labors of physiologists has been the clearing of the mental vision and the gradual comprehension of the great, pervasive and potential fact of "heredity." "The sins of the fathers shall be visited upon the children," said Moses, more than 3,000 years ago. Probably he comprehended in but a very small measure the significance of his own utterance. Not only do parents transmit to children their mental peculiarities, their moral tendencies, the features of the face, the stoop of the shoulders and the trick of the gait, but they pass on to them their blood, their brain, their glands, their very soul and life. We do not mean to say that heredity is a tyrant from which there is no escape, and that as is the parent in constitution and conduct, so also must be the children to the remotest generation.

If that were one of the discoveries of physiology, small thanks would be due to the science from overburdened man. But it is not so. The parent himself, as is well known, can modify and make worse or better both his constitution and his character. Similarly, the child's constitution and character may be changed, until, by the co-operation of the law of heredity itself, a not very remote descendant may be the antipodes of his early progenitors. The discovery of an existing inherited taint of disease or of vice in a child is not a cause for regret, but for thankfulness. The disease taint itself is, of course, to be deplored, and so is the inherited vice; but its early discovery is to be hailed with gratitude as pointing out lines of physical and moral treatment which may lead to the practical enfeeblement of the taint or even to its eradication.—*London Hospital.*

Mrs. Parker, of the Cook County, Ill., Normal College, has a systematic way of inducing pupils to give up the use of corsets. She illustrates the subject with art models and sets them a good example by doing without corsets herself. But she finds it takes about two weeks to get the corsets off the girls. She also has a plan of gradual reduction comparable to that employed in quitting the alcohol or tobacco habit. Instead of having the corset removed at once she has the steels and bones pulled gradually from their casings, thus gradually depriving them of this unnatural support.

Birth Into Spirit Life.

The following clairvoyant experience is related by Mrs. R. S. Lillie in her book of poems and experiences, and is so beautiful and comforting we reproduce it here:

"I see spirits of all ages—children, women, and men; those who have been in the spirit world for many centuries, and those who have but just departed. I once witnessed the transition of the spirit of a little girl in Brooklyn, N. Y. The child's disease was diphtheria, and she was sick only three or four days. During the second day when going into the room I saw a spirit in pure white stooping over the suffering child. I said (mentally of course) who are you? She replied "I am her mother's sister; I have come for Leila." Then she sat down a moment and wept, as any of us would weep. I said: "Why are you sad?" She replied, "Because this great sorrow must come to her parents." This shows that they who have gone before love us and sympathize with us. Heaven is not to be attained in a moment, but by growth into those affections and dispositions which Jesus had in view when he said: "The kingdom of heaven is within you."

The next evening at about 11 o'clock, while waiting with a silent group in an adjoining room the father entered and told me his little daughter was departing. I went immediately to the room where the sick child had been. During the last few hours of her life, in this world, the little one had been almost in a sitting posture, in order to enable her to breathe more easily. As the spirit was relaxing its hold on the body the head dropped down from the pillows. I took the little head between my hands to lift it again to the pillows. This brought me in direct contact with her spirit; for spirits teach us that the last point of separation between soul and body is the brain. I heard her first exclamation of surprise and pleasure on beholding some of beauties of the new life and world just opening to her spirit vision. First I heard her say with so much of wonder in her tone: "Oh what beautiful things I see." And then with even greater intensity of expression I heard her exclaim: 'They say that I am dead," as if some one had just apprised her of the change we call death. Then again as if the same means that had opened the way for me to hear her words were also enabling her to see the scenes of the two worlds at a glance—the scenes of the one mingling with those of the other, so that she was hardly able to separate and distinguish between the two—her next words were: "And Mrs. Lillie is here too." Simultaneously with this conversation I saw a group of spirits in the air, apparently hovering above and not far from the house; and I heard these spirits singing, being able clearly to distinguish male and female voices, and also the different parts they sang. I saw that they had the child in their keeping, and I thought I was to see her enter her real spirit home; but in an instant the whole scene had vanished. Turning hastily I saw that my spirit mother was standing by my side, and I said: "Oh, Ma! where is Leila? I wanted to see her enter her spirit home.' My mother replied, "She is up stairs with her mother." It seems that while I was having this experience with the dying and risen child, which could not have lasted more than three or four minutes, the father had gone up stairs and awakened the mother, who had gone to the room above to take a little rest, being worn out with watching and care. On acquainting her with what had occurred, her cry of agony wrung from her by the tension of that tie which exists between parent and child, had gone out to the little one and brought her to that mother's side. I went up-stairs directly, to try and soothe the mother's grief if possible, and to tell her what I had witnessed. As I entered the room I saw the spirit of the child (in company with other spirits) walking around the bed, stopping every now and then by her mother's side and saying to her: "Don't worry, mamma; don't worry," just as she had said again and again during her sickness. I told the mother all this and said: "They were bearing her away where she could rest and be so happy; can't you let her go?" Choking back her sobs she said with a great effort. "Yes, I will let her go. Go, darling, and be happy."

Useless Philosophy.

Considering the immense number of philosophers who have volunteered to make the world wise and happy, it ought to be much more enlightened and contented than it is. The tutelage of sages, so called, has not made it sage; and sooth to say, the quarrels of its self-constituted instructors over their clashing systems, as well as the miserable lives and unpleasant ends of many of them, have rendered it not merely doubtful which of them was right, but inclined us to suspect that they were all wrong.

From the time when Democritus, the Laughing Philosopher, disputed with Heraclitus, the Weeper, whether life should be a continuous cachinnation or an incessant howl, mankind has been pestered by moral reformers wise only in their own conceit, and bent more on pitching vindictively into each other's theories than on ameliorating the condition of mankind. The result is that they have bewildered and confused the common mind instead of informing it, and but for the light from heaven vouchsafed to the humblest of us, we should all be adrift to-day on a sea of doubt, without guide or compass, chart or reckoning.

The great difficulty with your metaphysicians is that they attempt to teach more than they know. There are more things in heaven and earth than can be explained by their logic; and, as regards these matters, the plain man, who feels that he knows nothing, and, in his simplicity, falls back on faith, knows more than they.

The best way to make the world virtuous and happy is not to bore it with subtle abstractions, but to fire its soul with glorious examples. Doubtless the Levite who, without a compassionate thought for the wounded traveler in his path, passed by on the other side, could have pronounced a more erudite homily on brotherly love than the Samaritan who administered the oil and wine, but the silent sermon of the good deed has sunk deep into millions of hearts that no rhetorical glorification of charity and humanity in the abstract would ever have touched.

There is too much pharisaical philanthropy in the world; too little of that simple, humane philosophy, the principles of which are to be read in kindly acts. Those who do all the good they can, not those who content themselves with speculating as to the good that might, could, or should be done, are the true lights of the age. Follow them, emulate them, and leave metaphysical wranglers to fight out their battles as best they may. The problems that perplex the dreamers of the world, its workers solve.—*New York Ledger.*

The New York World Almanac for 1888 says that New York State permits polygamy and polyandry in certain cases. Desertion for five years without knowledge that the deserter is living permits the deserted one to marry again and the second marriage is valid though the deserter returns. If all parties are satisfied one husband may live in lawful wedlock with two or more wives and one wife with two or more husbands. The children will inherit and both wives are subject to dower. The law also provides that every marriage legal where contracted is valid here, and that a divorce obtained in another State is not valid in New York unless both parties were under the jurisdiction of the court granting it. Under such rules a man may become in the eye of the law the husband of many wives.

A student in Germany recently sued a physician for having hypnotized him against his will. At the hearing of the case witnesses for the plaintiff behaved in the most extraordinary manner, their testimony, in fact, being utterly nonsensical. The court became quite bewildered, and great confusion ensued, until it was ascertained that the witnesses were being hypnotized by one of the counsel engaged in the case, who made them say what he liked.

PROCRASTINAON is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concern of an eternal scene.
—YOUNG.

Poetry.

Written for the Carrier Dove.

TOUCH THE HARP GENTLY!

The Father's Lament.

BY ELIZA A. PITTSINGER.

(Mary Edith Pittsinger, daughter of Mr. Edward Pittsinger, a brother of the writer, residing in Keene, N. H., passed to spirit life at the age of fifteen. For one of her years, she was highly gifted, and blest with great spiritual insight.)

O, touch the harp gently, dear Edith has gone
In her beauty and youth like a star from the dawn!
Like a vision of glory and light she has fled,
With a halo of loveliness round her head!

"Dear Edith, sweet Edith,
So gentle and free,
From the home of thy loved ones
O, why did'st thou flee?
Say why did'st thou waken
The life of the soul,
By the love that serenely
And charmingly stole
O'er the dawn of thy spirit,
Its meekness and grace,
Whose angelic beauty
Shone bright on thy face?
That life in its beauty,
O, where hath it flown?
In its dawning so sweetly
Entwined with our own!"

"Grieve not, my dear father, in patience I wait
Thy coming beyond the dim regions of fate—
The love that lies bleeding, the peace that has flown
Through sorrow shall make me more dearly thine own!

"Arise, then, and grieve not,
O, grieve not thy fate,
Beyond the dim portal
Thy coming I wait!
The Star of the Morning
Thy presence hath flown
Ere the joy of its dawning
Around me had shone—
But the love that united
Your spirit to mine,
So painfully blighted
Immortal doth shine;
That love so imblended
With peace and delight
Hath newly ascended,
And I bathe in its light,
I drink of the fountain,
And lave in the streams,
That play in this beautiful
Land of my dreams—
And it gladdens the parting,
The pain of that night,
When crowned with new being,
I fled from thy sight!

"Arise, then, and grieve not, O, grieve nevermore,
For Edith awaits thee beyond the dark shore,
Where the sorrow of parting, the tones of despair,
Awake not the thrill of the balm-scented air;
Where the breath of the morning in rapture exhales
To music that lingers in love-breathing vales.
And the warble of birds and the play of the stream
Are sweeter by far than the Orient's dream!
'Tis the bright Summer Land, 'tis the land of the morn,
Where the soul to new beauty and glory is born!
There is life in its waters, and joy in its breeze,
Delight in its verdure, and balm in its trees;
And in the sweet hush of the roseate eve
Fair garlands for thee and dear mother I weave!

"With my blooms do I speed
Like a beam of the morn,
Like a ray of soft light
That descends with the dawn;
And I place them in vases
Of silver and gold,
Too dazzling and bright
For your eyes to behold!

"Oh, the home of thy spirit! 'tis over the strand!
'Tis a haven of beauty, transcendent and grand,
Where the true and the faithful their kingdom obtain,
And crowned with the charms of new harmony reign!
Arise, then, and grieve not, O, grieve nevermore,
Thine Edith awaits thee beyond the dim shore.

"Arise from thy sorrow,
Awake from the night,
The light from the morrow
Shall gleam on thy sight!
Arise from thy sadness,
Awake from thy woe,
The light from my spirit
Around thee doth glow!
The rays that entwine thee
Immortally shine,
In my soul I enshrine thee,
And make thee divine!"

"O, touch the harp gently, this Child of our Love
Speaks Hope to the soul from her bright home above;
She lives; and her beautiful spirit doth shine
Transfigured and glorious, immortal, divine!"

The Happiest Time.

SARAH M. SHEDD.

The setting sun had shed its soft light,
Across the cottage floor;
A little babe prattled and played
Beside that cottage door;
Grasping a box with pebbles filled,
She laughed to hear their chime;
Her mother smiled, then sighed and said:
"This is her happiest time."

Beneath a spreading olden oak,
A tiny house was made;
The child now eight years old or more,
Within its shadows played;
Her mimic house with moss she spread,
And shadowed o'er with vine:
An old man passing paused and said:
"This is her happiest time."

A maiden at the mirror stood
And dressed her sunny hair;
The rose was blushing on her cheek,
Her brow was passing fair;
And as she warbled joyously
From morn till vesper chime;
An old dame listening, murmured low:
"This her happiest time."

She stood before the altar,
Earth never seemed so gay;
Love strewed her path with flowers,
Hope lured her on her way;
She seemed an angel, spirit
Sent rrom a celestial clime
To make earth beautiful, was this
"To be her happiest time?"

A cold and rigid form is dressed
In snowy drapery now,
The hair is smoothly braided
O'er a quiet marble brow;
The eye is shut, the cheek is pale,
And yet that face I know;
The prattling babe, the child, the maid,
The bride of long ago.
A strong man bends his head and mourns
God help, else I repine;
An angel whispered pointing up;
"This her happiest time."

Written for the Carrier Dove.

Science Fails.

A. F. SCOTT.

Whence and whither, who can tell?
I ask the wise of all the earth;
Science replies a little cell
The germ of life, from this his birth.

Who made the cell? what cunning hand,
What force could vitalize with life
So small a thing? and yet so grand!
To fill the earth with strife.

Admit the cell now ready made
For pregnant force and will,
I find in this no added aid,
No help, 'tis all a riddle still.

Whence come the force and whence the will?
Where formed? What nest, what womb,
What throes of birth, and whose the skill?
There is no answer; all is silent as the tomb.

The wise and simple, small and great
Here stand as one and ever will;
There is no answer, 'tis but fate,
A dream, a vision like mirage rill.

The energy that crystallized the sand
On the same anvil welded a star:
'Tis nature formed both sea and land,
That holds them all both near and far.

We trace in matter, beast and man,
In every living thing, reptile, fish and bird,
The workings of her wondrous plan
But know not how 'tis stirred.

From out this tiny cell there springs
The oak, the lilly, and the rock;
All things that crawl, or walk, or soar on wings;
But who can rape the lock?

The dog that barks, the plant that grows,
The fish that swims, and every living thing,
Are but the step of nature's throes
To man—the lord and king.

To-day he's stratified in the rock,
To-morrow in the reptile squirms,
To-day he flies, or swims, or walks,
To-morrow is but food for worms.

Yet his pulse vibrates to all the starry scheme,
Linked to an eternity behind, another yet to be;
It seems as though life were all a dream;
And we but the hoarse sounding of the sea.

Spiritualism alone must solve the riddle "Science Fails."

Go Not Yet.

Go not yet, oh, go not yet,
Linger yet a moment more;
Something that I now forget,
Would I whisper o'er.
Something I have treasured long,
Strange that I should still forget;
But it trembles on my tongue,
Go not yet—go not yet!

Yet a moment more remain;
Why wouldst thou, beloved one, thus
Break apart the sweetest chain
Love has wove for us?
Many a word I still would say,
Many a word I now forget—
Linger then, awhile, I pray,
Go not yet—go not yet.

When apart each longing soul
Saddens till again we meet.
Wherefore would thou then control
Longings all so sweet!
Joys so seldom come to bless,
That we leave them with regret;
Wouldst thou make their rapture less?
Go not yet—go not yet!

Early Life in California.

BY LEON M. BOWDOIN.

NUMBER SIXTEEN.

In my last I gave an account of the organization ot the Vigilance Committee of 1851, and their hanging of Jenkins, Stuart, Whitaker and McKenzie, and the improved state of affairs during the reign of the "Vigilantes." Although it takes me ahead of my story, while we are on the subject of the doings of the "Vigilantes" and the corrupt politics that usually came to the surface not long after these extra judicial bodies subsided, we will follow up that lead and take a look at the "Vigilance Committee" of 1856 revived on account of the murder of James King of Wm. by James P. Casey, (the types made me say in my last that it was in 1859, which was a mistake).

In speaking of San Francisco politics, I said although the city was periodically purified, corruption in its worst forms was soon sure to show itself again.

I went East on a visit in 1854, and just previous to my departure the "Know Nothing" party was formed, its object being to correct some of the political abuses of the time. One incident that happened at an election before I left will show something of the state of things at that time.

Voting had been progressing quietly through the day and the "shoulder strikers," as we called the party led by such characters as Yankee Sullivan, Billy Mulligan, Charley Duane and the like, found their supremacy was threatened, and started out to practice their regular tricks of stuffing ballot boxes.

The work of the "Know Nothings" had been carried on so quietly that these villains didn't know what its extent was, and came near "putting their foot in it." Late in the afternoon Yankee Sullivan, with about fifty of his clan, rode up on horseback to the polls in one of the wards to take possession of the ballot-box and "fix" it. There was a large crowd of men there when he arrived, with nothing to designate that they were anything more than any ordinary crowd, and they parted right and left, and let Sullivan and his party in clear up to the polling place, when this inoffensive looking body of men each one drew a revolver, and every one of Sullivan's gang found himself covered by a cocked revolver on either side, and without going into any of their usual arguments to get possession of the ballot box, they wheeled and rode off as fast as their horses could carry them. They had ridden into an ambuscade of "Know Nothings!"

Soon after this I left on my visit East, congratulating California on being again purified from political corruption—but not long after my arrival East, and during my prolonged visit there I learned that Yankee Sullivan had been put in as judge at an election in one of the precincts of San Francisco! This was done by the party in power which was practicing the same tactics followed up by Tweed in New York City.

Mr. Broderick, at that time, was considered "the power behind the throne" that was directing the movements of this rough set of political scallawags, though socially holding himself aloof from any outward showing of associating with them intimately. And to us, who were in the far East, it was a political conundrum beyond our comprehension when in 1859 we found Broderick canonized into a saint, after his death at the hands of Judge Terry in the celebrated duel between those two men. But the fact was that it was owing to circumstances that might be termed entirely fortuitous, made so by the attitude which the "chivalry" and opponents of slavery had assumed at that most critical period before the breaking out of the war.

There was a great injustice done to Judge Terry in the charge that it became common to make against him, that he was the cold-blooded murderer of Broderick, for such was not the case. It was the result of the barbarons duelling code, and Broderick himself was directly responsible for making himself its victim, and when he made the offensive speech that provoked the challenge from Terry, he didn't dream of such a thing as drawing Terry's fire—but Dr. Gwin, his colleague in the United States Senate, was the one he hoped to get a shot at; and when history shall write an unbiased account of the duel between Terry and Broderick, it will strip some of the laurels from Broderick's crown, and if it does not place them on Terry's brow, it will at least remove some of the odium that has rested there for near a third of a century.

But there was the wisdom of expediency in according to Broderick a higher degree of virtue than he possessed, for the one great question that overshadowed everything else at that time was the glorious Union cause, and that cause was subserved most materially by extolling the virtues of Broderick and thereby gaining to the Union cause the support of his followers who were very numerous. When such grand workers for the Union as Starr King and Col. Baker could influence a rabble that had been doing such dirty work, to give their support to the Union cause, they were doing a good service to their country, although incidentally Broderick received a greater profusion of praises than was his due.

Aside from the question of slavery and secession, the "Chivalry" under the lead of Terry, would have given the city of San Francisco a much more honestly administered government than it could ever hope for from Broderick's wing of the Democratic party. After the partial and spasmodic purification of San Francisco politics by the "Know Nothing" movement of 1854—it was but a short time before corruption came uppermost again. In fact it seemed to have as many lives as is imputed to cats, and like a cat, no matter how many times or how far it was dropped, it would always land on its feet, and soon be on the rampage again.

The History of San Francisco by Hittell says, in speaking of political corruption:

"The American political system had in 1855 reached a greater depth of corruption in San Francisco than in any other part of the United States. The people were newcomers, not long acquainted with their leading men and their officials were selected at random.

The profits of mercantile business and mechanical labor far exceeded the salaries of most of the government offices, which, besides, were as a class beyond the reach of men who would not bribe conventions and descend to low associations.

The sudden and complete formation of the American government of California was not more wonderful than was the organization of the spoils system of party management in San Francisco, under the lead of men who had received the highest education in political corruption in New York City, which furnished about one-sixth of the population of the California metropolis. All arts founded or perfected by Tammany Hall or the Albany regency for defrauding the people out of a fair choice in the nomination of candidates or the election of officials were practiced by master hands in San Francisso.

Party conventious, as expressions of public opinion, became a farce. The vilest ruffians were publicly employed by prominent politicians, with instructions that they must carry such and such wards.

When election day came, associations were formed for the purpose of selling their votes to the highest bidders. Gangs of men marched or went in wagons from one precinct to another, voting in every ward. There were several voting places, where the ballot box was in charge of men ready to take out the genuine ballots, in case of need, and substitute others; and some of the boxes had false sides, in which the fraudulent tickets were hidden in advance.

Most of the policemen were appointed to reward party services and were grossly inefficient and corrupt. They could be trusted for untiring labor in elections, but little was to be expected from them in the matter of arresting criminals who had money or influence.

A thousand homicides had been committed in the city between 1849 and 1856, and there had been only seven executions, most of them by the Vigilance Committee. The crimes upon the ballot box, the corruptions of the public service, the pre-eminence of notorious ruffians, and their patrons in office, the forgeries of Meiggs, and the failure of the courts to administer criminal justice promptly, or to clearly fix the failure of Adams & Co. upon some individual, had tried the patience and provoked the indig-

nation of the people until there was general desperation.

The opinion prevailed that it was impossible to correct these political crimes in accordance with law. The only remedy was to reach them by a disregard of law. This was a picture of the political aspect in 1856, at the time the *Bulletin* was started by "James King of Wm." who had been in the banking business, and had the respect and confidence of the community. He signalized his entrance on his journalistic career by striking out right and left in a most fearless manner to correct these political abuses and bring criminals to justice.

The hopes of the whole of the better part of the community were centered on Mr. King to purify politics. He was looked upon as the Heaven appointed Nemesis of the rogues, villains and murderers, who had so long carried on their hellish practices in the city. He was making good progress in the work, and hope once more began to dawn that San Francisco would once more be regenerated.

It was, but a rougher road had to be travelled to reach the desired goal than the most cautious had even dreamed of—just as in national affairs, a few years after, slavery was abolished in a way, and at a cost in blood and treasure little thought of by its advocates or opponents.

In the month of May, 1856, the *Bulletin* contained in an editorial article the statement that James P. Casey, one of Broderick's tools, was a graduate of the New York States prison at Sing Sing—which was a fact and Casey had already done in San Francisco what should have remanded him to prison here—viz: while inspector of election in one of the wards he had stuffed tickets with his own name on for supervisor into the ballot box, and declared himself elected, when he was not even known as a candidate!

He had committed many crimes with impunity, and when King exposed his true character he was emboldened to think he could screen himself by killing Mr. King.

