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JUNO, OR THE NEW WOMAN.

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"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

CHAPTER I.

A Would-be New Woman.

"Is she coming on her wheel?"

This question was asked by one of the sweetest little girls in all the wide world of sweet girls—we really ought to say, young lady, for she was nearing her eighteenth year; yet when she asked the question she did not refer to the expected advent of the New Woman. It is doubtful if she had ever thought of the New Woman at all. No; she was simply expecting her dearest friend and bosom companion, a young lady very near her own age, and wondering if she would come on her brand new bicycle.

"I don't know, miss. She said as how p'raps she might fur the missis is gone ridin' in the kerrage along wid Miss Birdie an' Master Davie. She telled me to give you this note, an' to say as how she would come, sure."

And the little foot page and errand boy of the Scorisces took his departure. Ethel watched with bright, laughing eyes as he wended his way across the street, with hands thrust into his pockets and whistling merrily.

"O, she is sure to come on her wheel."

And Ethel pressed her bright face close to the plate-glass window, looking earnestly in the direction from whence she expected her friend to arrive.

"Mamma," said Ethel, at last, turning away from the window, "you ought to see how beautifully Grace rides. All the young men turn to look after her as she speeds along, her great, dark eyes flashing, her cheeks flaming like two damask roses, her forehead as white as a statly calla lily. Oh, mother! It may be that I am envious of Grace's beauty and the admiration which she inspires."

Mrs. Alstead heaved a gentle sigh as she cast an affectionate glance at her own sweet little girl. "I am a little doubtful as to the propriety of a young lady riding a bicycle," she said. "I am very sure that such a sight in my girlhood would have called forth the utmost indignation, disgust and ridicule instead of admiration and commendation."

"O, but, mamma dear, all that is changed now. Grace says the world is progressing. People are much wiser than they were when you and Mrs. Scoris were young ladies."

"It may be so," replied the gentle, exceedingly refined and ladylike Mrs. Alstead. "It may be so," she repeated, hesitatingly. One thing is certain, women are asserting themselves in a manner unheard of in my youthful days. I suppose, dear, that you wish me to purchase a bicycle, that you may keep Grace company?"

"No, mamma. I think not. I tried to ride Grace's wheel, out in her back yard, where no one could see. She said she would teach me to ride; but that wretched 'cycle fell, together with my unhappy little Ethel, a dozen times or more. I saw a great many stars at those times when my head bumped the ground. My nose was scraped; my mouth was filled with sand; my dress and hands covered with mud. No; I decided never to try it again. The servants were all peeping from the windows, and tittering behind the curtains, and worst of all, Raphael Scoris had been watching us from behind the blind, all the time; and at my last and worst fall, he shouted with laughter, then came out and asked my pardon—hoped I was not hurt, and so forth."

"Ah, Ethel," he exclaimed, "I plainly perceive that you are not the 'New Woman.' I was so blinded by dirt and tears commingled, that I rushed into the house without answering him. The housekeeper met me and, suppressing her laughter, led me to the bath-room and assisted in a cleansing process. No, dearest mamma, I will forego the bicycle, even if I do not become the 'New Woman.'"

And Ethel arose from the window and going to her mother, threw her arms about that gentle lady's neck, her cheeks hot and flaming at the thought of her disastrous adventure. She kissed her mother fondly.

At that moment the drawing-room door was flung wide, and, with a rush, skip and jump, a figure entered, bringing with it a rush of fresh, cool air, and in a moment the whole room seemed crisp and fragrant.

"Ah! Grace, Grace! You are here at last!" cried Ethel, holding out both hands as she welcomed her friend. "And—yes, yes, you came on your wheel, or you would not be dressed as you are. O, really, Grace," she continued, after that young lady had given a hand to Mrs. Alstead, "that is your new riding suit."

And her soft cheeks tingled once more with blushes of—well, perhaps we ought not to say it, for fear of offending the New Woman; still, we will venture—blushes of offended modesty.

"Well, now," asked Miss Scoris, swinging herself around on one foot, "how do you like it? Just the thing, isn't it? Nothing can be finer or more convenient for the bike. Don't you think so, little puss?"

"Yes—yes," stammered Ethel. "It certainly must be convenient, but—Grace, you look very strange in such a costume. I should hardly know you."

"Oh! it's just lovely!" exclaimed Miss Scoris, throwing one leg into the air, aping a ballet dancer as nearly as possible. "Just see what freedom it gives to one's limbs. No more long gowns for me, sweet Ethel. These leather, buttoned leggings, and divided skirt, together with this jaunty, tight-fitting coat, are just the things."

And she pirouetted about the large room until her face glowed like a red, red rose between two monstrous, cream-colored silk balloons, meant for sleeves to the tight-fitting cutaway coat. A collar, somewhere about two yards in length across the shoulders, and a half-yard in width down the back, flapped wildly up and down about her ears as she danced around, and her little sailor hat fell to the floor.

"Henny more horders, mum?" asked the serving-man, as he presented himself at the door of the room, wiping his perspiring face and breathing heavily.

"No. All right, James. Just leave it there in the corner of the hall."

"Yes, mum. It's a 'orse as won't run far wi'out a rider. Mighty heavy-weight, though," he muttered, under his breath, "an' them stone steps are long uns."

"Now, is not that bike far better than the old-fashioned saddle-pony? It requires neither stable, hay nor grain. Oh! just the thing for the new woman!"

Ethel had sunk into a chair, breathless with the whirl of excitement which her friend had brought with her, her eyes expressing the struggle between envy and admiration which was fluttering in her little bosom.

"Now," cried Grace, "you must have a suit, just like mine."

"Oh, no," said Ethel with a sigh. "I cannot ride, and—end, really, I don't think a divided skirt would be becoming to such a little dot as I am. I think I must cling to my lawns and laces; and, after all, Grace, silken hose are more to my taste than leggings of stiff canvas or leather."

"Well, that is as one thinks. But I am afraid, Ethel dear, if you cling to such superannuated ideas, you will be left far in the rear of the advancing girls of the period. Ah! there's Raph."

Then, clapping her hands over her saucy lips, she said, with laughing eyes:

"No, no. I mean Raphael, of course. He thinks he is becoming too old and dignified to be called Raph. It is very well while he was yet a lad. O, I fear I shall never be able to say Raphael, without forgetting. Raph is forever on the end of my tongue."

Soon, Mr. Raphael Scoris was announced, and as he stands bowing to the ladies, we will take a look at him. A young man of twenty; six feet in height; strongly built, and well proportioned. He gave promise of becoming quite corpulent as he advanced in life. His lips were a little too full, loose, and highly colored. He possessed a pair of very dark, penetrating, magnetic eyes, correspondingly dark hair, cropped close to his head; rather prominent cheek-bones, and large, square jaws; a neck with a vestige of bull-dog about it; at least one could not look at it without the thought of such a beast entering one's mind; large bony hands, with the fingers so square and blunt at the tips, that one could imagine a carving-knife had been used to fashion them; hands so large and strong that their grip might be feared as one might the grip of a ferocious monster; and power—prodigious power—was written all over him. His forehead was more flat than full, the top of his head seemed to have been pressed downward; the back brain round and full, especially at the nape of the neck, where it bulged somewhat; but his birth and education had placed him among gentlemen, and his manners were those of a gentleman. Still it was curious to note the involuntary look of subdued fear which crept into Mrs. Alstead's eyes as he took her extended hand.

CHAPTER II.

The Woman Who Was, Is, and Ever Shall Be.

"I hope you find yourself quite well to-day, madam?" The voice was deep, full and sonorous.

"Quite well, I thank you, Mr. Scoris."

"And, Miss Alstead? Ah! as sweet and beautiful as ever," he said, in a very low voice, as he bent over her hand.

Ethel's face paled and flushed alternately, and the little hand looked like a tremulous lily as it lay for a moment in his large palm.

Grace Scoris became a little more sedate. Her buoyant spirits which, prior to his entrance, had been overflowing, now plashed more gently. As his glance wandered over his sister's attire, his dark eyes expressed disapprobation, but he said nothing. Mr. Scoris proved to be a young man of few words, and conversation lagged. Presently James appeared. "Tommy has just brought the musical instruments," he said.

"Very well, James. Leave them upon the hall table." And James deposited upon the aforesaid table a violin and cornet.