A few hours after the paper containing his exposure came out he waylaid King, who was on his way home, and, when within a few paces pulled his revolver and, calling on King to defend himself, fired before King had time to draw his pistol. Mr. King was shot through the left lung. He did not die immediately, but lived till the next Monday. During this time the excitement was intense. Casey was taken to jail by his friends for safety, relying upon the technicalities of the law and the favor of officials to clear him. But they counted without their host.

The crowd that night would have torn the jail in pieces, but no one seemed to step forward as a leader. To the mayor's appeal for "law and order" they paid no attention.

In this state of affairs what could be done but to revive the Vigilance Committee of 1851. Many of the old Committee were yet on hand, and their experience was valuable in re-organizing.

The next day after the shooting, after one or two fruitless attempts, an organization was effected, on Sacramento St., near the water front, at a house where the Know Nothings formerly met.

The charter members, as we might call them, were all members of the old Committee of 1851 and no new ones were admitted unless vouched for by some of their number.

People came in crowds and by hundreds to join, but the precautions used to keep out spies and undesirable men were great, and it took time to enroll all who wished to join.

Wm. T. Coleman was the Chairman of the Executive Committee of five years before, and in spite of all his refusals to accept the position now, it was forced upon him, and he immediately found a dozen merchants to act with him who afterwards added twenty to their number. Many able and discreet men were among this committee.

The same secretary who officiated in 1851 took that position now and the experience of '51 was an immense help in many ways.

So many were enrolled the first day that larger quarters had to be obtained, and they adjourned to Turn Verein Hall on Bush street near Powell.

Soon three thousand men were enrolled and divided up into companies of one hundred each—each company meeting in some corner of the hall to choose their officers.

There was one company made up wholly of French. They immediately began to arm and drill, and soon had an army of three thousand men armed and equipped and drilling every night and some by day.

The expense was large, from $300 to $500 per day, but it was promptly met.

All business was supended and in three days all was in working order. Their first business was to take Casey from jail, and some of the men who took Whitaker and McKenzie from jail in 1851 to be hung on Battery street, were deputized to help do this work, though here was the "pomp and circumstance of war" which was not called into requisite in '51. But there was one feature in the movements here, not usually seen in the movements of military companies. The streets bristled with bayonets, but twenty-four companies marched through the streets in complete silence, with almost muffled heels. An artillery company with a brass connon came as noiselessly and planted its cannon in front of the jail, as a hearse would on its silent mission, halt before the tomb. The significance of such movements was awfully impressive. It needed no word to let the whole world know that they meant business, and were prepared for it. The conviction of the reserve force behind such demonstrations permeated the whole city, and to resist it would have been like turning the current of a Niagara.

Two of the committee informed the sheriff that they had come to take Casey, and no resistance was made. Another prisoner, Charles Cora, who had murdered United States Marshal Richardson, was taken with Casey. Cora had been tried and not convicted.

Casey was given a fair trial the day after King died and he and Cora were convicted.

King was buried in great state, and the funeral pageant marched by in sight of the place and at the time Casey and Cora were hanged.

The Committee next turned their attention to ballot box-stuffers and arrested a number among whom was "Yankee Sullivan" the prizefighter. He was one of the "Sidney Ducks," having been transported to New South Wales from England.

He confessed to the crime of helping Casey elect himself supervisor, and was going to be banished.

No murder had been proven against him, but frightened at the ghost of his many other crimes, to save his neck he opened a vein in his arm to cheat, as he thought the vigilance hangman out of his just prey. His natural propensity for cheating led him to cheat himself out of his own life.

What to do with those not deserving the the punishment of death was a difficult problem for the Vigilantes to solve, and the only alternative was banishment, as the government would receive no prisoners from an illegal tribunal.

While this was going on the courts attended to other business involving pecuniary matters, trivial offenses and breaches of the peace.

Professional criminals soon became scarce and "justice and order" if not law, once more prevailed in San Francisco County. On the 29th of July Hetherington and Brace, two murderers, were hanged, making four in all, the same number hanged by the committee of 1851; and about the same number (40 to 50) were banished by this committee.

The disbanding of the Committee on the 18th of August was a memorable occasion. Over five thousand men were in the proces- with eighteen pieces of cannon. Thirty-three companies of Vigilant Infantry and a great many military bands. * * *

Judge Terry was arrested and kept in prison seven weeks by the Committee, but it was for no dishonest political or pecuniary practice.

The Committee sent to Terry's office to arrest a man and Terry resisted, using a knife and severely wounding one of their officers. If death had ensued, probably Terry's life would have paid the forfeit, but the man recovered.

Following the disbanding of the Vigilance Committee "The People's Party" was formed and administered affairs honestly, and San Francisco was redeemed and staid so for

eighteen years, till 1874. Here is what R. H. Dana after a visit to this coast in 1849 wrote:

"And now the most quiet and well-governed city in the United States, but it has been through its season of heaven-defying crime, violence and bloodshed, from which it was rescued and handed back to soberness, morality and good government by that peculiar invention of Anglo-Saxon Republican America, the solemn awe-inspiring Vigilance Committee of the most grave and responsible citizens, the last resort of the thinking and the good, taken only when vice, fraud and ruffianism have entrenched themselves behind the forms of law, suffrage and ballot."

STOCKTON, May, 1890.

Production of Hemp.

Marvelous prosperity has come to the State of Youcatan, Mexico, within the last five years, from the production of hemp fiber. The plants begin to yield three or four years from planting, and give about 2700 pounds of fiber per acre annually. The average price received for the fiber last year in Yucatan was 9 cents per pound, so that the receipts per acre were $243. The cost of production and delivery in the local markets is 2 cents per pound, making the net profit to the planter $200 per acre. Sisal hemp also thrives in the Bahamas, and efforts are being made to encourage its culture there. An import duty of 20 per cent ad valorem has been imposed, and a duty of 1 cent per pound on all fiber raised in and exported from the Bahamas during the next six years. This is believed by Consul McLain to afford an exceptional opportunity for money-making.—*American Agriculturist.*

Invention of Postage Stamps.

The postage stamp will celebrate its fiftieth anniversary this year. The invention is due to printer James Chalmers of Dundee, who died in 1853, and who finally, with his system, the adhesive postage stamp, conqured the whole civilized world. England, fifty years ago, introduced the postage stamp, and according to a decree of December 21, 1839, issued the first stamps for public use May 6, 1840. A year later they were introduced in the United States of North America and Switzerland, and again, a few years later, in Bavaria, Belgium and France. One of the most important and valuable collections of postage stamps is in the German Imperial Postoffice Museum, which contains over 10,000 postage stamps and other postal delivery devices.—*American Notes and Queries.*

Correspondence.

A New Phase.

EDITOR CARRIER DOVE: While in Seattle, Wash., recently, I met a medium, a lady who possesses a phase of mediumship that I have never before known of. I did not think to ask if she could get the manifestation when sitting alone, or whether the three friends who sit with her are necessary to the result, but she is the medium without which it cannot be done.

In the case named, and previously, four persons, counting the medium, sit at a stand. Pencil and paper are at hand. The paper is placed upon the stand and the medium holds the pencil over it with the point just touching it. The others hold their fingers lightly upon the stand. The pencil in the medium's hand remains stationary while the stand moves, and by its upward pressure upon the pencil point, does the writing. Several communications have been received in this way from friends who signed their names in full. The last Sunday night in April one was received from a friend of whom they were not thinking, but from whom they were very glad to hear.

This lady, Mrs. J. V. Taylor, corner of Maine and Fourteenth streets, is not a public medium, and the idea of fraud is simply out of the question. All who know her respect her. Will wonders never cease?

LOIS WAISBROOKER.

PORTLAND, Or.

THE RELIGION OF MAN, AND ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

[FROM SOUL TO SOUL, a selection of the best poems of the author with eight pages of songs with music (heretofore only obtained in sheet form.) By Emma Rood Tuttle.]

A full prospectus of these books has already appeared in this paper, and I wish to express our thanks to the friends who have so generously responded and for the words of encouragement their letters contain.

The price of the volumes will be to subscribers, post paid $1.00 each, but after publication it will be $1.50. My purpose is to supply the books to those who assist in the publication, at as low a price as posssible. Those who wish to subscribe will confer a favor by sending their names as some as convenient. The price is not desired until publication is announced. Circulars with contents mailed on application.

HUDSON TUTTLE.

Berlin Heights, O.

A Medium's Opinion.

EDITOR CARRIER DOVE: The May number of the DOVE came in the morning mail, and right glad was I to see its familiar form clothed, and in its right mind. You now occupy a place *sui genesis* in the field of Spiritualistic journalism and if the DOVE can sustain its flight at the height of this number, its subscription list ought to be doubled at the end of the year. Your talents and ability ought to make it a journal without a peer. There is always a ring of genuineness in the DOVE that I do not find in any of the other Spiritual periodicals, an earnestness and a knowing where it stands that even the best of them lack. I've enjoyed everything I have read thus far. Chas. Dawbarn's criticism of Jennie Leyes' "Voice" so accords with my opinion of "guides" that make fools of their mediums that I consider his "Notes and Echoes" real good. Bro. Coleman's anti-theosophic article called forth an endorsement from Senor that would have done his (Bro. C.'s) ears good to hear, it was so full of unadulterate contempt of theosophic cant. To your editorials I can always add a hearty "Amen" if you will allow so churchy a phrase in connection with anything you do.

With kind regards to the friends and love and best wishes for yourself and success to your work, I am sincerely,

EUDORA B. CROSSETTE,

ALVISO, Cal.

The Children's Progressive Lyceum.

Successful Entertainment—Vigorous Session—Visiting Speakers—Porgressive Steps.

W. J. KIRKWOOD.

The entertainment on Saturday evening, April 26th, by the Children's Progressive Lyceum attracted so large a number that all the dancers could not be accommodated on the floor at one time. The conductor, Mrs. A. L. Ballou, announced the performances which had been arranged by the programme committe: Piano solo, "Mendellsohn's Wedding March," Miss Minnie M. Cook; recitation, "Ship of State," Edgar Ward; vocal duet, "The Waiter Girls," Daisy Simpkins and Ida Gilbert; recitation, "Smiting the Rock," Ella Lincoln; violin and piano execution, "Flow Gently, Sweet Afton," Alfred and Minnie M. Cook; song by the little twin Reed sisters, Genevieve and Eloise, "Beautiful Spring;" recitation, "Der Drummer," Leon Willis Reed; song, "'Tis Not True," Mrs. W. F. Muhlner; recitation, "At the Bar," encore "Tomb of Washington," Clement G. Ward; song, "Thine, Always Thine," Miss Evangeline Ballou; quartette, "Melodies of Many Lands," Mrs. Lily C. Ashworth, Messrs. C. H. Wadsworth, G. Harold Ward, Robt. H. Ely. The pian-

ists of the evening were Miss M. Hildebrand, Miss M. M. Cook, and Miss F. G. Stealey.

The attendance on Sunday morning was very good and the exercises varied, among the most interesting being short addresses by visiting Spiritualists, Messers. Moses Hull and G. H. Brooks, of Michigan, both of whom noted the value of Lyceum work, the requirement for harmony and concert of action, as well as the value of spiritual teaching. The general subject for discussion was the moon, and not a few of the scholars had replies, while notes were made by some of the adult members, but as the subject was quite attractive it was continued for another week. Many good words of wisdom were also elicited by the effort of the conductor and leaders, and the other performances included: nursery rhyme, by little Lillian Holmes; recitation, "I am my Mother's Little Darling," Cora Mitchel; recitation, "My Little Baby," Leon Willis Reed; nursery rhyme, Joseph Terren; recitation, "A Little Girl's Thoughts," Etta Miller; recitation, "Charley Minded," Lena Miller. A new group was established and at the leaders' meeting, Mrs E. E. Lincoln, Mrs. M. C. Richardson, and Mr. Livingingstone C. Ashworth were selected as leaders for gronps requiring instructors. At the same meeting another progressive step was taken by arranging topics for general discussion in advance. Those for May will be ,May 4: "The Moon;" May 11, "What Should we Read and What Should we Avoid in Reading?" May 18, "What Influence has Music on Spiritual Development?" May 25th, "The Language of Flowers." These will be bulletined on a blackboard each Sunday in advance of their discussion.

Wealth for Spiritualists.

EDITOR CARRIER DOVE:—Observing an article in the *Golden Gate* of March 29th, copied from the *Chicago Tribune* in regard to the manner in which the Hayes family came in possession of their mines. I feel impressed to write a few lines corroborating the statement referred to also to place before the public facts concerning the finding of other mines. Mrs. Hayes Chynoweth, Mrs. Dr. Isaac Atwood and Miss Lucina Folsom, three sisters, were all developed as mediums about forty years ago.

The two former sisters have devoted their lives to spiritual work being known, far and near in Wisconsin where they lived, as most excellent mediums having nearly all the spiritual gifts developed to a wonderful degree. About twenty-eight years ago Mrs. Atwood, while in a trance that continued for twelve days, prophesied that Mrs. Hayes would come into possession of great wealth. Also that she herself would own extensive gold mines, all of which seems about to be verified, as you will see by reading the following report.

Allow me to preface my report of these mines by a brief sketch of the lives of a few of the principal workers in this movement, all of whom are liberal minded people, most of them being Spiritualists—honest ones too, I am most happy to add.

Dr. Isaac Atwood, President of the Anavena mines, is an old veteran in our ranks, having been identified with the cause of Spiritualism from the earliest history of the movement at Lake Mills, Wis. His most excellent wife is widely known in Wisconsin and Minnesota as a most zealous worker having devoted most of her life to the cause, which is so dear to her since her first development which occurred in 1850. Her introduction to these mines and subsequent incorporation of them is but a fulfillment of a prophecy which was given through Mrs. Atwood to her friends about twenty-eight years ago, but which has never, until now, been made public. Her guides tell us that this is a spiritual movement inaugurated by the spirit world whereby we shall be enabled to disseminate more widely the truths of our beautiful philosophy and proclaim to the world principles that shall make every man a law unto himself, when he shall be guided by his spiritual nature, instead of his animal instincts, thus saving him from much of the suffering that is his by want of obedience to his higher nature.

O. J. Johnson, President of the Tellurium mines, comes highly recommended by Dr. Atwood as an honest man, also a Spiritualist, daily growing more and more deeply imbued with these principles.

Charles S. Jones, the original owner of the Anavena mines, also a Spiritualist, is a man of most excellent principles and assured me while visiting these mines that as far back as he can trace the history of the Anavena mines they have belonged to Spiritualists.

The original owner of the Eureka Tellurium mines, Mr. P. J. Sherer, whose reputation where he is best known is for honesty end uprightness of character. He is also a Spiritualist although he has never, I think, publicly avowed his belief.

Now, if I will not encroach too much upon your valuable space I would like to state a few facts for the benefit of your many readers, in regard to these mines.

The Anavena mines comprise thirteen quartz claims, located ten miles from the city of Redding, Shasta County, Cal. Much development work has been done on these mines. A shaft sunk on the south end of these mines produced ore that assays $25 per ton. Another shaft sunk higher up the mountain at a distance of fifty feet from the surface yields ore that assays $98 per ton. A tunnel is in process of construction which will extend in an easterly direction thus tapping the nearest parallel vein. A site on Clear Creek has been selected for a fine water power with which to run machinery which will utilize the power in tunneling these mountains. The proposed tunnel will be commenced on or near Clear Creek and will crosscut numerous rich ledges, during the three-fourths of a mile they purpose extending it, from which millions of he precious metal will be obtained, if we are to judge from the richness of the mineral that has been taken from the surface croppings also the many rich pockets and numerous shafts.

Reduction works will be erected at the mouth of the tunnel where the refractory ores will be treated as their nature requires.

The Eureka Tellurium mines are located two and a half miles from the city of Redding, Shasta Co., Cal., on a direct line of the Oregon and California railroad. The mines are located on the west bank of the Sacramento river, thus affording the best of facilities for water power.

The Eureka Tellurium mines consist of numerous rich ledges underlying 290 acres of land. As near as we can describe their present state of development is as follows: First there is an incline shaft of thirty degrees pitch down 100 feet, the bottom of which is eighty feet below the surface. At this depth the shaft is in ore that literally sparkles with rich tellurium sulphurets—free gold is also found. At this incline shaft, at a distance of fifty-eight feet from the mouth two drifts extend, one to the east sixty feet, and the other to the wes forty feet, both in ore containing free gold rich sulphurets, black tellurium and silvanite.

Some time ago a mining man, disinterested, took a quantity of ore, shipped it to London to have it tested, just to satisfy his own curiosity. He was ready to wager that the ore would not assay $20 or $25 per ton. But imagine his surprise upon receiving his returns to find that the ore actually assayed from $500 to $1,000 per ton! There are tons of just such ore in tight and on the dumps at the present writing. Negotiations have been consummated with parties in Chicago, to erect reduction works at these mines whose capacity for handling this ore will be 100 tons per day.

The company recently shipped a quantity of tellurium ore to the above parties who gave a most thorough test of the ore both by milling and assaying, and the returns were beyond our most sanguine expectations—going up into the thousands. I will add that the stock in all the mines that this company have incorporated, is fully paid up and is non assessable, thus insuring stock-holders against the "freezing out" process which has worked such disastrous results to the mining interests of California.

Now, dear friends of our cause, wherever you may be, let me importune you to investigate this business for yourself. Let me say, parenthetically, that all the mediums of San Francisco who have psychometrized any of the ore from the mines are loud in their praise, accentuating the statement that these mines are reserved for the liberalist to use in spreading the gospel of truth. Should any of your numerous readers wish to psychometrize any of these ores, they can have them by addressing the writer with a stamped envelope. To those who wish to invest in these mines, send for reports of them.

A limited number of shares have been placed in my hands, which I will sell only to liberalists, realizing as I do the hard struggle that honest mediums have in fighting frauds, I have secured the right to sell a few thousand shares at reduced rates. We realize the unequal contest that honest mediums are compelled to engage in while fighting the battle of life, for the invisible world has so educated them in principles of justice and equity, that they are too often the dupes of designing men and women. Knowing these facts, my sympathies have been enlisted in their behalf to that extent that all mediums who read this can have an equal chance, as only 500 shares will be sold to any one individual until further notice. As low as ten shares will be sold to any one who feels that he or she wants to cooperate in this glorious work—that of placing funds in the hands of honest Spiritualists, who, we are assured, will ever work, as they have done in the past, for the good of humanity. Think of the great work to be accomplished by the cooperation of honest Spiritualists all over our broad land; think of the harmony and good feeling that may be engendered in our ranks by placing many a weary soul above want lending a helping hand to the poor, thus giving an impetus to those noble aspirations of mankind which are too often retarded in their growth for want of means to carry forward the good work. Should any of your readers doubt my sincerity of heart or purpose in this appealing to the Spiritualists write to the Editor of the CARRIER DOVE, who I am sure will be able to corroborate any statements herein made.

The price of Tellurium stock until further notice will be $2 per share to liberalists.

Thanking you for the space in your valuable paper which you have kindly offered me, I remain,

Your co-worker for humanity,

H. F. MICHENER.

P. S.—All letters to be addressed to the writer in care of the CARRIER DOVE.

An Honest Man In Prison.

EDITOR CARRIER DOVE: I am not an obscenist; never was accused of being an obscenist, I do not believe in it. I do not believe in Heywood's or Harmon's methods, I believe they are both a positive damage to the truths they would promulgate. The enemies of the cause cannot injure it as much as injudicious friends can. But Moses Harmon, is now in the Kansas States Prison serving a five years' sentence, and is doomed to pay a $300 fine for allowing a Latin instead of an English word to go into his paper. The sentence is unjust; it is outrageous. Harman is as pure a man, as far from having obscene thoughts or committing obscene acts as any man that lives. He is a gentleman all the way through, I speak what I know. The only thing he is guilty of is being a fanatic. That I know is not a penitentiary offense.

Readers of *New Thought* all know that I have protested against, both Heywood's and Harmon's methods. Mr. Harmon has brought upon himself just what every sensible man expected. Now Hon. David Overmyer, is working to get him out on a writ of *habeus corpus*, and I believe to bring his case before the Supreme Court. I hope he will succeed, and will contribute my mite on the expenses. It can be done at an expense of about $500 I understand, can that amount be raised among the friends of a really good man? One who, I trust, has by this experience has learned a lesson which will make him useful in the future.

I nominate Lilian Harmon, Mr. Harmon's daughter as the one to receive such donations as friends may feel to send in for that purpose, and will send my share of it by the time this greets the reader. Address remittances to Lillian Harmon, Valley Falls, Kansas. Your money may relieve honest aching hearts and do much good.

MOSES HULL.

23 Stockton St., San Francisco.

EDITOR CARRIER DOVE: I learned by some paper you had given up the weekly and taken the monthly plan again. I am glad of that, for it will give your tired, always active brain, heart and hands time for needed rest.

You have "fought a good fight," as a concientious and earnest reformer through the wings of the DOVE, and I wish you every success in the future. The world that is not as generous toward its helpers as it is toward its usurers and destroyers, will appreciate you more and reward you more justly now that the grand results for which you have been striving are approaching their culmuniations in the new order of things that is almost upon us.

Be sure of one thing, your friends can be found wherever your white-winged dove has alighted with its olive leaf.

Always your friend,

JAMES G. CLARK.

GRANTS PASS, OREGON, May 13, 1890.

Mrs. Brigg's Meetings.

A meeting was held last Sunday evening at Metaphysical College Hall 106 McAllister, conducted by the faithful worker for the cause of Spiritualism; Mrs. Scott Briggs.

There was a large attendance and a fine programme was presented.

After introductory remarks by Mrs. Briggs, stating the object of the meetings which she has again resumed, Mrs. Harlow Davis favored the audience with a vocal solo.

The controls of Dr. Robbin than gave an invocation. Mrs. Rennel read a poem written by her under inspiration, entitled "The Evergreen Shore". A large number of tests were then given by Harlow Davis, each of which were so convincing, that he was frequently applauded by an appreciative audience. Mr. Clements then gave a number of good tests which were all recognized, after which the controls of Dr. Robbins answered questions propounded by the audience, closing with a benediction; after singing by the choir the meeting closed to meet again next Sunday evening, for which Harlow Davis has been engaged to give tests.

REPORTER.

A Comforting Nightcap.

"It ain't everybody I'd put to sleep in this room," said old Mrs. Jenks to the fastidious and nervous young minister, who was spending the night in B——at her house.

"This here room is full of sacred associations to me," she went on.

"My first husband died in that bed with his head on these very pillers, and poor Mr. Jenks died settin' right in that corner.

"Sometimes when I come into the room in the dark, I think I see him settin' there still.

"My own father died layin' right on that lounge under the winder.

"Poor Pa! he was a spiritualist, and he always said he'd appear in this room again after he died, and sometimes I'm foolish enough to look for him.

If you should see anything of him to-night you'd better not tell me, for it'd be a sign to me that there was something in spiritualism, and I'd hate to think that.

"My son by my first man fell dead of heart disease right here where you stand.

"He was a doctor, and there's two whole skeleton's in that closet that belonged to him, and a half a dozen skulls in that lower drawer.

"Well, good-night, and pleasant dreams."

Dr. Rosa Kerschbaumer is the first woman licensed to practice medicine in Austria. She is said to be an uncommonly able oculist.

Children's Department.

A PRISON INCIDENT.

A Boy's First Drink and What Came Of It.

Mrs. Emma Molloy relates the following incident in one of her speeches, referring to the relation of temperance to crime:

In a recent visit to the Leavenworth, Kan., prison, during my address on Sabbath morning, I observed a boy, not more than seventeen or eighteen years of age, on the front seat intently eyeing me. The look he gave me was so full of earnest longing it spoke volumes to me.

At the close of the service I asked the warden for an interview with him, which was readily granted. As he approached me his face grew deathly pale, and, as he grasped my hand, he could not restrain the fast-falling tears. Choking with emotion, he said:

"I have been in this prison two years, and you are the first person that has called for me—the first woman who has spoken to me."

"How is this, my child? "Have you no friends that love you? Where is your mother?"

The great brown eyes, swimming with tears, were slowly uplifted to mine, and he replied:

"My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of the terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake."

As he buried his face in his hands, and heartsick sobs burst from his trembling frame, it seemed to me I could see a panorama of the days and nights, the long weeks of homesick longing, that had dragged their weary length out over two years.

So I ventured to ask: "How much longer have you to stay?"

"Three years," was the reply, as the fair young head dropped lower, and the frail little hand trembled with suppressed emotion.

"Five years at your age!" I exclaimed. "How did it happen?"

"Well," he replied, "It's a long story, but I'll make it short. I started out from home to try to do something for myself. Coming to Leavenworth, I found a cheap boarding-house, and one night accepted an invitation from one of the young men to go into a drinking saloon.

For the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of the quarrel. Somebody was stabbed. The bloody knife was found in my hand. I was indicted for assault with intent to kill.

Five years for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that the 'way of the transgressor is hard!"

I was holding the cold, trembling hand that had crept into mine. He earnestly tightened his grasp, as imploring, he said: "Oh, Mrs. Molloy, I want to ask a favor of you."

At once I expected he was going to ask to obtain a pardon, and in an instant I measured the weight of public reproach that rests upon the victims of this legalized drink traffic.

It is all right to legalize a man to craze the brains of our boys, but not by any means to ask that the State pardon its victims.

Interpreting my thought, he said: "I am not going to ask you to get me a pardon, but I want you to write to my mother and get a letter from her and send it to me. Don't for the world tell her where I am. Better not tell her anything about me. Just get a line from her, so I can look upon it. Oh! I am so homesick for my mother.

The head of the boy dropped down into my lap, with a wailing sob: I laid my hand upon his head. I thought of my own boy, and for a few moments was silent, and let the outburst of sorrow have vent.

Presently I said: "Murray, if I were your mother, and the odor of a thousand prisons was upon you, still you would be my boy. I should like to know where you were.

Is it right to keep that mother in suspense? Do you suppose that there ever has been a day or night that she has not prayed for her wandering boy? No, Murray, I will only consent to write to your mother on consideration that you will permit me to write the whole truth, just as one mother can write to another."

After some argument his consent was finally obtained, and a letter was hastily penned and sent on its way. A week or so elapsed, when the following letter was received from Texas:

"DEAR SISTER IN CHRIST: Your letter was this day received; and I hasten to thank you for your words of tender sympathy and for tidings of my boy—the first we have had in two years. When Murray left home we thought it would not be long. As the months rolled on the family had given him up for dead, but I felt sure God would give me back my boy.

As I write from the couch of an invalid, my husband is in W——, nursing another son who is lying at the gates of death with typhoid fever. I could not wait his return to write to Murray. I wrote and told him, if I could, how quickly I would go and pillow his head upon my breast, just as I did when he was a child.

My poor, dear boy—so generous, kind and loving. What could he have done to deserve this punishment? You did not mention his crime, but say it was committed while under the influence of drink.

"I did not know he had ever tasted liquor. We raised six boys, and never knew one of them to be under the influence of drink. Oh! is there any place in this Nation that is safe when our boys have left the home-fold?

"Oh, God! my sorrow is greater than I can bear. I can not go to him, but, sister, I pray you to talk to him, and comfort him as you would have some mother talk to your boy, were he in his place.

Tell him that when he is released, his place in the old home-nest and his mother's heart is awaiting him."

Then followed the loving mother's words for Murray, in addition to those written. As I wept bitter tears over the words so full of heart-break, I asked myself the question:

"How long will the Nation continue to sanction the liquor traffic, covenant with death, and league with hell to rob us of our boys?"

Lovers of God and humanity, will you not work for the passage of laws that will save the boys and the agony of mothers like this. Similar cases are among us all the time.—*Selected.*

Visions of Heaven.

According to the Cartersville, (Ga.,) *Courant*, little Millie Wofford, twelve years of age, died at the house of her grandfather, C. G. Trammal, Thursday night, February 20, at 12 o'clock.

Many months ago, while exercising in play, she contracted a severe cold, which affected her lungs, and from which she never recovered.

During the last ten days of her illness she saw many wonderful and beautiful things. To her they were perfectly true and real.

Thursday afternoon she said: "Jesus says I have been a good little girl and that I may die to-night if I want to. Can you have the funeral to-morrow at 12 o'clock?"

Being assured that her wishes would be carried out, she said: "Well, I will die to-night at 12 o'clock."

"What time is it?" she said when the clock struck 11. "Is that 11 o'clock?"

The fever was on and the pulse strong, and it was thought that she would be mistaken; perhaps she would live yet a day or two. Just before 12 o'clock she fell into a sweet, peaceful sleep. A loving friend closed her eyelids, walked into an adjoining room to see the time, and the clock struck 12. She fell asleep to wake in heaven, sure enough.

Leo Peritz, of Seattle, commenced two years ago to get up at 4 o'clock in the morning and peddle papers until school time. He was 14 years old then. Since then he has saved $600 as the result of his industry and has gone to school regularly.

One Smart Boy.

The boy of whom I write is never at a loss to find something to observe. Last year a heavy shower caught him while he was fishing. From his retreat he kept an eye out to see whatever there was to be seen, and shortly after observed the dragon flies, great and small, settling in the tall brook grass for shelter from the rain. Before the shower was fairly over he saw the cedar birds come and drive the dragon flies from under their covert, hunting them down in all their lace-winged finery. The great three-inch dragon flies, painted with black and yellow, were too strong for the birds, but the little, slender fellows, done up in fancy colors—brown green, blue and dusky—became meat for the hunters.

Last fall, when paddling up stream, we saw cedar birds sitting out on the rush beds near the middle of the stream. This was just after the shower. Had they been catching dragon flies? The boy was not there to tell us.

Some time ago I remonstrated with him for throwing stones at a king bird, but I was told that he was doing it only to please the bird. True enough, it did please the bird. From his perch on a high tree the king bird calculated the curve of each stone, chattering defiance as the missile whizzed by, rising a few feet when it came too near, only to settle again in the same place.

As it amused both bird and boy I allowed it to continue, and for several days the king bird returned daily to enjoy the sport.

One could not be even the best of boys and not some times hectoring other creatures, but frequently the most distress is caused by the most innocent intentions. The boy is always bringing home "chippies" and young robins, leaving the distracted parents to mourn until their offspring is returned. One poor sparrow doubtless denounced him as a murderer because he choked one of her yellow mouthed nestlings by feeding it with strawberries against her expressed wishes, although the jury empanelled on the case gave an acquittal.

Once I knew him to catch in his hands a a full grown yearling common tern, perfectly able to fly. From babyhood this boy's cry has been for "sumsin live to play wiv." No matter what the creature was—a dog, a kitten (any stray kitten was treated by him like a prince in disguise), a young mouse or even a toad.

April 21st was the anniversary of the birthday of Fredrich Froebel. He it was who founded the "Kindergarten—child garden." Says the *Kintergarten* for April: "In 1837 he opened the first Kindergarten in the little town of Blankenburg. From this time on the progress was rapid, and pupils come to him for training preparatory to taking up this work."

Invented by Chance.

An alchemist, when experimenting in earths for making crucibles, found that he had invented porcelain, and a watchmaker's apprentice, while holding a spectacle glass between his thumb and forefinger, noticed that through it the neighboring buildings appeared larger, and thus dicovered the adaptability of the lens to the telescope.

A Nuremberg glass cutter one day by accident dropped a little aquafortis upon his spectacles, and finding that it corroded and softened the glass, conceived the idea of etch ing upon it. He drew figures upon the glass with varnish, applied the fluid and cut away the glass about the drawing. When the varnish was removed the figures appeared, raised upon a dark ground.

The process of whitening sugar was never known until a hen walked through a clay puddle and then strayed into the sugar house. Her tracts were, of course, left in the piles of sugar, and when it was noticed that the spots where she had stepped were whiter then the rest, the process of bleaching sugar with clay was adopted.

An English stationer once adopted a fanciful mode of dressing his window by placing in it piles of stationery, so arranged that pyramids should be formed. In order to finish these piles accurately, he cut some cards, to bring them to a point. Some of these cards were sold for writing paper, and as they were too small when folded to be address, the stationer invented envelopes to contain them.

The wife of an English papermaker one day dropped a blue bag into one of his vats of pulp. When the workmen saw the colored paper they were astonished, and their employer was so angry at the mischance that his wife did not dare confess her agency in bringing it about.

The paper was stored for years as a damaged lot, and finally the manufacturer found it difficult to supply at once the great demand for colored paper.

Thus it seems that Dame Fortune looks out for her children, and when they are slow in learning useful secrets and possibilities drops a word of advice in their way so that they cannot choose but read it.—*Rare Bits.*

A correspondent of *Nature* gives some curious information about subjective images distinctly seen by a musical lady of his acquaintance, who is in perfect health, when certain musical instruments are played or about to be played. Thus, the sound of an oboe brings before her mind's eye a white obelisk, which is more pointed as the note is more acute. All the notes of the violincello, the high notes of the bassoon, trumpet, and trombone, and the low notes of the clarionet and viola, cause her to see a flat, undulating ribbon of strong white fibres. The blast of a horn brings before her a succession of white circles of graduated sizes, and overlapping each other. Another effect is a shower of crisp, white dust seen when the violins of an orchestra strike up, and after the wind instruments have been prominent for a time.

Mediums who have come before the world as instruments by which messages may be transmitted between the spirit loved ones and those in earth land, owe it to all humanity, incarnate and decarnate, to live pure and humble lives, ever reaching out for the highest and best in life, that they may indeed be found worthy of bearing the cup of joy to the mourning ones of the earth. A sacred trust is laid upon each and every medium, and all should strive toward the attainment of a grander humanity, a nobler, broader, and deeper knowledge of self and charity for all, and then indeed will they know what is meant by development.

And when the end of it has come
And the soul has won the right to its home,
I do not believe it must wander and roam,
Through the infinite spaces groping.

No; wild may the storm be, and dark the day,
And the shuddering soul may clasp its clay,
Afraid to go, and unwilling to stay;
But when it girds it for going,

With a rapture of sudden consciousness,
I think it awakes to a knowledge of this,
That heaven earth's closest neighbor is,
And only waits for our knowing;

That 'tis but a step from dark to day,
From the worn-out tent and the burial clay
To the rapture of youth renewed for aye,
And the smile of the saints uprisen.

President Harrison has pardoned a colored soldier of the Twenty-fifth Infantry who had been sentenced by court-martial to ninety-nine years in the penitentiary for assault, burglary, and desertion, about one year ago. A colored lawyer took the matter in hand, and ascertaining that there was no evidence to justify a conviction for anything but desertion, laid the matter before the President, who not only pardoned the convict but reprimanded the court. The President takes the ground that five years is enough for desertion; and that is more than double what was customary before the civil war.

A Good Ghost Story.

As I lay awake one night I saw coming through the door a small volumn of smoke that gradually enlarged until it assumed the figure of a rather tall lady. It kept advancing backward until it reached the center of the room, the train fully extended the while. I viewed the apparition of smoke, and there was a bridal dress, a marvel of the dressmaker's art. I was so absorbed with the make-up of the trousseau I hadn't notieed the face, but when I did there stood my aunt, who had been in Europe for years. In that face I saw such terror, anguish and pain depicted that I could hardly refrain from crying with pity. Suddenly she turned her face full on me, lighted up with a heavenly smile, and then gradually faded away.—*New York World.*

CARRIER DOVE.

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ENTERED AT SAN FRANCISCO POST-OFFICE—SECOND-CLASS MATTER.

SAN FRANCISCO, - - - - - - - JUNE, 1890.

SPIRITUALISM DENOUNCED.

Rev. Thos. Chalmers Easton, delivered a sermon at Calvary Church in this city on Sunday evening, May 11th, in which he denounced Spiritualism in a manner that showed conclusively he had never investigated the subject and consequently knew nothing of the matter he was discoursing upon. His ignorance was not confined to what is known as Modern Spiritualism alone, but extended to the historical records of the Bible from which he quoted various texts and interpreted them according to his own ideas and not according to the written testimony. He called the woman of Endor a "witch" and said she had doubtless gathered information from the servants of Saul that enabled her to recognize him, and that the voice of Samuel was simulated by the witch who was a ventriloquist. If ministers can stand in their pulpits and deliberately misrepresent and distort plain scripture statements until the original meaning is entirely lost sight of and still retain the support and countenance of their congregations it will be but a short time until every truth-loving, self-respecting member withdraws from such churches and leave the ministers and their unreasoning dupes severely alone. About the only truth uttered by the said divine in the said sermon was that he "did not know of a single individual who had ever gone into Spiritualism who had ever changed from it."

No; people do not change from their faith when they once become satisfied of the truth of Spiritualism. They are not like some members of orthordox churches who "get religion" every winter and lose it during haying and harvesting in summer. It sticks to them and they to it. It is an ever-abiding presence that is real and tangible; something that remaineth forever and ever.

The advertisements the speaker referred to do not represent Spiritualists by any manner; but bear on their face the "signet and superscription" of the trade they represent. When you read of "Miss So-and-So, young healer, assisted by Maudie and Belle," or the greatest living clairvoyant, seventh daughter, born with a double veil, etc., you are not reading the advertisements of reliable or recognized mediums; and Spiritualism is no more responsible for such quackery than is the medical profession, as fraudulent imitators of both are represented by these advertisements. When a crank springs up and declares that he is Jesus Christ, who has come the second time, and goes about preaching and has a considerable following of fanatical believers, no one pretends to claim that he represents the large body of Christians of anydenomination, or holds Christianity responsible for such nonsense. Spiritualism is not to be judged by the eccentricities of any individual, but courts the candid, earnest investigation of thinking, reasoning people. Millions such have embraced its truths after having applied the test of scientific research to its phenomena. Let our ministerial friends come out from the bondage of ignorance and superstition, and bravely and honestly investigate before they denounce and ridicule the greatest discovery of the centuries—the discovery of that land toward which we are all hastening, and from whose bourne it has been said "no traveller returns," but which Spiritualism demonstrates to be false, as travellers are returning daily and hourly with messages of love and consolidation, and the "good tidings of great joy," that if a man die he shall live again.

THE INFLUENCE OF CHEERFULNESS.

Dear readers, do you ever stop to consider what shall be the result, the outcome of good that shall follow your labors in whatever way they may be directed? Did you ever think that every word and deed, no matter how insignificant and unimportant they might seem were shaping the lives and destinies in some degree of those around you? Did you ever realize that you were in a measure responsible for the good or bad conduct of those with whom you daily associate, and that your responsibility was in the proportion of your personal influence upon those with whom you came in contact? If you have never thought of these things may you now resolve to do so; for in no other manner can you learn so successfully the lesson of prudence and the value of example as a teacher. The finest sermons, the most eloquent, spiritual and inspiring discourses are lost upon the hearers when they come from one whose life is a denial of the truths uttered. In the home, in society, business and all the affairs of life, the potential influence of an unselfish, upright person is felt and manifested in the lives and conduct of those with whom such individuals daily associate. How often has it been remarked in the home that one cross, ill-tempered person could bring a "reign of terror" through the entire household. A harsh word, a sour look from one member of the family is quite sufficient to induce an element of discord and inharmony that will be felt throughout the entire day, and carry its baneful influence into the business office of the father, the school-room where the children are sent, and hang like a pall of darkness over the mother who remains at her tasks in the home. Is it not, then, a duty of first importance to cultivate cheerfulness, to put away the sour visage, the long face, and its stead cultivate a smile where the frown once habitually rested? Smile mechanically if you must at first, but smile any how; and when you get into the habit of it, the spirit of mirthfulness and happiness will prompt the smiling and it will no longer require an effort on your part to do so. As you grow cheerful and pleasant the cares and crosses of life that once weighed so heavily upon you, crushing out the joys and hopes that blossomed in the springtime of youth, will all disappear and your load of care grow lighter each day as the effort to appear cheerful is successful. There is nothing like a sunny face to brighten the darkness of the way so many of us are obliged to travel. It is strength, it is hope, it is courage, and *it is success.*

"To the sunny soul that is full of hope,
And whose beautiful trust never fadeth,
The sky is clear, and the flowers abloom,
Though the wintry storm prevaileth."

RECEPTION AT THE DOVE COTE.

On Wednesday evening, May 11th, a social reception was tendered Messrs. Moses Hull, G. H. Brooks and Charles Dawbarn, at the residence of Dr. and Mrs. Schlesinger, 23 Stockton street. A large number of the friends assembled to greet these celebrated speakers and give them a cordial welcome to our sunny land. Mr. Dawbarn had been the speaker for the Society of Progressive Spiritualists during the past year but had never before met his hearers socially. The other two gentlemen were strangers in our midst and thus were enabled to meet the friends and form acquaintances that we trust will never be forgotten, but that time will ripen into near and dear friendships. The evening was pleasantly passed in social conversation interspersed with music and speech-making. After refreshments had been served dancing and merry-making followed until a late hour when the guests departed, each expressing pleasure at having been afforded such a delightful evening.

The two daughters of the Spanish Queen are nine and eleven years old respectively. They talk Spanish, French, German and English fluently, and are strong, healthy-looking children.

THE "LADIES' ELSMERE CLUB" SOCIAL.

The clothes pin social of the Ladies' Elsmere Club, for the benefit of the Elsmere Free Kindergarten, was a complete success. On the evening of Saturday, May 3, the large parlors of Mrs. C. A. Rogers and Mrs. J. D. Wheelock, at the Fauntleroy House, 105 Stockton street, were densely thronged with young and old,—the attendance seeming to exceed in numbers any previous social of the club. The ladies particularly flocked to the social in such unexpected numbers, that the supply of tastily decorated clothes-pins provided for distribution to them was exhausted and the members of the club had to resign their own clothes-pins in order that the still-arriving guests might be supplied. Each two pins were numbered alike, one being given to a lady and one to a gentleman; and the couple having corresponding numbers was supposed to be mated—so to speak—for the evening.

The hallway of the Fauntleroy leading to the parlors where the social was held was brilliantly lit up with Chinese lanterns, while the sumptuously furnished and beautifully adorned rooms in which the guests were congregated were a scene of incessant delight and gayety.

A literary and musical programme of great excellence was successfully carried out, under the superintendence of Mrs. Wheelock, President of the Club. Mrs. Wallis and Miss McKenzie led off with a choice duet on the guitar and banjo; after which Dr. Thos. L. Hill favored the company with a felicitous poetical monologue, "The Hat." A teeny-weeny little tot named Hazel Perkins next recited in excellent style a cute little piece, "Flo's Letter." This was succeeded by a vocal duet, "I Feel Thy Angel Spirit," most charmingly sung by Misses Kate and Ida Smyth. The beautiful ballad, "Sing, Sweet Birds," was then sung in a delightful manner by Mrs. Curtis. Following this came a series of Delsarte, exercises by six young ladies, pupils of Mrs. Wheelock, Misses Mollie Bray, Nellie Macauley, Cora Willetts, Justia Glenny, May Corlette, and Lilian Clay. The grace and beauty of their movements reflected great credit alike upon their perceptress and their own innate ability.

Mr. W. E. Coleman made a few remarks concerning the good work being done by the club in support of the Elsmere Free Kindergarten and requested that the friends present would be as liberal as possible in their contributions to the fund of the school. A collection was then taken up, amounting to $19.70. "Rose Marie" was then exquisitely sung by Mrs. C. A. Rogers, who for an encore sang in an equally happy manner, "Love's Old Sweet Song." The programme was concluded with a well-rendered recitation, "Robbery," by little Lilian Clay.

During the evening a number of social games were played by those thus disposed, and at the termination of the literary and musical exercises, dancing was the order of the evening for such as were saltatorially inclined. At the close of the dancing the friends dispersed,—the general expression being one of happiness at being present at so joyous a gathering. May these delightful reunions be long enduring, and not suffered to die out, is, we are confident, the universal desire.

A new organization has just been incorporated in New York State under the name of "The National League for the Protection of American Institutions." It has opened offices and the best men of the city and State are behind and in it. The first and most important step to be taken by the League is the presentation to Congress of this proposed sixteenth amendment to the National Constitution:

No State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof or the use of its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaing, or aiding by appropriation payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastic control.

I say unto husbands, be men, if you must drink don't sneak out of it on a clove or a checkerberry; if you are going to the club don't say you are going to work at the office until late. Whatever else you are, be honest and lie not. Do not run after other pretty women because the bloom has faded a little from your wife's face, or because the shoulders that have helped carry your burden so long are bent and weary. Be at least as honest to your wife as you are in a board of trade speculation, and count it as much shame to go back on the bargain you made in the sight of heaven as you do to go back on a wheat deal or a real estate speculation. Less dissimulation and more candor and honest dealing on your side, and less exaction and more good comradeship and square common sense on hers, would make the lives of married men and women fairer and more blessed in the sight of men and angels.