Grace Scoris and her brother Raphael had been invited to dine informally with the Alsteads, afterward a select party of young people were to spend the evening, and an impromptu concert was to be performed by Ethel, Grace and Raphael. It was now quite near the dinner hour.

"I hope Junie will not be late," said Ethel glancing at her mother. "She really ought to be here now."

"She will not be late, you may rest assured, unless she meets with an accident, or is taken suddenly ill," replied Mrs. Alstead.

"And her cousin?" asked Grace. "Will he accompany her?"

"He was included in the invitation, but could not be sure whether it would be possible for him to come, or not."

"Come, Grace," said Ethel, "we must make a little change in our dress. You really, are not quite presentable in those leggings." And she laughed gaily.

The two girls hastened from the room. Grace paused in the hall, and going to the bicycle, she took from its receptacle a pair of dainty kids, together with an expensive collar of point lace. The girls ran, laughing, up the stairs to Ethel's room. Here Grace removed her leggings, and there appeared beneath them fine, black silk hose, tied with gay tassels of red. She exchanged her enormous sailor collar for the one of dainty lace. She rearranged the frizzes and coquettish tendrils of her dark hair; but the divided skirt must still hold its place, and the hands which confined each portion just below the knees were decorated with silver buckles.

"Grace!" exclaimed Ethel impulsively, "you are the handsomest and most dashing girl I ever saw."

"Am I?" said Miss Scoris, turning herself about before the large pier glass. "I am glad, for I mean to take the world by storm, sometime in the near future."

"And I," continued Ethel, as she sank into small sweetness, "shall never accomplish anything of much importance."

"Why, you mean to marry, don't you?" asked Grace.

"I really don't know," answered Ethel, whilst a vivid blush overspread her delicate face. "Perhaps no one will ever ask me."

"Well," said Grace, "if the man whom I shall love don't think fit to ask me, I shall ask him, that is all."

"O, Gracie! Gracie!" exclaimed Ethel, covering her face with her hands. "You ask a man to marry you?"

"Well, I should like to know why not? Have not I the same right to ask a man to marry me, as a man has to ask me to marry him? I should like to know wherein lies the difference? If a man were to love me, he would have a right to ask me to marry him. If I were to love a man, why have not I the same right? I tell you, Ethel, the world is progressing, and women are asserting themselves."

Ethel looked absolutely frightened, as she donned a dress of softest silk, abounding in rich lace trimmings. Ah, a queen rose and a modest violet side by side, they looked as they desecrated the stairs.

"Junie has come," said Ethel, as they approached the drawing-room. "Yes, and her cousin is with her. Don't you hear them talking?"

Grace and Ethel entered the room. A young lady and gentleman arose to meet them.

"Ah! Junie, you are just in time," said Ethel.

"I am very glad not to have kept you waiting," answered Junie, as she took the two little flushed cheeks between her hands and kissed them. The action seemed to be somewhat like that of a mother who greets her darling child with kisses, after having been absent from it. And yet Junie was the youngest of the three girls, hardly passed her seventeenth year. Mrs. Alstead was reminded of a stately calla lily, bending downward to kiss the violet, and dropping fragrant sweets from her chalice.

Junie gave her hand to Grace, and her sweet eyes drooped beneath that young lady's flashing glance, which said, as plainly as a glance could, "War! war to the death!" and she thought: "You are, to me, like a coming event casting its shadow before. Your shadow is ever lying across my path." But her crimson lips simply spoke the commonplace welcome used by polite society.

Was Junie handsome? Hardly. Not yet, at any rate. She was much taller than the average woman. Her form was too slight and undeveloped. Her head, too large; yet her every motion was a combination of grace and dignity not to be described; and if the word "heaven" had been written across her broad, high brow, in letters of glowing light, it could not have impressed the beholder more deeply than did that fair, white forehead itself.

The glance of her clear, dark blue eyes, was steady, yet not bold; and the long lashes had a trick of drooping over them, modestly.

Her companion was a young man of medium height, smooth and gentlemanly in manners, and as handsome as Apollo. Large, expressive, brown eyes; brown, curling hair; fresh complexion; extremely neat and fashionable in his attire, yet not a dude. He was a rising young actor, somewhere about twenty-three years of age, and his name was Arthur O'Donnell; a cousin on the mother's side, of Junie. And while they are descending the stairs and taking their seats at the table, we will look at Junie again.