Mr. Charles Dawbarn has been so closely confined to San Francisco whilst lecturing during the past year for the Society of Progressive Spiritualists that he has as yet seen almost nothing of California. He would now be pleased to hear from Societies or individuals who would appreciate scientific lectures on Modern Spiritualism.

DOVE NOTES.

G. W. Kates and wife desire to make engagements west of the Rockies for fall and winter following. Would like to hear from any locality for either week nights or Sundays. Both of them lecture and Mrs. Kates gives tests. Address during June and July at Topeka, Kansas.

They are serving the Spiritual Society of St. Louis, Mo., during May.

The Progressive Spiritualists are having a series of very successful Sunday meetings at Metropolitan Temple. Washington Hall was found insufficient to accomodate the crowds who flocked to hear Moses Hull expound the Scriptures according to the gospel of Spiritualism, consequently the change was made. President Dodge is quite at home in Metropolitan Temple, and the meetings have already assumed something of the old-time appearance.

The double Easter number of *The Youth's Companion* is profusely illustrated, and the stories are by favorite writers. Some of the stories are, "Numbered with thy Saints," by Mrs. Mary Tappan Wright, "Gabrielle's Easter Hat," by Mrs. Marie B. Williams, "One of the Squire's Mornings," by Sara E. Cushman, "Ben Hazlitt's Luck," by Miss Sophie Swett, a humorous story called "A Botanist's Predicaments," "Holy Week in Peru," by Maria Louisa Wetmore, "Miss Bent's Easter Eggs," by J. L. Harbour, with timely editorials, poems, and a special page for the little ones.

The Battle of Gettysburg still continues to draw crowds of visitors who wish to obtain a view of one of the most startling and realistic pictures ever thrown upon convass. As a representation of one of the most thrilling events in the history of the nation, it is worthy public patronage. In no way can the minds of the youth of the land be more thoroughly impressed with the horrors of war than by witnessing the scene of suffering and death as presented in this life-like picture.

The Oakland Nationalist's Club at a recent session ratified the platform of the State Convention as adopted in Metropolitan Temple at its session in April last. This was the only proper action the club could have taken and should have been done some time ago. The clubs throughout the State would do well to follow the example of this, the pioneer club of the State, and set themselves right at once, and take up the line of work as systematized and outlined by the State Convention. When this is done and harmony of action secured the cause will prosper and become a powerful factor in purifying politics at the coming election.

A private letter just received informs us of the death of an old time friend and prominent Spiritualist, He had been blest with quite an abundance of this world's goods and always "meant to do something for the cause." He was suddenly stricken down with an illness that seemed likely to prove fatal. In great haste an attorney was sent for that the promised gift might be legally made, but too late; the angel of death entered first and the spirit took its flight before the good work had been effected. We wonder if the happiness of our spirit friends is enhanced by the memory of neglected duty.

We would call the attention of our readers to the advertisement on another page of "Castalian," a remarkable family medicine for sale by J. P. Forbes & Co., 1322 Market St. This remedy has received so much praise from those who have tested its merits that we feel it a duty to call the special attention of those who are suffering to its beneficial properties.

The Arena, which was started in Boston in December last has steadily grown into public favor until it ranks among the first in popularity of all the leading magazines in this or any other country. It numbers among its contributors the greatest thinkers of the day, and writers upon current topics of interest.

Dr. Joseph Simms and wife have returned from a five year's tour around the world during which time the doctor has been collecting material for his new book, by the study of the different classes and types of people comprising the various nationalities of the entire globe. Dr. and Mrs. Simms are at present stopping in Oakland preparing for an extensive tour of the state with their own camping outfit; and when a suitable location for a permanent residence has been decided upon they propose to make that favored spot their future home. We could be almost selfish enough to say "there is no place like San Francisco," had we not first enjoyed the sunny clime and balmy air of Southern California and our heart is still wedded to its first love—Los Angeles. There we hope "sometime" to rest under our own "vine and fig tree" when the autumn of life bids us prepare for the winter of old age. Until then, in the crowded mart, among the busy throngs of workers we must be content to toil on in the sphere of labor appointed for us.

For the first time in the House Judiciary Committee a majority of its members agreed to a favorable report upon a joint resolution, providing for a constitutional amendment to grant the right of suffrage to women. It begins to look bright in the east, the day is dawning not only for women but for men and for future genertions. All hail the day!

From a private letter from Mr. and Mrs. J. J. Morse we learn that they are actively engaged in work for the cause in their native land. Miss Florence is taking a deep interest in Lyceum work and was a delegate to the annual conference of British Lyceums and took in the deliberations of that body. From a photograph just received of Miss Florence we trace the same familiar features only a trifle more matured and womanly than the girlish face of the Florrie of two years ago.

Capt. M. R. Roberts, one of the directors of the Society of Progressive Spiritualists, narrowly escaped death on the 30th of May, being a passenger on board the train that met with such a terrible catastrophe in Oakland on that date. Mr. Roberts and some friends were in the car that went down; and from what proved sudden and awful death to so many he and his friends escaped with but slight injuries. Surely we seem creatures of fate sometimes.

The 30th of May will prove a memorable one in the annals of Oakland's history from the terrible accident which occurred to the narrow gauge local train which was precipitated through the open draw of the bridge on Webster street and many people lost their lives by drowning and being imprisoned in the submerged car. Nineteen bodies were recovered in a few hours after the accident, and more will probably yet be found. The calamity was due to the miscalculation of the engineer who thought the bridge would be closed before the train reached the gap, and only discovered his mistake when too late.

SHALL WE HAVE A TEMPLE?

A question of very grave importance is just now pressing for an answer from the Spiritualists of San Francisco in particular and the State in general. Shall we have a spiritual temple in this city where we can hold our meetings and have rooms for our libraries, Children's Lyceum and seances? A place is needed where the phenomena of Spiritualism can be presented in a manner that will be a credit to the cause, free from the fraud that has disgraced it in the past. Can we not have such an edifice in this city? *We can and we will.* The Society of Progressive Spiritualists are preparing to erect a temple that will be an honor to the cause, and an enduring monument to the memory of the generous ones who contributed towards its erection. Steps are being taken by the newly-elected Board of Directors to push the work as rapidly as possible, and soon plans and specifications of work will be drawn and presented to the people. It remains for the Spiritualists to see these plans carried out by their generous contributions to the work. Already several wealthy men have promised assistance; and the fund already in hand will prove a valuable nucleus to begin with. Any one having anything to offer can communicate with the Secretary of the society, Mrs. S. B. Whitehead or with the President, Mr. M. B. Dodge.

OUR PROSPECTS.

The Directors of the CARRIER DOVE Printing and Publishing Company, would announce to their friends and patrons that the present outlook is very encouraging. The disastrous fires of last winter, and the great depression in business which has prevailed throughout the State during the past year seriously affected the printing business, and many offices were obliged to close in consequence; but during all these trials and misfortunes the DOVE office has kept open although at a personal loss to some of its stockholders. Now a change in the current of affairs is perceptible in an increase of business and a promising season of prosperity. The friends who have kindly and patiently assisted us in stemming the tide of adversity will soon find the bread they cast upon the waters returning to them again; and, we may add, the blessings of the angels will go with it to those who have upheld our almost, helpless hands during a season of great vicissitude and trial. Having changed the DOVE to its original form as a monthly magazine we are now assured of its future prosperity and usefulness and can confidently assure our readers that it is a safe investment to become a member of our stock company. Mr. M. B. Dodge, the president of the company, is actively engaged in its interests, and the newly elected secretary, Mrs. S. B. Whitehead, will be pleased to correspond with any one in regard to the sale of the stock, etc. We have steadily refrained from asking aid in carrying on our work except where it was generously and freely bestowed, and now we feel that we can offer an equivalent for any such assistance by giving to each an interest in the work on an equal basis of profit with ourselves. If there are any friends who would like to aid the good work by coming into it as co-laborers and co-partners, the directors and stockholders will be pleased to divide profits and honor to any extent from one share up to five thousand. Do not wait until you are on your death bed before you do something for the advancement of the cause of truth and the uplifting of humanity. It is far safer and more satisfactory to dispose of property, or invest it, when in a sound mind and healthy body that when the mists of death are closing the senses to a comprehension of life's duties and responsibilities, and placing the possibility of doing the promised good far beyond mortal reach or power.

We have made this issue of the DOVE a special number on account of the debate between Mr. Hull and Mr. Putnam which is published in full. The debate will shortly be issued in pamphlet form and offered for sale at ten cents a copy. Spiritualists should secure a number of copies to use in missionary work. Send in your orders at once.

Do the Phenomena of Spiritualism Demonstrate a Future Conscious Existence for Man?

Report of Debate between Moses Hull and Samuel P. Putnam, at Metropolitan Temple, San Francisco, Thursday and Friday evenings, May 1st and 2nd, 1890, upon the above subject. Mr. Hull took the affirmative and Mr. Putnam the negative.

[Specially reported for the CARRIER DOVE by G. H. Hawes.]

Mr. Hull opened the meeting by introducing Mr. Putnam to the audience. Mr. Putnam announced that Evangeline Ballou would sing a song. After the song, Mr. Putnam called upon Prof. W. S. Bell to act as chairman. Prof. Bell then took the platform, and said:

LADIES AND GENTLEMEN: I can assure you that we are going to listen to a very entertaining debate. Each speaker will speak three times during the evening, and occupy twenty minutes each time.

We are going to listen to something that one-half of you do not believe in, and we want to be impartial and fair to both sides. We are favored with the presence of two very able debaters.

I now have the pleasure of introducing to you Mr. Moses Hull of Chicago.

Mr. Hull opened the the debate as follows: Mr. President, Ladies and Gentlemen; I am very glad to met you this evening; and, as our president has said, we have not come here to night for the purpose of quarreling; this is not to be a quarrel, but a discussion and comparison of facts on two sides of a question, in which everyone of us, whether we know it or not, is interested. The time has come when we have learned that it does not pay to quarrel over these matters; there is not religion enough in the world to make it pay to get up one genuine quarrel. Here will be nothing of the kind. As long as the discussion is confined to the platform, everything will go on smoothly; when it passes from the platform to the audience (you have no umpire down there) I don't know how it will get along. You are here, not as partisans to try to make a theory true whether it is or not, but you are here as judgment on the evidence presented on both sides of this question. Let us with that degree of sincerity that should belong to humanity, go into the investigation of the question.

The question before us is, "Do the phenomena of Spiritualism demonstrate a future conscious existence for man?"

On this question I will say, in the first place there are three things to be considered:

1st. Do the phenomena upon which I am to base Spiritualism occur? If I establish beyond controversy that they occur, then the next thing, as a matter of course, is the explanation of these phenomena. Then the next question will be, can the phenomena be explained by any other than the Spiritualistic hypothesis? If my friend brings another hypothesis which is reasonable, or more resonable than the Spiritualistic hypothesis I have learned something, and shall go away from this discussion a wiser man than I came.

If no other hyhothesis can explain the phenomena, then I am going to purpose a third inquiry. Is there proof that these manifestations come from the spirits of the dead? That will be the last point to be made in this discussion.

I ask the question, in the first place, then, do the phenomena occur? On this point I want to give, to begin with, the testimony of Dr. Samuel Johnson, the great dictionary maker, who says in writing upon this subject: "That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There are no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps pervails as far as human nature is diffused could become universal only by its truth; those who never heard of one another, would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

Remember now that I am not speaking about the belief of people. I don't care what people believe; that is nothing here or there. No superstition can be brought forward, but has been believed by somebody. Mr. Johnson is stating nothing concerning the opinions of the world; he cares nothing for them. His position is that the dead are seen. The question is not, do we believe that the dead exist and are conscious, but are they seen? It comes at once to the testimony of the eyes and the ears. I can imagine how somebody could think they had seen a ghost, as you call it, and then that might be communicated from one to another until it could become almost universal. But Dr. Jonhson says that nations who never heard of each other, no matter how learned they were, or how rude, agree in telling the same story, and that this evidence could be based on nothing but the phenonema of the appearance of the dead. Dr. Johnson is not talking about what people believe, but what they have heard and seen.

I will say no more about that. I know of no better way to bring out this investigation than to give you a kind of a resume of the report of a committee on this subject, and by the way, it was not a committee of fools by any means, but a committee of thirty-six of the wisest men in all Europe, members of the Dialectical Society in London. You remember that great scientific society in the year 1868 appointed a committee of thirth-six skeptics, none of whom believed in Spiritualism when put on that committee, but nearly everyone of them were believers when the committee was discharged, having done its duty. This committee met and divided this body into six sub-committees of six members each. Each sub-committee chose its own method of investigating Spiritualism. They went into a long investigation of this matter, first having advertised to the world that they wanted the experience of everybody in the world that would give their experience, if they had any on this matter. I believe they got the experience of some fifty-six individuals who had investigated Spiritualism. From their investigations they came to the conclusion that it was true. They called for the opposers. If anybody had found that Spiritualism could be exposed by any science, by any of the arts, by animal magnetism, or by anything else, they asked these exposers to bring it forward and tell what they had learned about Spiritualism. Notwithstanding the repeated advertisement for all individuals who had investigated Spiritualism and had come to the conclusion it was not true to testify, they failed to get one response from the opposers of Spiritualism.

I have only time to make very brief extracts from the report of this committee. I give you this, because no one in the world, certainly not my opponent, will call in question the integrity or the intelligence of these men that went into the investigation.

According to this report, these committees received evidence from thirty-three persons who had gone into an investigation of Spiritualism, believing it to be false, and found it to be true. They got written statements from thirty-one persons who had investigated Spiritualism, and found phenomena they could not explain.

The Report then goes on to say "Your committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your committee, however, while successful in procuring the evidence of believers in the phenomena and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

As it appeared to your committee, to be of the greatest importance that they should investigate the phenomena in question by personal experiment and test, they resolved themselves into sub-committees as the best means of doing so. Six sub-committees were accordingly formed.

All of these sent in reports, from which it appears that a large majority of the members of your committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly skeptical spirit.

Then they go on and divide the reports that were obtained from these persons, and each one gives his conclusion about it. I have hardly time to read that. Thirteen witnesses state they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

Thirteen witnesses stated that they have seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

Thirteen witnesses declared that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

Five of these witnesses state they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same experiment made upon themselves with the like immunity.

Eight of these witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

Three of these witnesses state that they have been present when drawings, both in pencil and colors, were produced in so short a time, and under such conditions, as to render human agency imposible.

Six of these witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold, days and even weeks before."

Thus I have quoted from this report the statement of fifty-five witnesses summoned by the Dialectical Society. They say in making their report, "Your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilized world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

Now I come to the experiments of the committees. These were conducted in the light of gas, except on the few occasions specially noted in the minutes.

In this report they tell us: "Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your committee might verify their observations and preclude the possibility of imposture or delusion.

Your committee have confined their report to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof.

Of the members of your sub-committee about four-fifths entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test, many times repeated that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of the protracted inquiry were veritable facts."

I have not time to read all the report, only sentences.

"That this force can cause sounds to proceed, distinctly audible to all present, from solid substance not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched."

I should like to read all, but have not the time.

"On an occasion when eleven members of your sub-committee had been sitting around one of the dining-tables for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position their feet were, of course, turned away from the table, and by no possibility could be placed under it, or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection. In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, and then, in like manner, four inches and six inches respectively.

The hands of all present were next placed on the backs of their chairs, and about a foot from the table, which again moved, as before, five times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before, this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chair between himself and the table. The table again moved four times in various directions. In the course of this conclusive experiment, and in less than half an hour, the table thus moved, without contact or possibility of contact with any person present, thirteen times, the movements being in different directions, and some of them according to the request of various members of your sub-committe.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered to account for the phenomena." (Time called).

MR. PUTNAM.

MR. CHAIRMAN AND FRIENDS: I am sorry that my friend did not have time to show how it was done, because if he had showed exactly how it was done, we would have the spirits to-night, and that would end the debate right off, for I should have given in at once. Now I am peafectly willing to be defeated in this debate, because you understand if I am knocked out on this debate, I am knocked into heaven and immortality. I am perfectly willing to accept the conclusion.

Now we have just had a statement of facts; and we have also had, in view of those facts, the statement of an opinion. My friend reads the opinion of one committee in favor, as I unstand it, of Spiritualism—I don't know whether they do exactly declare that.

But we have also a statement of another committee—the Seybert Commission, and we have the statement of their opinion, which is contrary to the theory of Spiritualism. So we have these facts similar in nature, but yet a different conclusion in view of the facts.

Now we want facts which are authenticated, which have testimony in their favor; I cannot accept any one individual statement; you must have a combination of experiences in order to find out knowledge. One man may be mistaken; two men might be mistaken in regard to some fact, in the description of that fact. We know how that is in ordinary experience. Let any fact occur, any event take place in these streets to-day, and there are perhaps fifty witnesses; you ask from those fifty witnesses a statement of that event just as they saw it, and you will not find the same statement, you will find a difference in almost every statement, and out of those fifty witnesses only two or three will make precisely the same statement. Every one of those witnesses has a different point of view; he looks at it in a different way; he looks at some things while another witness looks at other things. In order to find out just what the event was you must take the testimony of all the witnesses and compare it, and sift it, in order to find out exactly what the event was.

Now in the statement of these facts upon which Spiritualism is founded, we want a precise statement; we don't want one man's way of looking at it; we want, as far as possible, the testimony of all the race, or at least, of all the competent minds of the race.

Now understand what Spiritualism is. The facts of Spiritualism do not constitute Spiritualism; they do not make the whole of Spiritualism. Spiritualism is a conclusion based upon facts. I might with my friend go to a medium, I might consult with that medium, and we might both of us have exactly the same experiences; he might see just the facts that I saw, and yet he would come to one conclusion and I to another. His conclusion would be Spiritualism; my conclusion would be science and Materialism. So you see that in our philosophy, in what we call truth, there are always these two things: the facts, and the conclusion based upon the facts. We must first of all understand the facts, then arrange the facts, classify them, show their relations one to the other, and out of the facts arrive at a conclusion.

Spiritualism is the conclusion of certain minds in regard to these facts—that is their explanation of these facts. As to the statement of the facts, there would perhaps be but little difference between us, but the real gist of the whole thing is in the explanation of facts.

What is it that makes the facts? what are the antecedents? what is it that goes before? There is where the thing lies—the whole question.

Now Spiritualism is the conclusion that there is round about this visible world an immense invisible world of millions of conscious spirits—that is, the spirits of dead men. Now that is not a fact, you understand; that is not a fact of human consciousness; it cannot be a fact to human consciousness; it is impossible to be a fact to human consciousneess in the very nature of the human mind and of human experience. It is simply a conclusion of the human mind in regard to facts. The question is, whether that conclusion is so irresistible and so universal that it constitutes proof. It might constitute to a certain extent evidence—and I am not denying evidence, I am not denying proof, but what we are after to-night is not belief but knowledge. One believes in this spirit

world absolutely, and has no doubt about it; but belief without doubt does not constitue knowledge. And that is just the distinction which we must always make in the study of facts—distinguish between facts and modes of consciousness, and the human conclusion which arises from those facts.

Now you understand our standard. Our standard is the human reason; we must use our reason concerning these facts—not simply individual reason, but universal reason; we want the reason of all humanity in order to discover knowledge. It is not what one man thinks or what one man experiences, but what all the race experience; it is out of universal reason and universal experience that we derive knowledge.

So we take these facts and we make an inference through our knowledge from these facts, and through our experience. Now in making the inference we must use our experience. In seeking for a cause we must first of all apply to known causes. Now that is the first step in the search after an explanation of anything. You understand that a reasonable explanation is not necessarily true. No matter how reasonable any theory may seem to be, that does not make if true. The Ptolemaic system of astronomy was reasonable; nothing in it directly opposed to the laws of human thought, or of the dictates of human reason, but nevertheless it was not true. Descartes' explanation of the movements of the planets was a reasonable theory; it was a very beautiful theory, and it explained the motions of the planets, and yet that did not make it true. We cannot appeal simply to our reason in the search after truth. A great many are very apt to do that; they simply say the thing is reasonable, therefore it is true. You cannot arrive at the truth in that way. When geologists first began to study the facts presented by the rocks, first read these leaves of the history of the earth, there were a hundred different theories to account for these phenomena, for these records, and every single theory was reasonable; but the theories were not true, only one of them might possibly be true; none of them, as a matter of fact, was true, all of them were afterwards rejected by the scientific world, but nevertheless they were perfectly reasonable.

Now, then, it is not sufficient to say that an explanation is reasonable; we have got to apply the scientific method to find out whether that which is reasonable is actually so. You cannot find out through reason, but through reason and experience. Always it is the reason of man and the experience of man which must constantly be combined in order to find out the truth.

Now that is the absolute and radical difference between theology and metaphysics upon one side, and science upon the other. How does the theologian search after truth? how does he try to find out what is reality? He begins with a preconceived idea of things; he starts with a certain notion, and in view of that preconceived idea or notion he selects those facts which are in accordance with that preconceived idea; he seeks constantly to interpret the universe through that idea, and to compel facts to harmonize with that idea. Well, now I claim of course there are a great many things in theology that are reasonable, and when the theologian has evolved out of his inner consciousness that which is reasonable, he thinks he has found the truth. But, that is not so; that is not the process; it is going the wrong way; it is beginning in a false manner.

How does the man of science begin? The very first thing with science is observation; he don't start with any theory at all; he does not begin with an idea or some preconceived notion he thinks ought to be true; no, he simply looks at facts first of all, and he studies the facts, and then through the facts finds out the truth—that is, he uses experience with reason, not reason without experience. The man of science, in his process, goes from facts to ideas and to theories; the theologian and the metaphysician start from theories, and through these looks after facts.

Well now, I maintain the scientific method absolutely. I claim there is no other way to discover facts, no other way to understand facts, no other way to reach any proof or demonstration. We want all the facts we can possibly discover; we go from facts to ideas.

Now Spiritualism, understand, is now an idea. A great many start with the idea there is a spirit world; they assume without proof, first of all, that there is this invisible world of spirits. Then when they come in contact with facts they use this preconceived assumption in order to explain the facts. (Applause). Now I claim that is the theological method, that is the metaphysical method; that it is not the scientific method. I say this: when we come in contact with these facts of Spiritualism we do not want to think about this spiritual world at all; we do not want to start with that, but we want to look at the facts first. (Time.) Applause.