Is she fashionably dressed? No; still, not entirely out of style. If one did not take particular notice, her costume would not attract especial attention. One would not think about it at all. But as we wish to describe her minutely, we will look closely at her dress. The gown is of soft cashmere, fashioned in what we believe to be called the princess style—that is, sloped to fit the figure loosely; the sleeves, of the same material, moderately large enough so as to give perfect freedom of motion and still not to be entirely out of the prevailing fashion. A simple lace collar, confined by a pearl brooch, encircles the fair throat; the same kind of lace at the wrists. No corsets confine the supple waist, which is graceful, but not small; instead, a silken sash, shot with pale green, is folded in a wide band about the figure, fastened by a pearl buckle, the fringed ends of the scarf falling nearly to the feet. The dress and sash are dove-colored; no other color being visible except the dots of pale green in the sash. One pearl ring, together with a plain gold guard ring; some little drops of pearls in the small delicate ears. This jewelry, of course, proclaims her femininity.

There is a thoughtful paleness resting over the fair face, yet the cheeks are slightly flushed. Her hair is of a burnished brown, plainly coiled like a crown on the top of her head, a little pearl comb crowning the coil. She wears neither bangs nor frizzes, but two or three dainty curls will fall down over the fully developed and rounded forehead. Her smile is rare but very sweet, showing white, even teeth, lighting up her face like glorious sunshine.

CHAPTER III.

A Would-be President of the United States.

They were now seated at the table, and conversation became lively.

Raphael was at home from college vacation. His sister was making preparations to enter the annex for ladies, at the next commencement, and was all eagerness and excitement on the subject.

"A college education for girls, was something unheard-of in my day," said Mrs. Alstead, with a sigh.

"O, Mrs. Alstead," cried Grace, with animation. "Do allow Ethel to go."

"I shall not forbid it if she wishes to go. I shall allow her to choose for herself in this matter. She can remain at home with tutors, as we were accustomed to do in England, or go with you, Grace, just as she pleases."

O! Ethel! You will please to go with me, won't you, dear?"

"I have a horror of college," said Ethel. "Why should I study subjects that will never do me any good?"

"Why should they not do you good, puss?" asked Grace. "You ought to fit yourself to take some prominent position in the world. If you were to lose your fortune, as people are so likely to do here in America, and you were not fitted for something higher, you might be obliged to become a serving-woman, governess, or even nursery maid. O, it is perfectly dreadful to think of!"

Tears started in Ethel's sweet eyes.

"But we shall not lose our fortune," she said. "Mamma says our money is too well invested for that."

"Well, such things often occur. You had better take my advice and enter the annex."

"But good tutors can teach me all that one could learn at college, could they not?"

"O, all that is musty and old-fashioned, now. Whether we lose our fortune or not, I shall, after leaving college, study law. I have my future all mapped out in my mind. I shall become a lawyer, and, by that time women will have the ballot; then I shall vote, and become a politician. When once women vote, they will soon become candidates for the presidency. Ah! I will stump the country for the presidency. Nothing short of that will satisfy my ambition. The very, very highest for me, or nothing."

Miss Scoris had become so excited by the thought of becoming president of the United States that she had forgotten her table manners and was emphasizing what she said, by rapping the table smartly with the ends of the handles of her knife and fork. Her head was raised high in the air, and thrust on one side; her dark eyes flashing, her cheeks aglow.

Ethel gasped for breath. Mrs. Alstead looked at the young gentlemen present, with a frightened face and quivering eyes. Mr. O'Donnell laughed.

"When you run for president, Miss Scoris," he said, "you will be sure of one vote at least; that is, providing I am alive and of the same mind."

Mr. Scoris flushed as he glanced at his sister.

"Grace has become incorrigible," he said. "Who ever heard a young lady talk like that before? Is there a woman to-day fit to become president of the United States? The idea is too ridiculous and absurd for one even to think about!"

"Why ridiculous and absurd?" asked Grace. "Is not England ruled to-day by a woman? Did a better ruler ever exist? Have not nations and countries often been ruled by women? Is the United States so vastly superior to other countries? No, Master Raph, your sister would try to rule this nation better than it has ever been ruled."