MR. HULL.

LADIES AND GENTLEMEN: We will attend to our friend's remarks before we pursue our investigation of what we started out on. I am sorry that he made the last remark, that Spiritualism starts with an idea and tries to make the facts suit the idea. That is just exactly what Spiritualism does not do. (Great applause.) Robert Owen was an infidel, and so was Robert Dale Owen, his son; they started with the idea that there were no spirits, but their investigations led them to Spiritualism. The same with Prof. Hare, the same with Dr. Nichols and a hundred others who started out as infidels with regard to anything beyond what they could see with their eyes or hear with their ears, but the phenomena brought them to the conclusion that Spiritualism is based on facts, not the facts on Spiritualism.

He was very sorry I did not explain the facts. For his sake I was sorry he made his speech, simply because his speech was contradicted by every word I read in that report. Every one of those individuals were opposed to Spiritualism; not one of them believed the facts occurred. A dining table rose up without contact with their hands. Instead of sitting at the table, they turned the backs of the chairs to the table and nine inches from it, and then they knelt on their chairs and put their arms on the backs of their chairs, holding their hands four inches above the table, and five times the table moved. Then they moved the chairs back twelve inches from the table, again knelt upon the chairs, and put their hands behind their backs, and the table moved thirteen times in that way. They did not guess at distances either; they put a mark around every leg of the table, and they said "Will the table please move so many inches to the northwest?" It moved. Then they took their tape and measured, and it was exactly so many inches. Then they took their compass, and they got the direction, and it was exactly northwest.

Now this is not guessing at anything by any means. This was the way this Dialectical Society, one of the most scientific body of men on earth, went into an investigation of Spiritualism. I started out with quoting from this scientific committee, because I expected my friend to call for the evidence of science, and I thought I would give it to him before he began to make his call. (Applause).

He says I read the opinion of one Committee. Ladies and gentlemen, I did not read the opinion of anybody; that Committee has not stated its opinion at all.

The report states that they called upon all the world for testimony, and got fifty-five such testimonies as I read to you. It then says they divided themselves into six sub-committees, and they got the manifestations. They had not told you their opinion; they simply told you the facts that occurred, and it is not a matter of opinion at all. If they had been stating opinions I would have had nothing at all to do with it. Did Dr. Johnson state the opinion of anybody? I was very careful to keep opinions out of my first speech so as to prevent him from making that remark, for I knew it was all that could be said. Did Dr. Johnson say it was the *opinion* of all nations, rude and learned, that men hold communication with the dead? He says, apparitions of the dead are related among all nations—the nations testifying, not to opinions, but to what they have seen and heard; their testimony is to facts and not to opinions.

My friend gives the opinion of the Seybert Commission. Whenever it comes right, and I guess it will to-morrow night, we will handle that Seybert Commission, by the grace of God, and before we get through with this examination we will show it up in a way that it will wish it never was a Committee.

The next thing he says is, "We will not take one man's statement on anything." Bless your soul, I gave him the statement of a committee composed of thirty-six men—learned men and women—and these men and women, before they gave their statement, called upon all the world for their testimony pro and con. But in all the world not one came forward to disprove Spiritualism, but they gave fifty-five testimonies from men and women who had investigated and found that Spiritualism was true. This does not look like the opinion of one man very much, does it? Thirty-six of the smartest men and women in the world on one subject and in one committee—and we might add that there were other individuals who investigated scientifically at the same time; Prof. Crookes, Mr. Cox, and others, will come up before I get through.

The next point my friend makes in his speech is, "We don't want one man's statement, we want the testimony of all the race." Yes, that is what I want. This is just what Dr. Johnson says: the whole world has given in its testimony. All nations, rude and learned, relate that they have seen apparitions of the dead." If it was only in one nation, they might get it from one another; but when individuals who never heard of each other agree in telling the same story, then there must be some truth upon which the story is based. This is the posltion of Dr. Johnson.

If he wants other testimonies on this, I might read from Joseph Addison, who writes and talks of ghosts. But I am not in favor of ghosts, especially that ghost they call holy. (Applause.)

Now we have got the testimony from all classes of people, sacred and profane; he wants to get it all; we have got it from all nations, ancient and modern, and they are relating facts.

So we have just such testimony as he wants. When he calls for anything , he shall have it, if it is anything reasonable; I am a very accomodating debater; my opponents have always accused me of that.

He then says what is the explanation of the facts? The explanation is that they come from the spirits of the dead." I laid that off for the last proposition. I will make one quotation from Prof. Alfred Russell Wallace. My friend talks of science. I believe Prof. Alfred Russell Wallace is regarded to-day as the most scientific man on earth. I will quote from a book he wrote entitled, "Proof Palpable of Immortality." He says, "I have had a spirit hand write a letter on paper placed upon my lap when the room was sufficiently lighted for me to distinctly see a long lead pencil held in the white fingers, and remaining in sight until the writing was finished, when both hand and pencil disappeared, and in a moment afterward the letter was thrown upon the table close to our hands, from a point opposite to where the medium sat.

I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize the members of my own family who are still in the material form."

These are some of the reasons we say they come from the dead. "We have watched these faces condense and form into what seemed a luminous mass. I have seen them smile upon me; I have watched the moving lips, and heard whispered messages of love and warning sent to absent friends."

Now these are some of the reasons, ladies and gentlemen, why we tell you these manifestations are the spirits of the dead. We don't want, as my friend says, one man's opinion. But we are not ready yet to go into an explanation, but I just mention this briefly in reply to what he says.

The next thing my friend says is that belief is not knowledge.

That is true, and I shall not give anybody's belief. I did not give you anybody's opinion in my last speech; I gave the facts testified to before the London Dialectical Society, composed of thirty-six of the most learned savants in all Europe; they were not opinions, and then, he says he don't want opinion.

He then talks about the Ptolemaic system of astronomy, and about the different ideas of geology, etc. Now I would just as soon talk on those subjects as any other if they have any relation to the question, but I can't see the bearing that those things have upon what I presented in my opening speech, or upon the subject under debate. I have presented a series of facts; I ask him either to deny or admit the facts, and I don't care which he does. When he denies them, I will go on with the testimony; when he admits them, I will show you conclusions as invincible as the facts themselves.

In the next instance he tells us what theologians have evolved out of their preconceived notions. I want to tell you he has not got a theologian to debate with to-night. (Applause and laughter.)

He wants facts, and I devoted my first speech to furnishing them, and I gave the observations made by thirty-six of the most scientific men and women on earth. We ask him to take these facts and handle them.

My friend says that Spiritualism starts with an assumption, or starts upon an assumption. Not at all; there is where the mistake comes in. I did not in the first place conclude that spirits existed and go to Spiritualism to prove it. I myself did not believe in spirits any more than my friend does. I was confronted by the facts, and then I began to look around for an explanation, and every explanation I could find was defeated. When my wife communicated, she told me she was my wife; she told me things that only she and I knew. My mother told me she was my mother, and told me incidents that occurred in my childhood that I had forgotten, but were recalled to my mind when she related them. These are some of the reasons that caused me to come to the conclusion that I was communicating with my wife and with my mother. But we will postpone conclusions for a little.

This committee in some of their experiments with the dining table, to guard against any undue psychological influence that might be operating upon them would go out and take a walk for some time, so that any such might be dissipated, and they found upon return the table would move as before.

The table was then carefully examined, and torn to pieces. The experiments were conducted throughout in the full light of gas; "every hand and every foot was plainly seen," says this Committee, "and the table could not be moved by any person present without instant detection. Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or fancy." I am reading from their report, remember.

"And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your subcommittee by whom the experiments were tried, wholly skeptical as most of them were when they entered upon the investigation, that there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.

"Your Sub-committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to the fact of its existence."

Now remember my friend was wrong when he said they were relating their conclusions. They do not say it is the spirits of the dead. They are telling what occurred and under what circumstances; they were skeptical as to whether these things could be done, and they went into the investigation as unbelievers in them. They say: "There appears to your committee to be no ground for the popular belief that the presence of skeptics interferes in any manner with the production or action of the force."

This is the report of the Sub-committee, remember; I should like to read the whole, but have time only to present the salient points. I will take up Sub-committee No. 2. They say:

"Our meetings were held without the aid or presence of any professed mediums (so-called) and under circumstances that precluded the possibility of trick or deception."

"For the purpose of a seance, we always assembled in the evening, and seated ourselves around a dining table, upon which we lightly placed our hands, engaging in conversation."

Then they state that the room was lighted with gas; that they had movings of the table and raps; "that the rappings in question did not always proceed from the table, but sometimes from the floor, the walls and the ceiling; frequently coming from parts of the room suggested by those present—but not always.

That the raps had a sound distinctive and distinguishable, appearing to be in rather than on the substance from whence they proceeded; sometimes, however, they sounded like detonations in the air.

"That our experience in regard to the phenomena we witnessed appears generally to be corroborative of the statements of many of the witnesses examined by you upon the subject, to the extent that such phenomena have, or appear to have, a basis of intelligence.

"That this intelligence was principally manifested by replies more or less pertinent, and sometimes most unexpected in their character, to our spoken and audible questions, by original communications made to us as hereinafter mentioned." (Time called). Applause.

MR PUTNAM.

I don't know, friends, whether I heard that report correctly or not, but I thought that it was said that the committee came to some kind of a conclusion. They did not come to Spiritualism, but came to the conclusion that there was some kind of a force, and that this force was intelligent. That is what I call an opinion; it is not a fact.

Now the question is—and we have got to come down to a definition as to what constitutes a fact and what constitutes an opinion. There is where a great many mix things, and they make an opinion a fact. I think if we should read all this report carefully we might find scattered along that report some expression of an opinion.

As I understood the speaker, he claimed that when they began the investigation they were non-Spiritualists, but when they got through they were Spiritualists. That shows they went through a change, and therefore must have had an opinion. They had one opinion when they began, and another opinion when they concluded. I am justified in saying that that statement included facts and an opinion.

Now in regard to Samuel Johnson and this committee and all these committees. It is not evidence. What Samuel Johnson has said is no evidence at all. (Applause.) What Dr. Addison has said is no evidence at all—no facts; that is simply tradition to us.

Now in regard to seeing the apparitions of the dead, which Dr. Johnson relates—he did not tell the truth. Persons have thought they saw such things, but they did not; they saw something they thought was the spirit of a dead person, but it was not so; it was simply a mode of consciousness of the brain; they were troubled with some nervous disorder. (Laughter and applause.) They imagined that they saw a spirit; they did not see a spirit; and Sam Johnson is mistaken, and I would tell him so to his face.

I have come to about the same conclusion that Wendell Phillips did, that all history is a lie. You take the Charter Oak, that has

proved to be a myth; William Tell is proven to be a myth, and Jesus is proved to be a myth. Really what do we know about history?

Take Gibbon's history of Rome, and in these six books you have not got the actual history of Rome, but the opinion of Gibbon as to what actually happened in the rise and fall of the Roman Empire. (Applause.) They may be good opinions and wise opinions, but the whole history by Gibbon is an opinion. And so it is with all historians; it is what they think is history. Historians do not agree, and we have only a mass of opinions, and people say these opinions are history; but they are not history.

So it is in seeing these apparitions of the dead; a man says he saw the spirit of a dead man, and he says he knows that it was the spirit of a dead man—you see he mixes an opinion with a fact. What is the fact? The fact is simply that he experienced a certain mode of consciousness in his brain, and he concludes that phenomena is a spirit. There is where the opinion comes in. (Applause.) He don't know that it is a dead man at all.

Now in regard to what Wallace says—you know what I think? I think Wallace was crazy. Wallace never saw anything of the kind; I dispute him. He never saw a spirit hand at all. You can't see a spirit hand; a spirit is invisible; that is seeing an invisible hand. (Applause.) So with seeing the faces of spirits, etc.

Now in regard to the facts, we must analyze and we must distinguish between them, and that is what I am going to find out before I get through this discussion; I want to find out the real absolute facts of the case, and I want to get at them. After we get at the facts, then there comes the explanation.

He says he don't know that Geology or Astronomy has anything at all to do with this case. Nothing only by way of illustration; that is all; simply to show you that because an opinion is reasonable, is no proof it is true. A good many argue that way. A good many use this argument for Spiritualism—that it is a reasonable theory. Well, it is if there were spirits, but if there are no spirits it is not reasonable. Don't you see that first, before you make that argument, you must find out this spirit world. Now I say that this whole spirit world is an interence of the human mind; you have never seen it; nobody has ever seen it; they have seen something else, and seeing something else they thought that the spirit world was a very good explanation of that something else. (Laughter.)

Now coming to the explanation, there is the gist of the whole thing. Take the statement of this committee, they don't say that spirits do it; therefore they did not know that spirits did it, because if they had known it they have said so. So that all the report of the committee amounts to nothing—because if they knew that spirits were there, they would have put that in the statement.

Now in regard to this explanation, my point is this. First of all, before we resort to some unknown cause—to some immense cause that far transcends the effect that is produced—we must exhaust every known force in the universe, and until you have exhausted all known forces, you have no right to resort to an unknown force. I am going to stick to this point. We will grant the right when you have exhausted all known forces of this universe, to resort to some new and unknown force, but not until then. Now mark that point. I claim that all the facts presented by Spiritualism by this table tipping and everything else, if it actually occurred, could be done by the known and occult forces of humanity. (Applause.) We have forces which are not yet explainable, in humanity itself; we know humanity, but we don't know that there is a spirit world. We know there are twelve hundred millions of human beings in this world; we know that there is the human mind; we know that there is the human body; we know that there is the conjunction of the mind with the body—action and reaction. We know that through the conjunction of the mind and the body there are many forces operating through humanity, and at present we do not know all that humanity can do; we have not yet measured the resources of humanity; we do not know what the brain can accomplish, what the brain can do. A few years ago they did not know anything at all about mind reading, now we have discovered it as a matter of fact. I read the other day where a wire was placed from one brain to another, and impressions were conveyed somehow or other. So this discovery has been made in humanity. And there is what is called mesmerism, the odic force, and other forces, no doubt, will still be discovered in humanity.

Now I claim that until you have exhausted humanity you have no right to resort to spirits; you must find out what man can do. Have we not already discovered many things, many faculties in mankind that account for all these phenomena?

I have been to many of these seances, etc., but I have frankly to confess, although my experience is limited, that I have not yet had any experience, not yet met with any facts but what I believe can be explained by the powers possessed by living human beings. (Great applause.) Now that is my theory. Understand that I do not say it really is so; I do not say that it is a fact; but I say my theory is just as reasonable as the Spiritualistic theory, and so long as it is, there is no proving the other side. (Applause.) The point I want to get at is, what we know. Now I tell you we don't know much, and that is what we all want to understand; we are limited to our experiences, and we cannot transcend them.

Now, of course, when this question was stated, it was this: "Do the phenomena of Spiritualism prove immortality?" Now, of course, practically, there is no amount of phenomena can prove immortality. It may prove an after life; it may prove that you go on for several years hereafter, but it don't prove that you go on forever, and you can't get any phenomena that will demonstrate that. The only way to prove anybody is immortal is to live forever and forever, and after you have lived forever and forever then you will know you are immortal. (Applause.)

So you see all you can demonstrate is simply a future life; that death is not the absolute destruction of the mind, but that the mind goes on. Now there is the issue. We have no natural argument in favor of the mind going on. Every one of you will admit that if you take away the phenomena there would be no evidence of a future life. I think that is the universal position. The only evidence we have of a future life is right here in this phenomena, and not outside of it; therefore there is no natural argument in favor of a future life. So we have got to fling everything aside and come to this phenomena. Do these phenomena prove a future life?

Now you understand just what I am arguing for? I am not objecting to the faith of Spiritualism, not objecting to a belief in Spiritualism; I am glad some of you are Spiritualists; it is a good thing to have some people that think they are going on; I don't believe it, for I was not built that way. (Laughter and applause.) They say I am going to be a Spiritualist, but I don't feel that way at all. I think that belief is founded on temperament, and there are some who are so hopeful that they will believe with very little evidence. But I don't object, understand, to going on, provided I can have a good bank account, and a good house, and live in Paradise, too. I don't want to live forever and ever on a desert, or be in a prison-house, or work eighteen hours out of the twenty-four, or be neglected, or hungry, or anything of that sort; I don't want to go on unless I can have a good time—just as good a time as I am now having here to-night. (Applause.)

Understand, then, that this future life is a belief; not something that we know. But I am seeking for proof. I am not questioning the belief; I am not questioning but that there may be some evidence to guarantee an honest belief in a future life; that is not the point; we are asking for proof and knowledge; that is what I am after; I want to know that I am going to live hereafter; I don't want merely an expectation or a hope. Now our Spiritualist friends say they know it. Just like this man who was traveling through the woods saw a white object, and called it a ghost, so what they see, they call the spirit of a dead person. Well now he has not seen a ghost; but you ask him about it, and He will declare he has. I have heard Spiritualists say they know they have seen the faces of those who have passed beyond. (Time called.)

MR. HULL.

I am very sorry the time expired so quickly; I would like to have had him said something before it expired (Laughter and applause). I hardly know what the question was—do you? If he will not follow me, I will follow him. I am the most accommodating opponent he ever had. I will follow him through his wanderings before I go on with my argument.

He commences by saying the committee came to an opinion. I did not know it, and I don't know that they were asked to give an opinion at all. How strange it is that some people can't comprehend. (Laughter and applause). This committee was one of the most scientific associations in the world; that committee was not appointed to ask whether spirits come back; Spiritualism had nothing at all to do with it; a committee was appointed simply because Spiritualists said there were certain phenomena to prove Spiritualism; they said, investigate these phenomena, and let us know what they are, and let us know whether they can be accounted for on any mundane hypothesis. That was what they did. This was not an opinion; it was facts they were searching for. All the opinion there was, was that these phenomena could not be explained by any mundane hypothesis.

"They changed their opinion," he says. Yes, they went into the investigation with the idea they would find a trick, or there would be nothing. There was something there, and when they found something there, they changed the opinion; simply the facts changed their opinion as to the existence of the phenomena. Then they undertook to see if it could not be accounted for on a physical basis, but as to its spiritual origin, they did not go into that.

With our telescopes we search the fields of space, with our microscopes trace out the worlds that may exist in a drop of water, but we have no spiritscope by which physical science takes hold

of spiritual things; when they get to that they get beyond physical appliances.

He next says, Addison's and Johnson's statement are not facts but opinions. No, sir, they never stated an opinion; that is the very first point I made, and everybody could see it, except my friend. Now I am going to make him see it. (Applause.)

Now what do they state? Says Johnson: "That the dead are seen no more I will not undertake to maintain against the *concurrent and universal testimony of all nations.*" He does not say, it is my opinion. "People who have never heard of each other see the apparitions of their dead friends and relatives." That is not an opinion; he is telling what these men relate, and these men relate what they have seen.

Addison says, "If I could not believe the testimony of universal mankind, I yet would be compelled to believe the testimony of relatives and of persons who are not living, whom I cannot distrust in other matters." Is he giving an opinion? Not at all.

So let us draw our line where it belongs. The trouble with my friend is, he wants to make it a conclusion, and is just talking around, and does not touch the point. Johnson does not say that he saw the dead, and I have never seen his opinion.

And now when he finds the whole world against him, he falls back on Bulwer's statement that all history is a lie. That will do to get out of anything, but there is some history that is not a lie. (Applause.) Some history has lie in it. We have a Republican form of government; we whipped England, and that is not a lie, by a good deal. (Great applause.)

He has a good deal to say about Gibbon; his history is only an expression of his opinion, and therefore Spiritualism is not true. (Laughter.) How logical! How profound! I wonder he had not a Chair long ago in some college as a teacher of logic. It is astonishing how logical my friend is!

When the greatest scientific man on earth testified to what he saw in the presence of others around him who saw the same thing, my friend says "Wallace is crazy; he never saw a spirit hand." Then he lied. He says he did see a spirit hand.

"Wallace is crazy." So is Horace Greeley; so is everybody else who has witnessed these things. Horace Greeley says, "I have sat with three others around a small table," (he is not telling what he alone saw, remember, but what he and three others saw) "with every one of our eight hands lightly upon it, and heard rapid writing with a pencil on paper which was perfectly white, which we had previously placed under that table, and at the next minute that paper was found to contain a message of twenty to fifty words in pencil writing thereon. I do not say by whom or by what that said message was written, but I am quite confident that none of the persons present who were visible to mortal eyes wrote that message."

There is another crazy one for you. (Laughter.) The whole world is growing crazy—especially, the sensible portion of it; all going crazy, except the Putnams, and a few of that class. When the Indians have a grand drunk they appoint one of their number to remain sober and keep them straight; so we can expect brother Putnam to keep sound while the rest of us go to the mad house.

But we will pass from that to the next. He says you must find out there are spirits before you apply the facts. At first he wanted facts to prove the existence of spirits, and now he first wants spirits, to prove the facts; and that is the kind of logic he has been dealing in all the way through.

The next, he says the report of that committee amounts to nothing; they don't say it was spirits.

Well, I have not said it was spirits. You remember my proposition was; first, I will prove the facts occur; second, I will give my friend a chance to explain them on some mundane hypothesis; then I will show that they can be accounted for on no other hypothesis than spirits. I have not reached that yet. My friend has got away ahead of me. He has made no explanation of the facts I have presented.

These men did not say there were spirits; it was their work to simply report the phenomena, and this was what they were requested to do; and also to ascertain if they could be explained on any mundane hypothesis.

He says we must exhaust all known forces before we resort to the unknown. We agree with this, and now let my friend go on with his known forces and show how that table moved—that is the first thing. (Great applause.) Let him go on with his known forces and show how these facts occurred which are mentioned by Addison, Johnson and Greeley. When he undertakes to explain them on a mundane hypothesis I will meet him.

He says in the first place it is mesmerism, and in the second place odic force, and in the third place, mind reading. But that is no explanation; only an assertion. It reminds me of the story of the kettle: you remember a friend borrowed a kettle of a neighbor, and after using it returned it broken. The neighbor wanted pay for the kettle; this was refused and a suit was brought and the trial came off, and the lawyer when he came to sum up the evidence for the defense, said: we have proved; first, that the kettle was broken when we borrowed it; second, that it was whole when we took it home; and third, that we never had the old kettle anyhow. (Laughter and applause.) It is psychology, it is mind reading, it is odic force, everything in the world, no matter what, except what it claims to be. Let him prove any one of these three contradictory positions; let him decide which one he will take. If it is mesmerism it is not mind reading; if it is mind reading it is not odic force, and if it is odic force it is not electricity. Let him come out and place it on any one of these contradictory positions, and let him stand upon it, and I will agree to follow him in that one and see if that is true or not. (Applause.)

'We don't know," he says, "all that humanity can do." I acknowledge all that; we don't know all that humanity can do, and if we do not, if there are other powers latent in men and women that have not been discovered yet, you may find some power that can survive the process know as death, and that they exists after passing out of the body.

As to Spiritualism proving immortality, that never was stated that way. He is mistaken. In this debate I have not affirmed anything of that kind. He says you may prove that man exists hereafter, but that does not prove immortality. This is all I want; if I can show that your mind does not depend upon your flesh and blood for existence, then I have got all I want; then your mind exists independent of this physical organism and does not depend upon it. That is all the point I claim; I guarantee we will find a way to prove immortality after we prove the existence outside of the physical organism. If he will admit the mind exists one minute after the body is dead, that is enough; that is as big a foundation as I want to stand on; I will make it exist a million of years by the very argument that proves the existence of the mind one moment after physical death.

"They can be explained," he says, "by powers in living human beings." Very well; he has one more speech to-night after I get through, and I hope they will be explained. He has got plenty of human beings here before him, and I hope he will bring some of them to the platform, and demonstrate how some of these things are done. (Applause.) All of those things will come in very well as argument, and I hope my worthy and able friend will do that. He says, finally, that he don't know much, and I think that is the the time he told the truth. (Applause.) He knows but very little about these things.

He says Spiritualism may prove a future life, but that does not prove immortality. If a future life is proved, that is all that is necessary.

Then he says there is no natural argument for the mind going on after the death of the body, etc., and he wants to be convinced. Well, I would like to take up that argument, and if my friend wishes it, I would just as soon put two speeches to-morrow night on that as not; on the existence of mind independent of the fleshly existence. The question is, did this body develop this mind, or did this mind develop this body? I will prove spirit existence by any argument he will bring forward to prove material existence, I don't care what it is; I will bring it to his senses, as he will bring material existence to his senses.

He wants to be convinced, he says. That proves to him that it is not the eyes that sees, or the ear that hears that wants to be convinced, but there is something there (he calls it ego) which wants to be convinced; something which takes cognizance of that which falls on the ear, something which recognizes that which falls on the eye; something that can analyze, and weigh and measure; something that reflects. What is that ego that wants to be convinced? Something that passes judgment on that which the eye receives or the ear hears. When he comes to comprehend and understand all that, he will learn—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Now to come back to my propositions. The first was, do these things occur? The second is, can they be accounted for on any other than the spiritual hypothesis?

I will make two quotations in full. One is from the experience of A. B. Richmond at Cassadaga Lake, in which he makes use of the language of the eminent scientist, Prof. DeMorgan. "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is sufficient, but ponderously difficult." Both A. B. Richmond and Prof. DeMorgan say they have seen and heard that which cannot be explained by any mundane hypothesis.

The point I am making now is, that no mundane explanation is possible, of these things. Let us see if there is an explanation that will account for them. (Time called.)

The Chairman said: I want to announce before the closing speech, that to-morrow evening the debate will be continued. Mr. Putnam will lead to-morrow evening, and I will assure you it will be still more interesting than it has been to-night.

MR. PUTNAM.

My friend asks me to bring human beings here. I can do it' for here they are. If he will bring forth his spirits and make them just as palpable as human beings are, then we will accept the explanation. We must know the spirit world as thoroughly as we know there is a physical world before we can resort with certainty to any such explanation.

Now he asks about that ego; that I, etc., that commands. I will ask my friend where that ego goes to when somebody hits me on the head with a sledge hammer? He don't know abuto that. I claim that nobody knows, when a man's head is broken, where the ego is; whether it is an entity or not—this is beyond our knowledge. How he can prove that he exists independent of the body I cannot comprehend. I am willing to confess my ignorance. I wish he would do the same. But I will try to make him before I get through. (Applause.)

You know he says he is going to prove this phenomena exists, and yet we have only got the report of one committee; that is all we have; and we have the same evidence in favor of Mormonism; the Mormons see the same things; we have exactly the same basis for the religion of Mormonism as we have for Spiritualism—simply the testimony of certain men, and that testimony is not fact at all—not necessarily any fact whatsoever. I don't see any particular difference between opinion and testimony; it is testimony about an opinion. If people relate that they saw spirits of the dead, I say they did not relate facts; they relate simply opinions, simply ideas.

Now in regard to the report of that committee; I can't see how my friend can dispute that they state an opinion, and not simply facts. I followed him as closely as I could, and I thought he said that they came to the conclusion that these phenomena could not be accounted for on any mundane hypothesis. Is not that an opinion? If it is not an opinion, I don't know what it is; it is not a fact. They have already stated the facts; then what do they say? In view of these facts we declare that they cannot be accounted for on no mundane hypothesis. Now I claim that is no opinion. Therefore in the report of this committee we have both a statement and an opinion; we have facts, and inferences from those facts. I think that the very words that my opponent has used will convince any of you that I am right when I affirm that there is an opinion in the statement of that committee.

Now I want you to see this point, that my friend is trying to change the issue. He is trying to make me explain these facts. Now I am not trying to do anything of the sort; I did not come here to explain any facts at all; I came here to listen to his explanation, to find out whether his explanation was true or not. I did not say that these things explained them; I simply said that they might explain them. I do not affirm that any of these forces do explain the facts; I am not bound to explain the facts; I have no theory about the facts—not any theory to defend whatsoever. It is my friend who has the theory; he has the affirmative; I am not bound to prove anything; I am here simply to show that his proof is not sufficient; and I claim that he has not given us to-night one particle of proof that we exist after death. (Great applause.)

Now he says because I affirmed that Gibbon's history was a statement of Gibbon's opinion about history, therefore Spiritualism was not true. I did not affirm anything of the sort. I was simply showing what the generality of history is; of how it is generally read and accepted by the human race; it is generally opinion, and it is not real history. Very few read the records, but they read a man's statement about those records.

Now, friends, I have not asserted here to-night that Spiritualism was not true; I did not affirm anything of the sort; that is not the question. What I say is, that I don't know anything at all about it. (Applause.) And my friend will have to say the same thing. I don't see that he knows any more about it than I do. I don't know but what it may be true, and that there are spirits hovering around me. (Laughter.) They say there is a halo around my head; but I can't see it; but I don't deny it. I say, I don't know; and I say there is not one here to-night that knows anything at all about it. (Applause.)

Now that is the question; there is the issue; I don't make any explanation; I don't say that any of these forces do explain it. He need not follow after me; he is trying to dodge; trying to make believe I am running away. But I am not running away; he has got to stand right up, and he has got to prove what he affirms; all I have got to do is to show he don't prove. (Applause.) He has not proved it to-night.

No, Horace Greeley is not crazy; because he made a statement, and then took exactly the same position I do, and said he did not know what it was. Wallace said he did know; he said it was spirits. There is where his insanity came in. Horace Greeley said he did not know, and there is where his sanity came in. I agree with Horace Greeley—I don't know.

Let us recognize the limits of knowledge; let us find where belief begins and knowledge ends. Now here are these facts; he has stated some of them to-night—but only a very few from the report of one committee. Let us have the well-authenticated facts; things which have really happened; and then comes in the explanation. Well, now, the explanation is this: That there is a spirit world, and the spirits of dead men performed these things. I affirm, on the contrary, that it is just as easy to affirm that the spirits that are in the living body do these things instead of the spirits of dead men. (Applause.) I am not bound to prove my position. I assert that according to the canons of logic that he must disprove my assertion—that is, before he can resort to this spirit world for any explanation, he must demonstrate that my assertion is not true. I grant that it is an assertion; I don't say that I know these things are performed by humanity; but it is a reasonable assertion. Therefore he is bound to meet that objection. Before he can resort to the spirit world he must demonstrate what man can do; he must measure our humanity. I ask him if that is not the process of scientific procedure. For instance if you have a certain class of phenomena—suppose you want to demonstrate that electricity produces it, and some one else assumes that magnetism produces it; the first thing you have to do is to prove that magnetism cannot produce the phenomena, or does not produce it; you must show absolutely that not only magnetism, but that no other force in the universe can produce it except electricity; you must get rid of the possibility of anything else doing it. Until he has done that he has not reached scientific certainty. (Applause.) Well, you have got to do that with regard to the spirit world. When you say spirits do these things, you have got to exclude the possibility of any power in the universe doing them, and until you do that, you have no knowledge that it comes from the spirit world. (Great Applause.) You may have belief—now understand—don't let my friend get out of this (laughter), I am going to tie him right down—he has not done anything to-night—I hope he will tell us all about it; I wish he would bring a few spirits here; (laughter and applause). Here is humanity, here is the material world, but he undertakes to demonstrate that the mind exists independently of the physical organism. Why, almost every Spiritualist that I ever talked with, affirms that even in the hereafter—if there is one—existence is based upon a material existence. Material existence is all that we can conceive of. (Applause.) Suppose you see a spirit. You don't see a spirit; you think you do. You think you see a material body; then you can't have spirits here in this world unless you put them in a body. So if a man has a future life, he must have a physical life. We have no evidence whatsoever in our experience of the spirit life. We must stand by our experience; we cannot demonstrate anything that lies beyond our experience. You never saw a spirit without a body—never. (Applause.) You never saw a mental phenomena without a brain—never; and you never had a thought without a brain; take your brain out and where is the ego? where is the mind? I tell you it is nowhere. There is where he comes to so far as our experience is concerned.

But understand me: I recognize the limits of human knowledge. I don't assert here to-night that the body makes the human mind. My friend assumes that the mind makes the body; but he don't know anything at all about it. (Applause.) I say our experience cannot decide that question, because you never saw it done—never saw the mind independent of the body making a body. It is a good deal like the old story about the creation—God making something out of nothing. (Applause.) I tell you if there is a spirit world, it must have something to work with—materials—body and brain, and take these away and there is no working forces at all, so far as our experience goes.

So that we cannot affirm or deny that matter makes mind, or that mind makes matter. So far as our experience goes, we know there is no action of the mind without a corresponding action in the brain of man; that is universal experience.

Therefore we cannot demonstrate that it is possible in this universe anywhere for a spirit to exist without a physical basis; and if that physical basis is destroyed, than I affirm that so far as our experience goes, the mind is destroyed.

Now as I said, I have nothing at all to say against hope and expectation, or against belief. I do not wonder that human beings believe in immortality; I admit that it is of itself a good and beautiful desire. But that is all there is to it. We have no knowledge of the hereafter. We cannot demonstrate that that it does not exist, neither can we demonstrate that it does exist. (Applause.) (Time called.)

Second Evening of Debate.

The meeting was opened by a solo by Evangeline Ballou.

The Chairman said: "Ladies and Gentlemen: The debate will be resumed this evening by the same speakers, with the same number of speeches each. Mr. Putnam will open, and Mr. Hull will have the closing.

"I take the precaution to remind you that we are divided in sentiment, and that we want to give to each of the speakers respectful attention and kindness."

Mr. Putnam.

(The speaker was greeted with applause). Mr. Chairman, Ladies and Gentleman: The Chairman has well stated the purpose of this meeting. This is not an intellectual, pugilistic encounter; I do not desire to knock my opponent down, or anything of that kind; I come here as a learner.

Now I want to know: and if my friend has anything to tell me I am willing to listen, I am open to conviction; I don't believe I know it all yet; I am perfectly willing to think differently to-morrow from what I think to-day.

Now let us understand just exactly where we are in this discussion; let us take a few notes; take our bearing, and see where we have drifted. Last night we had a kind of skirmish all round, and we were preparing for the real battle which comes off to-night.

You understand that all that was stated last night was simply the report of a committee in regard to certain transactions; I could have brought a book here to-night and also read you a report of a committee precisely the opposite to the report to which you listened. Well now, having done the best we can with the phenomena, and each one must decide for themselves just exactly what the phenomena is, or as to what the facts are, we come now to the meaning, the significance of these phenomena. We take the facts first without explanation; we want to get the facts. Just as it was with Horace Greeley and some others, they simply stated the facts, without any theory about the facts.

I want you to understand at present not one single article of proof has been given by my opponent in this debate, that these phenomena demonstrate a future life; he has not gone one whit beyond the phenomena. Now he must explain those phenomena, but not only must he explain the phenomena, but he must demonstrate to a certainty that his explanation is a true one, and that there can be no further explanation. Now just understand where the burden of proof lies. I am not obliged to prove anything, because I do not affirm anything; it is my friend who makes the affirmation, and he is bound to prove it. I can't do everything here to-night. I might prove some things if I should take the time; but I have not the time; therefore I shall not undertake to prove anything simply on my own account. I stand here to-night simply to ask questions, to ask for a demonstration, and if my friend gives an explanation then I want to know that is the true explanation, and if it is not true, I shall undertake to show that his proof is not sufficient.

Now I think you will grant that so far not one single particle proof has been given in this debate that the phenomena of Spiritualism demonstrates a future life. So, therefore, up to this point I have not anything to answer.

Now I will make a few points just where the battle-ground really is. In the first place I affirm that outside of these phenomena that have been presented—all the phenomena of Spiritualism outside of these phenomena, in the nature of things, by any metaphysical or by any philosophical argument, or by what we term a priori argument—I affirm there is not one particle of proof of the existence of a spirit world; there has simply been a hope of immortality. Take the Bible—the Bible professes immortality, but there is nothing in the Bible from beginning to end that demonstrates a future life; and in all the religions of this world, and in all the philosophies of this world, there has never, as yet, been advanced one single proof of the existence of a spirit world. Therefore you understand when we come to contemplate this phenomena, we have not this cause at hand; there is to the mind of man no spirit world whatsoever; he don't know anything at all about it; therefore he can't appeal to it in the explanation of the phenomena until he has exhausted the causes with which he is acquainted. He has not this cause; it is not one of the known causes in the world's history and to the mind of man. Well now the question arises, have we a right, in view of these phenomena, to take up this absolutely new and unknown cause? Have we a right to ignore all known causes? I affirm that we have not. I affirm that we must rely upon humanity, living, embodied mankind, as the causes of these phenomena. You don't know the spirit world, but we do know humanity—there is no question about that whatsoever. It is a real thing, a real cause; that it produces phenomena; infinitely varied phenomena in the history of the universe.

But understand that I do not affirm that humanity explains it, but what I affirm is this: that before my opponent can resort to the spirit world, he must demonstrate beyond a doubt that humanity can't do it; that is what he has got to do. It is a big job, and I sympathize with him. (Laughter). Now he is trying to shove the burden of proof on to me—I know he is sharp. (Laughter and applause). I am going to take every advantage I can. He tried last night, you know, to put me into his position; I don't want it. (Laughter and applause). I don't want to go into a sweat box, and it makes a man sweat to undertake to do what he undertakes to do. Don't you see that I am not obliged to prove that humanity can do it; that is not my position, not at all. According to the laws of logic and the procedure of science, before he can resort to this cause, he has got to get rid of known causes, and prove these known causes can't do it.

Take, for instance, the theory of spontaneous generation—that will illustrate it somewhat. The scientific world is divided upon that point. It is simply a theory to-day, it is not knowledge. Experiment after experiment has been made, and it is affirmed by many of the scientific minds that it has been demonstrated; that there is such a thing as spontaneous generation. They must create those conditions wherein it is impossible for any germ of life to exist; not only have they got to create that condition, but they have got to demonstrate that that condition exists. Bastian and others claim that they have made those conditions wherein no germ of life can exist. On the other hand, there are those who deny this; deny that these conditions have been created. Now upon whom does the burden of proof rest? Have the opponents of spontaneous generation got to prove that there is no life in those conditions? No, they are not compelled to prove anything. Now there is where the issue lies. So you see in making these experiments and coming to knowledge, the whole burden of proof rests upon those who make the affiirmation.

Now it is just so in this case; here is humanity, and we don't know what humanity can do. You know if a savage sees an engine running along the track, it is to him a miracle, because he does not know what man can do. If it had been stated a few years ago that one man could talk to another who was miles away, and that the very tones and inflections of his voice would be carried that number of miles, it would have been declared to be impossible; that it was not within the capacities of the human race, and we must resort to some higher power but in the history of mankind this has been demonstrated.

Take also mind reading; we did not know anything at all about mind reading a few years ago—knew nothing about these hidden forces. And so we are discovering them every day, there are new capacities, new forces being manifested in our wonderful human world.

Therefore I assert that to comprehend these phenomena we must use the forces with which we are really acquainted; we must take those causes we know are in existence and exhaust them before we can come to an absolutely unknown cause that has never been demonstrated outside of these phenomena. (Applause).

Now I affirm that three fourths of the phenomena are fraudulent. I am sorry to say that our humanity is not altogether good; we are not all angels here. Now I am acquainted with Spiritualists and every one of them knows there is fraud. My opponent referred to Alfred Russell Wallace, about his being a scientific man, and yet one of the leading Spiritualists in this city told me that when Alfred Russell Wallace was in San Francisco he was humbugged by Spiritualist mediums, and therefore they did not respect his judgment. Spiritualists tell me that the whole thing is honey-combed with fraud. Here we have the report of the Seybert Committee, and they declare

there is nothing in it. They examined these mediums, and they declare they declare there is nothing at all in these exhibitions. I don't say it is all fraud, but to a great extent it is; that they are the result of skillful manipulation, legerdemain, etc. We see these very same things repeated by showmen, and sleight-of-hand performers, etc. There is no doubt that a great deal of this phenomena is the result of delusion—the mediums are diseased; they are mistaken; they don't see what they think they see. A few years since I was at a seance, and a body was materialized—that is, what they said was a materialized body, and a mother rushed forward and said that was her her child, and she hugged it to her breast. The very next day that medium was arrested, and it was proved that little baby was nothing but a doll baby. So people are liable to be mistaken. You take any of these wonderful demonstrations, and you ask each person who saw them to give a description, and they will not agree. So you see how careful we must be, because of delusion and because there is fraud. I think also there is insanity. (Laughter and applause). You apply these things—fraud, delusion and insanity, and it will cover a mighty sight of this phenomena. However, there may be something left after all—a residum, a reality—I am not going to deny that. To what shall we ascribe that? I say ascribe it to human beings. You say there is materialization? How do you know that human beings in flesh and blood cannot materialize? Why not? If a spirit can materialize, why not a person in this world? Can you deny it. I can't see why it is easier for a spirit to do these things than for us. What is a spirit? He says, the spirit of a dead man. Well, we have the same thing in our flesh and blood, and why can't we do it? My opponent has got to show that; he has got to show we can't do it. Now understand that. (Applause). (Time called).

MR. HULL.

LADIES AND GENTLEMEN: I am glad to meet you this evening. I am always glad to meet an audience on the second evening of a controversy like this, because it assures me they were interested on the first evening; and as I found out from my learned friend's speech last night, it was he that interested you. I am glad you came out to hear him a second time. If I can amuse you a little between his learned efforts, I will try to do so while you listen to the wonderful things he tells you.

Now he has made two speeches where I have one, and hence there are two ready to reply to, but before I reply to these I want to give you one more fact. He says I have not given you any, but we will talk about that by and by. I have to crowd a good deal into a little time; I wise we had nights instead of two to bring teese things out.

The last time I was in New York I went to see Dr. Slade. He asked me to go to a pile of slates and pick out a couple, wash them and tie them together. I did so, and Dr. Slade never touched those slates, I will swear to that. Then I held them in my hands, and I heard writing inside, and after it ceased, this is what I found on them:

"Dear Friend: It would do me a great favor to have you call at 34 East 31st street, and say to my friends I came to you here; I am anxious to have them know we do live after what is called death. I left the earth form on the 26th day of last October. My age was 66 years. I had my own private opinion as regards death. I find I was not far out of the way. I came here last week and made this request of another, but it has not been noticed. I am in hopes to reach my family and friends, to let them know that I still live. My name is Charles L. Frost."

I left the room just as quick as I could put on my overcoat, and I went to the number indicated and rang the door-bell. I saw the name of Charles L. Frost on the door. A girl came to the door, and I said, "Does Charles L. Frost live here?"

"No; he is dead," she said.

I said, "I would like to see a member of the family."

"Which one would you like to see?"

"Mrs. Frost, or any one."

She went upstairs, and came down in a moment and said, "Call again."

I said, "I can't call again, and I would like to see a member of the family."

She went up again, and came down with the message, "Send your errand up."

I sent up word that I wanted to see a member of the family. By-and-by a young fellow came down with a cigarette in his mouth, and said, "What do you want?"

I said, "Do you know Dr. Slade?"

"No; I never heard of him."

"Well, he is a medium."

"We don't know any mediums, and we don't want to know any."

"I am glad to hear you say that, for it confirms something I got just a few moments ago. I am investigating Spiritualism, and I called on Dr. Slade; I took these states and tied them together as you see them now; nobody touched them except myself; I heard the writing, and when I opened the slates this communication was on them; will you read it?

He took the slates and read them, and said, "My father's name was Charles L. Frost; he died on the 26th day of last October, just as stated here. But you could have got this out of the New York newspapers, for it was published in the papers.

I said, "I have just come to the city for the purpose of investigating Spiritualism, as I told you, and when I received this I had never heard of your father's name; I know that nobody touched those slates but myself, and there is the communication. Good day, sir."

"Hold on! Hold on?" he said, "I want to inquire about this."

I replied, "You go to a certain number on 34th street, and you will find Mr. Slade."

"But I want to know something about it."

"You have treated me very shabbily; you can go there and investigate if you wish, but I have nothing more for you."

I left him in that condition. Now this communication was true in every particular. I say Charles L. Frost wrote that, and I will maintain it until my friend brings forward something that throws that explanation out of the way. (Applause.)