Every person at the table laughed in concert at this speech.

"And you have the effrontery to say that a woman could take the place of a Washington, or a Lincoln?" said Raphael, with much displeasure.

"O, times will be changed," she said, archly. "When I am president of these United States I shall not be called upon to liberate slaves, or become a general in the army. But I believe I could do both, if it were needful."

Another laugh followed this assertion.

"It is bold and wicked for a girl of eighteen to talk in this style," said Raphael, more displeased than before.

"And why may I not talk thus?" she retorted. "Have I not heard you talk like this a thousand times? Really, you talk very little else."

It was Raphael's turn to quail and color slightly.

"A man is supposed to be privileged to think and talk thus," he answered. "Our college professors encourage it—in fact, they tell us that any one of us may become president of the United States."

"And do the professors of the annex tell the young ladies the same thing?" asked Grace.

"Of course not!" emphatically answered Raphael.

"I thought that colleges were open to women that they might stand an equal chance with men," said Grace, with a pout; "but I see it is not so. We are still expected to be your slaves; but while I live I will work for the enfranchisement of woman; moreover, I will be president of the United States, if I can."

O'Donnell applauded and looked the admiration he felt for this beautiful and courageous young girl.

Raphael settled into silence. Ethel looked timid and browbeaten. Junie had become very pale, and her eyes were glowing like twin stars. Her swaying figure had straightened itself until she seemed to tower above all the others in height; but as yet no word had escaped her lips.

"Junie, dear," asked Ethel, "are you going to college?"

"Mamma says I may go if I choose," answered Junie.

"I am not decided in my own mind whether I wish to go or not."

"Much depends," said Grace, on the kind of business or profession you wish to follow after leaving the annex. If you desire to become a lawyer, doctor, teacher of science—and there are many other callings—you must have a college education. Have you decided what you would like to become in the future?"

"I would like to become a grand and noble woman," answered Junie; "one to help in bringing heaven and earth nearer together than they are at present. I would like to aid in elevating those of my own sex and—there was a little catch in her breath—"if it were possible, while here on earth, to become a guardian angel to all who are down-trodden or treated unjustly."

"All that sounds very fine," said Grace; but this world is made up of practicalities. In order to accomplish what you desire, you must enter some profession. Now you have as good a right to become a clergyman, or rather, a clergywoman, as any gentleman; but in order to become one of the clergy you must enter college and afterward study theology."

"I do not care to become a clergywoman."

O'Donnell laughed. "A clergywoman," he repeated. "The idea is too ridiculous."

"Well, you might do a great deal of good by becoming a doctor, or doctress," said Grace, with a mock bow toward O'Donnell.

"Do you think," asked Junie, "that clergymen have, as a rule, brought heaven and earth nearer together? All the preachers I have ever heard have represented heaven as being so far away that, according to astronomy, it would take an eternity to get there. I cannot understand how it is possible for theological students to agree with those who are studying astronomy and the exact sciences. If I became a doctress, I might be able to cure physical ailments; but could I cure the mind, the spirit, the soul? The trouble might all originate within the mind, soul or spirit. I think that nearly all diseases are the result of minds ill at ease; or, perhaps, through ignorance of natural laws; and as doctors are not supposed to cure the spirit, or the mind, I think I do not care to become a doctress."

"Well, why don't you study law, become a lawyer and at length a politician, and then run for the presidency—my opposing candidate, you know."

Junie looked thoughtful. "Lawyers are expected to uphold their clients whether guilty or not guilty. I could never plead the cause of a criminal—could not try to make black white, or white black. If I could always take the part of the innocent, it might do; but to stand up and try to convince a jury that my guilty client was as blameless as a new-born babe would be more than I could do; consequently, I cannot become a lawyer."

"But you might be a politician without becoming a lawyer; and you certainly could not object to being put up as a candidate for the presidency."

"No, I think I would not object to becoming president if I were positively sure that I was the person of all others in the world best fitted to take the reins of government in my hands; but unless I did feel sure of this, I should positively decline being nominated as a candidate."