Now I will commence where he did last night. His first argument was on the ego. He asks "Where does it go when I am hit on the head?" He thinks he makes a terrible argument against me when you hit a man on the head with a hammer. It suspends consciousness, and then the ego is gone. How does he know consciousness is suspended? If he will prove that consciousness is ever suspended, or ever can be, I will yield the question. He has not done it. The lady who has just sung and played upon the piano is a beautiful musician, but she can only demonstrate that she is a musician by giving her an instrument on which to play. You take a big hammer and strike a terrible blow, and Miss Ballou cannot demonstrate her musical talents, but she is as much a musician as she was before the piano was destroyed, but has not got the instrument to play upon. So it is with the brain; it is the instrument through which we operate and manifest to the external world.

If he will not explain what I bring forward, I will explain what he brings forward. (Applause.)

He said the Mormons produce evidence. I don't care anything about the Mormons. If he wants to debate Mormonism, if he will go to Salt Lake City, probably they will accommodate him. I am not discussing Mormonism just now. So we will let that matter go."

He says the Dialectical Committee state opinions and not facts. That is just where my learned friend is mistaken; they state facts and not opinions—not a single opinion can you get from that Dialectical Committee. Let us see what they say:

"Your committee have confined their reports to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof."

Is that an opinion? That is what the committee itself says. But my friend is so terribly in earnest that he overlooks the facts every time. Let us look into this matter a little further; let us see what they do themselves.

"In presenting their report your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts," you see it is facts they are talking about all the way through, that is exactly what they call it. I will just read one other statement to show you it is facts and not opinions they are stating.

"On an occasion when eleven members of your sub-committee had been sitting around one of the dining tables above described, for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position, their feet were, of course, turned away from the table, and by no possibility could be placed under it, or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection. In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about three inches to the opposite side, and, then, in like manner, four inches and six inches respectively.

The hands of all present were placed on the backs of their chairs, and about a foot from the table, which again moved, as before five times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before, this time, however, folding his hands behind his back, his body being thus about eighteen inches

from the table, and having the back of the chair between himself and the table. The table again moved four times in various directions. In the course of this conclusive experiment, and in less than half an hour, the table thus moved, without contact or possibility of contact with any person present, thirteen times, the movements being in different directions, and some of them according to the request of various members of your sub-committee.

The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered to account for the phenomena.

The experiment was conducted throughout in the full light of gas above the table."

Are those opinions, or are they facts that these eleven members of the committee are describing? I hope my friend will be a little more careful. It is very easy to make assertions, but once in a while we get into a scrape by asserting something we do not know anything about. So I would advise him to be a little more careful in his assertions of a few things he said last night.

He says, "I did not come here to explain facts." I made that discovery in his very first speech. (Laughter.) We have had no explanations, and we will get none from him.

He says, "I don't say that Spiritualism is not true; I don't know anything about it." Well, I see he does not, so we will agree on that.

Now I come to the speech to-night, and we will follow that through before going on with any positive argument. He starts out by saying, "All that my opponent stated last night was the report of one committee." I wonder where he was when I was making my speeches. It is a good thing to be able to state one side strong and the other side weak. What did I mean when I gave that excellent thing from Samuel Johnson, and that other thing from Mr. Addison? What did I mean when I told told you what I myself had witnessed on a certain occasion? when I spoke about Horace Greeley? when I gave the testimony of Hon. A. B. Richmond, and others? And yet he says I presented no testimony, except the testimony of one committee. If I had presented no other, it is enough until my friend sets that aside; it does not need any more. His calling for facts reminds me of the old farmer who did not believe his boys could pitch hay as fast as he could load it, and he kept crying out "More hay? more hay!" And the boys threw up the hay so fast it completely swamped the old man, and in a little while a whole pile of hay, with the old man, slid off the wagon on to the ground. And the boys said, "What are you down here for?"

After more hay,,' shouted the old gentleman. (Great laughter and applause.)

Facts are the things he wants. He says that I must explain the phenomena. Not a bit of it. I showed you last night there were certain phenomena; if he will show any other explanation for this phenomena that I have claimed, all right. I said when I came to my third proposition I would show the phenomena could be fully explained only on the Spiritualistic hypothesis.

Take the case I gave you of Charles L. Frost, and explain it on any other hypothesis if you possibly can. But he says, "I am not obliged to prove anything." Well, it is a good thing for him that he is not obliged to, for if he was, where would he be? It is well he feels himself released from any such necessity. But I notice in the rules laid down governing discussions, that each opponent shall answer the argument adduced by the other. (Applause.) If that does not mean that he shall prove something I can't read the rules of discussion. But this does not trouble me; if I can only keep myself straight, that is all I need.

He says there is no proof of the existence of a future world. Well, we will see whether there is proof or not. Then his next assertion is "The Bible contains no such proof." If the Bible contains proof of anything, it contains the proof of a spirit world. (Great applause.) What does it mean when it talks about angels coming and talking with Abraham ;the prophet Samuel conversing with Saul; Moses and Elias talking with Jesus on the Mount of Transfiguration,an angel appearing to John on the island of Patmos, saying he was one of his fellow servants—does that look like proof of a spirit world? But we are not here to discuss the Bible, so I will say no more about that.

Then he says, "If we can explain the phenomena by living embodied humanity, that is the thing to do."

Go on with your explanations; that is all I want, and I will present nothing as spiritual that he can explain on any mundane hypothesis. (Applause.) I will give it all up if he will explain. Now let us have the explanations. My friend you will greatly instruct the audience and redeem yourself immensely if you will account for these facts on a mundane hypothesis.

He says in the next instance, "I don't want his position." Well, I am glad he don't. If he will fill his own he will do a big thing. (Applause.) I am glad we do not have change positions. Last night he said he could not be a Spiritualist; he was not built that way. Well, anybody can see that. (Laughter and great applause.)

I will take up the next point. He gives us a long dissertation on spontaneous generation. Suppose every word he says is true, does that prove spirits do not come back? Suppose it is false, does that prove Spiritualism true? Now if I could see any kind of connection between spontaneous generation and the question, I would talk upon it. Twenty minutes' talk must be indulged in, and if he can't talk on Spiritualism he will talk on spontaneous generation, or he will talk on either side of the question, as the case may be. Time called.

MR. PUTNAM.

MR. CHAIRMAN: I really wish I could be as entertaining as my friend. I wish I could tell a story as well as he tells it. (Laughter.) I can't do it. You know he is an old Methodist minister, I believe and he is good on revivals and exhortation, and all that sort of thing. But he is trying to dodge. He is an artful dodger. I want to get him down to the point. He is trying to force the issue upon me. I am going to keep him where he is; I won't let him get out of it. He has got the affirmative, and he has got to prove this matter absolutely; he has got to give us knowledge, that is what we are after. He affirms that the phenomena of Spiritualism demonstrates a future life. Now I am willing to be converted.

Now about that Slade affairs. Now you see I differ from him. I can explain it. He was mistaken. (Laughter and great applause.) Slade was too sharp for him. Slade got hold of that slate somehow; he got hold of it. That is my explanation. (Great applause and laughter.) Well, that is enough, is it not? It is all there is to it. Slade fixed it up beforehand; there was no spirits in it at all; not a bit of it.

He talks about consciousness not being suspended and all that sort of thing. Can I prove that consciousness is suspended? No. But what do we affirm? What is the affirmation of science? The affirmation of science is that in knowledge we cannot go beyond experience. Our experience tells us if you hit a man on the head with a sledge hammer he becomes unconscious, and you can't get beyond experience. He presents a beautiful theory that the mind is an entity, and can exist absolutely independent of the body. I deny it. It is not so. The mind is not an entity; the mind is simply a mode of motion; that is all it is. It is like walking; when a man stops walking the walk don't go on forever. (Applause and laughter.) Now you see he can't prove his theory. about the mind. We don't either of us know anything atall about it. (Applause.) I want my friend to confess his ignorance. I am willing to confess mine. If I don't know, I say I don't know.

Then he gets back on that report. I wish we could bury it! I did not say they did not give facts at all; I said they gave both facts and opinions. He tried to show you that I asserted they were only opinions; now that is a dodge. I simply said there was both fact and opinion, and I assert it still. I wish I could get hold of that book to-day. (Laughter.) I don't know whether he will give me that copy to-morrow. (Mr. Hull replied that he would do so.) I will have that report here to morrow night, and you will see if I don't get some opinions. He shows you the facts; I will show you opinions. He said last night that the Committee came to the conclusion that these facts could not be produced by a mundane power. If they made a statement, it is the statement of their opinion. Now I am going to see if it is there. (Applause.)

Well, I know he will get it out of the Bible. I tell you he is great on the Bible. (Laughter.) Why, I am perfectly willing to admit the Bible is chuck full of Spiritualism, but that don't make the Bible true, or Spiritualism true, either. I say that outside of that the Bible does not give a particle of proof of the immortality of the soul; you can't find it there, I say, outside of these phenomena. But nobody will assert that the phenomena of the Bible are demonstrated facts; are facts to modern consciousness. We have no testimony at all that has the slightest historic value in regard to these statements of the Bible. You might just as well believe the story of Jonah and the whale,as all these other stories: they are all myths and fables.

Now in regard to these communications, nothing has been given, but what it was known in this world to somebody. I affirm that all these communications we have had from that spirit world, have not added anything to human knowledge. What do they tell us? Just what we already know. Then they tell us different stories; some of these spirit communications affirm that animals are immortal; that dogs and horses and all sorts of things are immortal. I suppose fleas are immortal. (Laughter) Other spirit communications affirm they are not immortal; that there are no horses over there, no dogs or cats, or anything, but men and women.

Then they differ on the infant question, just as our Presbyterian friends differ on a different issue. One spirit communication (that of Thomas Payne) says that when infants pass over into the sum-

mer land, they always remain infants forever and ever. Other communications state they do not remain infants, but keep growing until they become men and women. There is an absolute contradiction. It seems to me that shows there is a falsehood somewhere. Then our spirit friends say these are lying spirits. Well, which ones are lying and which telling the truth? How can we tell? Suppose you meet a company who have been over to England and some say there are horses and cattle and sheep in England, but others say there are no such things in England, what are you going to do about it? You see these spirits absolutely contradict one another.

I ask what real information on any point whatsoever these spirits have ever given us? I affirm that all that table-moving was done by some human power; there were no spirits there. Why, if these spirts have such power why don't they come down here and help us? (Applause.) Why don't they do something? I wish they would help us. Why don't they take hold and remove some of the evil and the wrong of this world, and the suffering. If these mediums can do all these wonderful things, why can't they summon spirits to help them? Yet, when they get into jail they have to stay there. (Applause.) Why don't the spirits help them out? I believe in making these spirits useful, but they have not been so far.

We have the spirit of Shakespeare communicating; why don't he give us a new play once in a while? He has been dead 300 years and he ought to give us a magnificent play. Plato has been dead 2,000 years—why don't he tell us something? There is Thomas Paine, Washington and Franklin—why, only think of the thousands of spirits that must be thronging about us—why don't they tell us something? About the gist of all these communications is, that they are in the summer land having a real pleasant time, except occasionally we have a communication of another sort. My friend Curtis was telling me about a spirit who communicated with his wife and she asked him if he wanted anything, and he said he would like to have his summer coat, for he was in a hot place. Other spirits say there is no hot place, but all heaven, and all beautiful, and the spirits are all good.

Now they give us such communications as these and engage in this table tipping, and they give such a communication as this from Chas. L. Frost; why, I could do that myself; anybody can do that. Why don't they give us some inventions, some discoveries? But we had to find out our own inventions, and these spirits have not given us one thing. Why don't they help us? They are right around us; if they can do this table-tipping and slate writing, why can't they do these other things? I claim we have a right to ask these questions. (Applause). Just as when a man asserts there is a God, and he is all good—I say if there is a good God why does He allow the evil and the suffering there is in this world? (Applause.) If there is a good God why don't he show himself? why don't he manifest himself? and why don't he kill the Devil? (Laughter and applause). I have a right to ask these questions. If a man asserts there is an infinite God, he must show why it is that such an immensely glorious being does not show himself in this world of ours in opposing evil, wrong and injustice. And yet you never knew God to help us at all. We have to help ourselves; we have to win our own way; we have to be our own providence. Therefore, we say there is no God.

The same reasoning applies to this spirit world. Here are millions upon millions of spirits, glorious geniuses; there is Plato, Socrates, Homer, Shakespeare, Swedenborg, Franklin, Lincoln—those are only a few of the thousands upon thousands of spirits that must be thronging round about us to-day, and yet can you point to one single instance anywhere in the history of this world where these spirits have prevented crime? where they have helped us out of trouble and out of sorrow? I think these spirits should do something; I don't care about this table-tipping and this slate writing. I say if there is such a wonderful world round about us, we ought to have infinitely more manifestations than we have to-day. (Applause). If that spirit world really exists, they don't seem to care much about us. All they do is to give us a few shows once in a while, a few spectacular performances—that is all we get out of them—something to puzzle us. We want something more than amusement from these spirits. We have got something to do in this world; look at our humanity and its sufferings; its toils and struggles; they talk about the power of these spirits, and yet the floods sweep away thousands upon thousands of men, women and children. They say spirits can prophecy and look into the future—then, why don't they tell us about these things and warn us? why don't they guard us and help us?

I believe if there is a spirit world it ought to be one with this world; it ought to link hand with hand, unite with us and help us. We need the help, and why don't we get it? Why don't they tell us something, and give us something new?

I want my friend to use logic in this matter; I want him to stick to logic; he does not do it; he was not brought up right; he is a Methodist minister, or was, and he has not got all of the Methodist out of him yet.

He says he wants me to give an explanation. I tell you it is the right of every man to say he don't know. (Applause). I am not going to be bull-dozed out of my seientific rights—I say I don't know. I have not got any explanation, and I say he has not got any, and we are equal, and that is all there is about it. (Applause). He seems to laugh at my ignorance, but he is just as bad off as I am. (Applause). I can laugh at him, but I do not want to. (Laughter.)

He told us that story about the hay. If hay means facts we can't have too much hay, but if that hay is spirits, what does it amount to? What is spiritual hay good for? Does it feed us? does it help us?

What is spirit? I wish my friend would give us a definition of what is spirit. What is mind? He says it it an entity. Can you conceive of an entity that is not material? Can you conceive of a spirit that is not material? Suppose there is a spiritual world all round about us, as he argues, is not that a material world also? Does anybody assert that it is possible for any mind to live and act outside of material existence? (Applause). (Time called).

Mr. Hull.

Ladies and Gentlemen: The Chairman's watch does not seem to run near as fast when my opponent is talking as when I am on the floor. (Applause.)

I will commence by giving you one more fact, although I have given none yet. Dr. N. B. Wolft says: "I saw my mother's face," and adds, "I am not given to illusions, and rarely dream when asleep; much less when awake; I am a very cool quiet man in emergencies; I never was more so than upon this occasion. Every person in the circle saw this face, and I fully recognized it as my mother's face; she recognized me and called me by my given name. To make assurance doubly sure I said, 'Mother please materialize your left hand, and present it at the aperture.' In a brief space of time the left hand appeared at the opening, with the forefinger shut from the middle joint. My mother had just such a forefinger on her left hand. When a child she received a burn which contracted the tendons and left the forefinger of the left hand permanently in that position." On another occasion when he asked her to present her hand, and asked if it was deformed now, she presented it in a perfect condition.

Now I will mention what I ought to have said in my former speech, and that is in reference to what he said about mind reading and thought transference, etc. These have nothing to do with the question, and I will pass over them.

About three-fourths of the phenomena of Modern Spiritualism are fraudulent, says he. For the sake of argument I will admit it. Now we will talk about the other fourth. I want to know what they are. That is the fourth I have something to do with—the one-fourth which is not fraudulent. I have nothing to do with the fraudulent, only to say there is no counterfeit without a true coin; they don't counterfeit bills that don't exist, and they never counterfeit copper—it is too cheap to counterfeit. If three-fourths of the manifestations are counterfeit, there is something back of it worth counterfeiting, and worthy of attention. (Applause)

I told you last evening that I would say something about the Seybert Commission. Three of them attended a few seances, and then the seven of them made a report, and some signed that report who never attended one seance, and they tell you they never did, and yet every one of them tell you that the Fox girls beat them; they could not explain the raps. They found tricks; they reported that. So I have found tricks; but the tricks we have nothing to with. It is the genuine phenomena with which we prove Spiritualism, and it is to these I call my friend's attention.

Now we come to his last speech. He knows more about the Slade matter than I do. He says in that instance Slade got hold of those slates some way. I took those slates, washed them, and tied them together, and never allowed him to touch the slates, and he did not want to touch them.

I have here a copy of what was written upon slates in this city; Mr. Evans was the medium; there are communications in twelve different languages; obtained through an individual who does not correctly undersand any one language under heaven. Mr. Owen, the publisher of the *Golden Gate*, and his wife took the slates there themselves. Translations have been made of them by scholars. These twelve different languages were given upon the request of Mr. Owen that spirits of twelve nationalities should write something in their own language. They did so, and he published them.

My friend knows a great deal more about these things than he

will after he attends a few of these seances, and tries the thing a little while.

I know that Jim G. Anderson took a couple of slates to some carpenters in the City of Richmond, Missouri. They screwed the slates together; the heads of the screws were filed off and puttied over, and then they put their seals on it. Mr. Anderson took it to a Spiritual Camp Meeting, and took the slates back to the carpenters who had fastened them together, and they made affidavits that they found that nothing had been disturbed, and that the slates could not possibly have been opened. The carpenters opened the slates and found messages written thereon. I was present when the slates were held and the communications written, but was not present when the carpenters opened the slates.

Such things as that are too common now to be denied by any one who depends upon facts, and there are millions to testify who have witnessed these phenomena. (Applause.

But we will pass on. The next thing my friend says is, "Mind is a mode of motion." Ladies and Gentlemen, does the mind make things that move, or do things that move make mind? Does mind make and engine, or does an engine make mind? Show me a thing that moves, but proves mind back of it, if you can. Why, my friend is making the unconscious and unintelligent manufacture the conscious and the intelligent, rather than the conscious and intelligent manufacture the unconscious and unintelligent. He gets the cart before the horse; he wants to turn his team around.

He says he wishes that report could be buried. Of course he does; but it is something that can't be buried; it is published and it is a statement of facts.

And then he says he will look over the report to-morrow and have more to say about it to-morrow night. I wish I could be here then, for I would like to see what he does with it. This discussion, I supposed, ended here to-night. If it is to be continued I would like to be here and take part in it; but this is the first I have heard of it. But I will loan him the book; I never had a book that I would not loan.

He says the Bible is full of Spiritualism, but outside of the phenomena there is no proof in the Bible. Of course there is not, or anywhere else in the world. Outside of the phenomena there is no proof of the existence of spirits. That is true.

Then he goes on to say that nothing is given by spirits but what is known to somebody in this world. I can stand here and relate instances until to-morrow morning; statements that have been made not known to any person on earth. Statements have been made through Dr. Schlesinger, but not known to any individual. I know of a case where a gentleman visited a medium, and the medium said, "There is a spirit here who says he is your father, and then described him. He has very recently died. The man said, "That is all I want to know. My father is alive, and I have a letter right here in my pocket from him."

The next day he came back to the medium with a letter he had just received, stating his father had died three or four days before. The communication was true.

Last fall when I was coming to California, the conductor on a certain railroad train, by mistakes or something else, tore off two coupons from my ticket instead of one, and the result was he cheated me out of a little over $20, by forcing me to pay my fare a second time. I made him give me a receipt for the money, and I said "I am going to have that money back, or we will have the biggest fight that has ever been known in a railroad company."

When I got to San Diego a month afterwards an Indian control of a medium said to me, "There is a letter coming to you; it is four days from here, and it has a check for a little over $20 in it, and it is coming from a railroad company." I said, I wonder what a railroad company would send me a check for. Two weeks went by before a letter came, but I got the letter and in it was a check for over $20. The letter was detained for twelve days over at Reno on account of the snow blockade, and it was just where the Indian said it was. As soon as the blockade was raised the letter came with the check. Now, will my opponent tell me how the medium, who I claim was influenced by the Indian, got this knowledge. I surely had no expectation of receiving such a check, so it was not taken from my mind; even if it had been in my mind how did the medium know it if the mind sees nothing but what the eye sees.

Mr. Putnam informs me that spirits lie. Perhaps they do, I will not deny it. I notice that men occasionally lie here. There are some such liars in this world that they would hardly be able to prove their identity in any other way than by lying. The logic of my friend is they lie; therefore they do not exist! That is equal to the old darkey's logic. A colored man was hired to throw overboard all who died on the ship of yellow fever. Finally he got hold of a man he did not like very well, and who happened to be a little sick. As he was dragging him to the edge of the vessel to throw him off, and the poor fellow was resisting with all his might and begging for "God's sake don't throw me overboard I am not dead," the captain came along and said, "You black rascal, what are you doing with that man?" He responded, "Why massa I trow 'im overboard, he dead." "Why, no, he is not dead. Are you deaf, don't you hear him say he is not dead?"

"Massa," said the negro, "you don't know dat feller; he's the biggest liar you eber see."

I did not say that spirits never lie; I said they communicated.

He says people come from England and tell about the country, and they don't lie. Is that so. I would like to see a few of them. They tell different stories about London and Paris. People tell different stories about this country—about the climate, the soil, and the value of land, but Californians never lie. (Laughter). You can't find any spot in California, but what is better than any other part of earth, if you will ask the man that resides there about it. Two miles north there is plenty of frost, but no frost here, etc. I find that people even misrepresent California sometimes. So I am not surprised that people who are accustomed to misrepresent here, might show some signs of it when they pass into the other life.

But we will pass from that to the next point. Why don't spirits help us? Why don't they help the mediums out of jail, etc.? Well, I don't know why they don't help us more than they do. I have no doubt they do the best they can. But they do help us and they do help their mediums out of jail. Now I will give you one sworn statement, if yon want.

On or about the third day of July, 1855, the Davenport Bros. and Dr. Rand were in jail in the city of Oswego, in the State of New York, because they refused to pay a juggler's license for the privilege of proving that life continues after death. On the 4th of July, while they were eating dinner, they heard a voice utter these words "Dr. Rand we are going to let you out of this jail to-night." Wm. Davenport said, "Dr., do you hear that? That is the voice of 'Old Coon,' our control." They told the sheriff about it, and he swore the next day, that he did not know but they might have false keys, so he got a new lock and put on their door.

That night about midnight they heard the voice again, and it said, "Dr. Rand, put on your coat."

The Dr. said, "It is hot, and I do not want to put on my coat."

The voice said, "We are going to let you out, and lock you out."

Dr. Rand then put on his coat, and the door opened, and he quietly walked out. He went to the outside door and that opened and he went through that and was outside the jail. The next morning he was found outside of the jail, and the doors locked. They asked him, how he got out of jail, and he said, "The spirits let me out."

They asked the Davenport boys how the Dr. got out of jail, and they said, "The spirits let him out." They said to them, "Take the Bible in your hands, and swear, as you shall answer to your God, how did Dr. Rand get out of this jail? They said, "The spirits let him out."

Now that is sworn to, that the spirits let Dr. Rand out of jail. They let him pass out to show their power, and kept the other two there to show their loyalty to the law, and that they were not afraid of anything.

Such things are scarce; they do not occur very often; it is seldom they can get power enough to accomplish that. The spirit world is doing the best it can for us. But if my friend would put himself in sympathy with the spirit world, rather than take a hostile attitude of blaming it, and asking why it don't do more for us, it might possibly do a great deal more than it is doing now. (Great applause).

He says he could give such a communication as Charles L. Frost. If he will give such a communication as that in the same manner, I will give him the first $100 I can borrow of somebody in this audience. I will take the slates and wash them, and tie them together, hold them in my hands, and he shall not touch the slates, and he shall have the $100 within one minute of the time he gives me a communication. (Applause). *Freethought* says it needs money, and it will help the paper a little to get a hundred dollars, and it is waiting for him when he gets the communication.

His next question is, "Why don't they give us inventions, etc.? In the year 1871, I think it was, Emanuel Swedenborg says the spiritual world is going to be open to this world; now look out for inventions; and right there the inventions began. In a little while Robert Fulton was talking about the steamboat. And inventions have been going on, until Edison, the greatest inventor in the world, is known as a medium. I know myself of great inventions that have been given in this way. And some inventions are given in this way and the inventor may not himself be aware of it. But the inventions began about the time people began to get *en rapport* with the spirit world.

"Why don't God kill the Devil?" he says. That has no bearing upon the subject. I don't know why in the devil he don't. (Much laughter, and applause).

"Can you point to a single instance where spirits have prevented crime?"

Yes, dozens of them, hundreds, if you want. George Winslow, of Kalamazoo, Mich., told me this when I was in the ministry, and I was peaching against Spiritualism; he says, "Night before last I attended a seance in Detroit, and the medium took five dollars out of her pocket and said to me, you go to such a place on such a street and you will find a lady talking with a gentleman by a lamp post, and give her this five dollars. I took the money and went out to the place indicated, and I saw a lady and a gentleman talking low, and standing beside a lamp post. I stepped up to the lady and handed her the five dollars. She looked at it, and looked at me. I started away, and she said, 'Hold on! you have saved me! My husband was killed in battle, and I have been trying to get along. My goods were to be thrown out in the street to-morrow morning, because I could not raise money to pay the rent; I was without counsel and without money, and here was a man just making a proposition to give me money; I was afraid to accept it, and I was doing all I could not to take it, and I prayed to my husband to save me. I could not bear to see my children turned out into the street; but this has saved me.'

"I went back and reported the matter, and we made up the money to the medium on the spot." (Time called). (Applause.)

Closing Speech of Mr. Putnam.

Mr. Chairman: I must confess that I am sorry that this is my last speech. I did have it in mind, I don't know why, but that we were going to have another discussion to-morrow night; perhaps some spirit made me think so. But you see how liable we are to be mistaken. I am sorry I can't use that report to-morrow night. I was mistaken, of course, about that. But I am going to borrow that book and read it; and I will put its opinions into *Freethought* and you will find them there. I want to have that thing thoroughly understood.

Yon see he has the start of me, too; he has the first speech and he will have the last. However, that is only fair, as the burden of proof is on his side; he has not shouldered that burden yet. He has been telling us about experiences, but what do they amount to. You know how Ingersoll put it? You hear about a miracle that happened two thousand years ago, you feel like believing; you don't know but it might have happened such a long time ago as that, but if you are told that a man was raised from the dead this morning, you say, 'What are you giving us!' "

I ask my friend, "What are you giving us?"

He spoke about Mr. Wolff; no doubt he is given to illusion; he don't understand himself; that man is deceived; he never saw the hand of his mother.

And I don't believe that spirits helped Dr. Rand out of jail at all; I believe he got out by human instrumentality. (Great applause.) If it was said that a man ran and jumped across Market street, I might possibly believe it; that it possibly might be done; but if a thousand witnesses made affidavits that they saw a man jump over the Chronicle Building, I would not believe it, for I know it is impossible for any man to jump over that building. You can get thousands of affidavits from respectable men and women that they saw the Statue of the Virgin Mary winking, but it never did wink, for all that. No such miracle ever occurred.

What is the rule? the rule laid down by Hume, which I believe to be right, and which I think has not been overthrown, is, we have got to take the evidence, we have got to take human experience and judge by human experience. Now what does human experience declare? Without any question whatsoever it declares that these Davenport Brothers could not escape in that way. It was a miracle, just like an old Bible miracle, just like the story of Jonah and the whale; just exactly the same kind of story.

On the other hand what does human experience declare? It declares that men will swear to falsehood; there are thousands and thousands of such instances; we know men who will swear to that which is false. We are forced to this conclusion, and simply affirm, that in this case of the Davenport Brothers, it was some human instrumentality that took Dr. Rand out of that jail; that is what human experience declares—universal human experience.

He says, "If I submit, if I submit." But I won't submit; I am not going to submit my brain to all these spirits.

Moody says, Submit, and just believe in Jesus, and Jesus will help you; my friend says, submit to the spirits, and the spirits will help you. I don't want help in that way. I want them to help me, but not to make a slave of me; I want my liberty, and they ought to expect me to have my liberty. No, I don't propose to submit..

Now he offers me $100. I would like to have it; even if he had to borrow it I will take it. But I will give him a $100, if he will let me fix the slates, if he can find a medium in this land that can write on them. (Great applause.) I will borrow the money somehow. (Applause.) McDonald of the *Truth Seeker* has got some slates right there in the office, and all the best mediums in the land have been implored to write on those slates. They have not done it yet, not one. You and I can fix slates in the same way.

I am glad he has confessed his ignorance. When I asked the question, "Why don't God kill the devil?" He had to give that up.

Now he has quoted Evans here; why, you know and I know, and there are Spiritualists in this city who declare that Evans is a humbug; that he is a fraud, and therefore he goes with the three-fourth. I am expressing the judgment of Spiritualists, and not my own. He admits that three-fourths of the phenomena is fraud. A good deal of the other fourth comes under the head of delusion and insanity. (Laughter and applause.) I tell you when yon apply illusion and insanity, you have got but little left of the spirit world. I tell you it is not worth while for the spirits to bother us until they can do more than they have done.

He says thought transference has nothing to do with it. I affirm it there is a power by which thought can be transferred from one brain into another brain miles away, then I claim that a great deal of these spiritualistic phenomena originate in human beings and not in disembodied spirits. I want you to understand distinctly about this mind question; and just where I stand and just where he stands. We differ fundamentally on that. He has one theory, I have another. He affirms that mind comes first and makes matter; that mind is the original, the creative power in this universe; and that mind is independent of matter, and one can act independent of matter; that mind is an entity, a substance—that is, he believes in two substances, I suppose he admits the eternity of matter, so he believes in two eternal substances—matter and mind—both entities, that is, both are things. That is the transcendental philosophy. My philosophy is this; That there is only one substance in this universe and only one entity, and that is matter. (Applause.)

Now where does mind come from? We have never seen any mind except in conjunction with material organism; my friend never has. Every one of these phenomena are material phenomena; it is not spirit, it is matter—a form of matter. Therefore I affirm there is only one entity in this universe, and that is matter. Matter, in its very nature, moves; we don't want any mover at all. Every atom of matter is constantly in motion; you can't create matter and you can't create motion. There was never any less matter and motion in the universe than there is to-day, and never will be any less or any more.

Now what do I say mind is? A mode of motion, like heat. Now you have certain material in a certain condition you have heat; when this material condition ceases, heat ceases; the heat don't go on; it stops when the conditions stop. So with mind. Mind is a mode of motion; it is a process, and when its physical conditions cease, the mind ceases. There is no mind that goes on.

Now you understand this is opinion—my opinion. Now I can't prove his opinion, and I don't undertake to prove mine; but I know just as much about it as he does. (Applause.) That is my belief; there is no knowledge about it whatsoever; and he has no knowledge; he don't know that mind originates matter, because in all his experience and in the experiences of humanity mind creating matter has never been seen. (Applause.) I simply stand on experience, that is all.

Well now, he has told us these experiences; has simply given us these phenomena; that is where you always find him, but the moment he comes to deal with universal principles and logic, he is nowhere. (Applause.) They always go to the phenomena; they always tell us these experiences, and they think that is going to overwhelm us. That is the kind of hay they give us; you can't feed anybody on that kind of hay; there is no substance in it. I want logic, and I want him to explain these things. He has not explained them. He simply says spirits do it. That is simply an assertion; he don't know it. What I am after, is knowledge. I am trying to learn, trying to find out; I am asking him questions; why don't he answer me? (Laughter.)

He admits that spirits will come back and lie; then what is the use of them?

The thelogian assumes the existence of God, and we say, why don't we have more manifestations of this God? They say he counts every hair of our head, and yet see how the floods sweep down the valley and thousands are borne into the jaws of death. Does that look as if there was a good God in heaven? One cannot help asking those questions when they tell us about this great and loving God. Spiritualism tells us about this great and loving God. Spiritualism tells us about this infinite wonderful spirit world; millions upon millions of wise and noble spirits in it. I say we have a right to ask why they do not give us in this world more help in the toil and struggle and suffering of this life. Millions upon millions of the human race are in absolute misery to-day; there are the terrible vices, and crime and intemperance; I ask

why does not the world show infinitely more of the power it pos sesses?

He says that Swedenborg predicted inventions, but he can't point to a single instance where a spirit has made the invention; it is the human being always that makes the invention; it comes out of the brain of man. (Applause.)

I affirm that my friend has not given us any knowledge at all; he has made no explanations, but says I must explain these facts. I have a right to say I don't know anything about the true explanation of these facts; that is the scientific attitude; it is to suspend judgment and say no, when you do not know, and I ask him why it is he does not give us this knowledge. (Applause.) (Time called.)

Final Speech of Mr. Hull.

I would like very much, if it were in order, to present in this speech a few new facts in reply to what he has said, but it will not be according to rules of controversy; so I will content myself with very briefly reviewing his speech and probably recapitulating my arguments.

I have never said that spirit was not material, and I think you never heard me say that the spirit world was not material. Although you do not see this with the natural eye, there is a world of material things in a drop of water. The atmosphere which you and I depend upon for life, is nothing but mud compared with the finer atmosphere above it, which the physical eye never sees; there are things unseen to the natural eye, but yet they are material. I might give you a hundred instances of material things that our material senses are too coarse to take up. There is the atom, for instance; thal is too fine for our sight to manifest, but I believe it is admitted by everybody that the atom exists. If this be so, then the world does not exist if the atom does not exist.

He talks about Dr. Wolff's story, etc., and simply contents himself by saying it is a lie. I ask who knows best, the individuals who witnessed it, or Mr. Putnam, who knew nothing about it? What a wise man it is who can so presume upon his common sense, and call these men who have spent a fortune and a lifetime in the investigations ot these things, insane, or fools, or something of that kind. (Applause). They said that of Isaac Newton when he discovered the laws of gravition.

He says in the next instance he won't believe any testimony. Then what in the name of common sense is the use in debating? what is the use of talking to a man that declares he will not believe any testimony, when testimony is present? There is no use of arguing.

I do not believe that men are either knaves or fools; I know there are people who have had experiences in many many directions that I have not, and there are people older than I; and though people sometimes lie, I find men who tell the truth occasionally.

Yes, mind is an entity. But I am not going into a debate upon that. I would like to if I had the time, talk upon the mind, upon the ego and its connection with the human mind, etc.

I would like to ask him a few questions about his material man in connection with this matter, and which my friend says is all there is in the universe. And then in the next sentence he tells you there is motion in the universe. Then we have got two thing—matter and motion. Now I would like to know if matter made motion, or did motion make matter? I want to know how that is. I would like to know what set matter in motion.

Now I can go back and ask questions as long as he can, if that is the thing we are after.

I have not said matter is eternal; I believe it is, however, as I believe mind is eternal. But we will pass on.

My friend says that mind depends upon material conditions. This hall is a material condition; this hall manufactured mind? Oh no, no, no, mind manufactured the hall; the hall existed in the brain of the man who planned it before it was materialized. Now let let us change that thing: mind does not depend upon material conditions; material conditions depend upon mind. Change the thing right about and you have got something that is sensible. Mind is before the conditions. You are living in a great and beautiful city, built within the last forty years. I remember when there was no San Francisco· There was mind, however, and mind produced and brought out this city.

He says we must deal with the philosophy and not with the phenomena. I have presented to you the phenomena—that is, the evidence of the phenomena. What is philosophy? the explanation of the phenomena. A person appears and tells me she is my mother. She looks like my mother, she talks like my mother, she tells me things that are known to no one else in the world but mother and myself, and even some things not known to me. The explanation is clear and simple. I get a letter from Mr. Putnam; his name is signed to it; I am familiar with his signature. The contents of the letter indicates it is from him, and it has the appearance that nobody else could or would be likely to have writte that letter except Samuel P. Putnam, and I don't question it at all. I get a letter from some friend in spirit life; I test it by exactly the same tests I would test communications from individuals in this life As he does not accept this explanation I ask him to explain these communications upon some other hypothesis. He acknowledges he can't do it. He says he don't know what it is. Well, if he does not, why not question the power itself? The reply is, "I am your friend whom you knew on earth. I am one whom you call dead. I am proving that this physical organism is not all there is; there is a finer organism within this one that has developed the physical organism, and that continues to exist right on after this one has passed away."

These are some of our arguments. My friend has neither phenomena nor philosophy. He says he has no philosophy on this matter, and he can't explain the phenomena.

My friend is greatly troubled about the floods. Somehow the floods have swallowed him up, and he wants to know why the floods have not been prevented, etc. One was prevented the other day. Don't you know San Francisco and Oakland was to be destroyed by a bood? But the flood did not come. Now the flood that did not come has no more to do with Spiritualism than the floods that did come, have to do with it. My friend has been putting in his time in that way. I think it was the best disposition he could make of it.

"What is the use of spirits if they lie? What is the use of men if they lie? I have known men to lie here once in a while—I don't mean men here on this rostrum (laughter)—but men in this world. If an individual is a liar here, I don't know any reason why he should be a liar over there. And if individuals make mistakes here, I don't know of any reason why they may not make mistakes over there. The instruments they use are liable to be mistaken; they are fallible and so are spirits: we do not claim any infallibility for them; we only claim they prove their existence, and if we will co-operate with them instead of standing off and condemning them, and asking why they don't do more for us—if we will undertake to do something for ourselves and work with them, they will will rapidly uplift this world. (Great applause.)

Why don't the spirits help us more and more and more?

My friend reminds me of an individual living in a dark room, asking why God don't give him light. In the name of common sense, if you want light and air, open your windows and doors, and let it in. (Applause]. If you want sunshine, go out where the sunshine is. Do not sit in a dark cellar and ask why light don't come to you; there is plenty of it if you will go where it is.

Inventions come out of the brain of man, but nothing was evolved but was first involved; the invention somehow came into the brain before it came out of the brain. Now where was the invention before it struck the brain of man? It came from some place before it reached the brain.

I have now about five minutes to recapitulate the points thus far made in this discussion. I am glad we have had the privilege of presenting these things before you. I am sorry the discussion is necessarily limited to two nights. I had some fifty pages copied out of testimonies that I would have been glad to read. My friend has been hampered for time as I have.

Before I commence my recapitulation I want to thank you for the attention with which you have listened to these arguments. I want to thank Mr. Putnam for his courteous treatment; I believe he is as much of a gentleman as I am, and that is saying a good deal. I am thankful for this privilege of debating with him. He has not said a mean thing about me, and I have not meant to say a mean thing about him. I am glad the time has come when gentlemen of different opinions can meet and present their views from the rostrum in a perfectly friendly spirit. I believe that all that truth wants is a hearing; Mr. Putnam takes the same ground; he believes in freethought and the presenting of new truths, let the result be as it may. I am glad brother Putnam has given me the privilege ot presenting my side, while he has shown you that he has no side of this great question of Spiritualism. (Applause).

I started out to show that the facts occur; that the phenomena occur. I first presented the testimony of the Dialectical Society. He has not disputed that the facts occur, but admits them, but he don't believe that spirits produce them, but he does not tell us what produces them. Three-fourths of them he thinks may be fraud, but he don't know what the other fourth are. I know that some of them come from the spirit world, and I have given you some of the reasons for believing that.

After showing you that the facts occur I took the position, in the second place, that they could be accounted for by no mundane hypothesis, and read the testimony of Mr. Richmond, a very scientific man, and Prof. De Morgan, one of the greatest mathematicians in the world. They all state they could not be accounted for by any mundane hypothesis. I presented the statements of Alfred Russell Wallace, who is probably the greatest living scientist. I

also related the circumstances of the communication from Charles L. Frost. No hand touched the slates except my son, and I know I did not write that communication; I did not deceive myself. The communication was just such an one as might be expected from Chas. L. Frost. I did not know any such man, and Slade said he did not. He said he had never heard of Charles L. Frost until he came a few days before to a man and made a like request. I went to the residence indicated in the communication and had a talk with his son; his son was opposed to Spiritualism, but he told me the communication was true in every respect.

I presented the experiences related by Mr. Wolff. He said he saw and communicated with his mother, and everybody in the room saw her. He alone recognized her, because he was the only individual present who ever saw her in earth life. She called him by a name that she alone used to call him; she exhibited her hand with the fore-finger doubled in from the middle joint, the condition it was in for years before she died. She gave just such a communication as one might expect to get from their mother. I could have presented a hundred communications like that.

My time is now out, and I thank you for your attention. The meeting is now in the hands of the President. (Applause).

[THE END.]

Our Carrier Dove.

BY MINNIE P. DRAKE.

Once more our CARRIER DOVE I see,
Once more its white wings fold for me.
It only tarried by the way,
Waiting a more propitious day.
I greet it as a gracious guest;
Enjoy its treasures with a zest,
Laden with soul-inspiring themes,
From gifted minds, and poets dreams,
As tinsel near its form is seen;
Gold only gilds its glittering sheen.

Soiled by the fire its plumage changed;
(Still from our hearts 'twas not estranged),
It wavered not , but faithful bore,
Its messages from shore to shore.
The same bright cheery notes were given,
To lead our thoughts from earth to heaven:
Its pristine form once more regained;
"Oh, I am glad," its friends exclaimed.
It seems to bring, as from above,
An atmosphere of peace and love.

Long may it live to shine and soar;
Bearing glad tidings, o'er and o'er,
From grand Pacific's flowery dales,
To distant lands and eastern vales;
Proving the loved and lost return,
To soothe the hearts of those who mourn.
Incite, to win a mansion fair,
By deeds of kindness, love and care;
Bright dwellers in the spheres above,
They still are conscious of our love.

SANTA BARBARA.

W. W. Astor is about to furnish Trinity Church with bronze doors costing a thousand dollars. When there are so many worthy objects to which a man of means can contribute money for the relief of suffering, for education, sanitation and the improvement of social conditions, Mr. Astor's disposition of his money in this case, reflects no credit upon him. He is never likely to hear in reference to this case the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." The Trinity Church corporation owns many millions of dollars worth of property—including houses used as gin mills and dens of prosittution– much of which is exempt from taxtation. This may seem incredible but it is true.

The many friends of Mrs. E. L. Watson will be pleased to learn that it is probable the Progressive Spiritualists will have her for their speaker during July. Mr. Hull's engagement closes this month, and as Mrs. Watson leaves for the East in August the friends feel that they would like to have her with them during the brief time that must elapse brfore her departure. We feel confident a large audience will greet the return of this popular lady to the platform of Metropolitan Temple.

Mr. Gilson Bortmess has returned from his vacation and resumed public work as a medium at 400 Geary street. Mr. Bortmess is a fine artist and a trance and test medium.

Since returning to our original form as a monthly magazine we have been highly gratified at the numerous expressions of satisfaction and pleasure of our readers. It shows that solid substantial matter is in demand and that we cannot please our readers better than by giving them *quality* instead of *quantity* for their mental feast.

Mrs. M. J. Hendee, we are pleased to state, has entirely recovered from her severe illness and is again actively engaged in spiritual work, giving sittings and healing. She is at present located at 756 Seventh street, Oakland, where she will be happy to meet old friends and patrons. Her mediumistic powers are as strong as ever, as we had ample proof a few days since in our own home.

No Bible.

MADISON, Wis., March 18.—In the case brought up from the Circuit Court of Rock county, the Supreme Court decided that the Bible had no place in our common schools. The opinion was unanimous. The case originated at Edgerton, where suit was brought to compel a district board to prohibit the teachers from reading the Bible to scholars.

The past century has witnessed the immense development of the principle of equality and individualism. This tendency is to swing back into that of co-operation and brotherhood. Even monopolies and trusts, in themselves grasping, grinding and selfish, are to conduce to bring this long-cherished desire of restless humanity about. While all will thus achieve and enjoy vastly more together, each one will feel his individuality strengthened and enlarged, instead of being absorbed and overwhelmed.

Mrs. Logan's Meetings.

Our meetings in Oakland are increasing in interest. Last Sunday afternoon almost every one had something of interest to say. Mrs. Turner gave several tests from the platform, as did Prof. Ewens. Mrs. Gardner sees and describes spirits, Mrs. Lewis, Mrs. George and others made excellent remarks.

Capt. Branin saw me in an arbor of the most exquisite flowers interlaced with tiny green leaves altogether forming an arch surmounted with a white dove. I have every reason to feel encouraged as the evidences are that my humble efforts are blessed by the angels.

Mrs. Dames has given two lectures and bids fair if her health will permit to become a bright and shining light before the thousands. The evening meetings are largely attended.

Our meetings also in San Francisco do not flag in interest notwithstanding the picnic season. St. George's Hall, 909 Market St., is not forgotten but usually well filled with mediums and speakers and an interested audience. I find the *Gleaner* and the DOVE as usual very interesting. Yours for the right,

F. A. LOGAN.

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