"Do you suppose that all men who have been president or candidates have been those of all the world best fitted for such a position? All that is nonsense! I tell you, Junie, he or she who is smart enough to win carries the day, and is smart enough to rule."

"I don't understand," said Junie, "why one man should rule other men, or why one woman should rule other men and women; but allowing that this is right, I think that the ruler of a nation should take the place of a wise parent—a father, or, if a woman, a mother—a kind and loving father, or mother as the case might be—thinking of little else but the best welfare of his or her children—the nation; and before a man or woman is capable of being the father or mother of a nation, he or she should first be capable of being a father or mother to his or her children, within his or her household. If all fathers and mothers were wise enough to rule and properly instruct their own children, the nation would scarcely need a president, and clergymen, lawyers and doctors would be superfluous."

CHAPTER IV.

A Woman Asserts Herself.

All eyes were turned in astonishment upon Junie.

"Where, in heaven's name, do you get such strange ideas?" asked Grace.

"I don't know," replied Junie, "unless they come to me naturally."

"According to the ideas you have expressed," said Mrs. Alstead, "you think all women should marry."

"I think nature intended that all women should marry," answered Junie.

Raphael's face flushed a little at this, "I understand, by this, Miss Junie, that you expect young ladies to accept the first gentleman who offers himself, for the sake of getting married, because as you contend, they ought."

Grace was becoming very severe. "For my part, I think that women should become entirely independent of marriage; and wholly independent of the opposite sex. If they cannot become lawyers, doctors, ministers, or presidents, let them become merchants, mechanics, farmers, clerks, bankers; let them fill any and every position which they are capable of filling; and I think they are as capable, or more so, than most men."

"Then what will become of the home-makers?" asked Junie.

"O, people needn't make such a fuss about homes!" answered Grace. "A fine, first-class hotel would suit me very well."

"But the world at large is not able to pay the prices at a grand hotel; and after all is said, such a life could never be a home life. Farmers certainly could not occupy them; and no hotel, be it ever so grand, is a fit place wherein to rear little children."

"Little children?" sneered Grace. "The idea that women should be obliged to rear families of little children has long been exploded."

O'Donnell laughed merrily. Raphael looked disgusted. Mrs. Alstead was pained. Ethel blushed furiously; but Junie's steady eyes never quailed. She paled a little, her head became more erect than before, her brow a shade more thoughtful.

"If families of children are not reared," she said, "where will be the need of a president? I fear, Grace, under such a regime you would stand but little chance of becoming president of the United States."

"O," said Grace, "there are always plenty of wretchedly poor, ignorant people who invariably have large families of children; enough, at any rate, to keep the nation well supplied. Our best and most highly educated people rear but very few children, and thousands of refined American ladies rear none at all."

"According to that," said Junie, "poverty and ignorance must win the day. The world must go backward instead of onward. The few must rise on the down fall of the many. Grace," continued Junie, with great impressiveness, "your words have caused me to think more deeply than I ever thought before; and has really caused my mind to come to a decision, whether to enter college or not. I will not enter college. I will not become a lawyer, doctor, clergyman, farmer, mechanic or banker; but I will fit myself to become the worthy mother of a family of children, and the companion and faithful wife of a good man whom I sometime in the future may love and reverence above all others. But he must be a good man—the new man, if you will—otherwise I shall remain single to the end of my earthly life."

"The new man! The new man!" cried Grace. "Yes; we must have the new man when at all we have a new woman. I agree with you there, Junie. But what shall the new man be like?"

Raphael's countenance fell. O'Donnell flushed slightly.

"Miss Alstead," he said, "let us hear your opinion on this all-important subject. What are your ideas concerning the new man and new woman?"

(To be continued.)

The oldest university in the world is El Ayhar at Cairo. It is the great Mohammedan university, having clear records dating back nearly 1,000 years.

There is only one way to wisdom, but a thousand ways to make a fool of one's self. It is not the desire for wisdom that springs eternal in the human breast.

The chief ingredients in the composition of those qualities that gain esteem and praise are good nature, truth, good sense and good breeding.

Mental power cannot be got from ill-dressed brains.—Herbert Spencer.



ROMANISM

As Exemplified and Illustrated in Current Events.

ROMISH PATRIOTISM.

The detestable, brazen-faced hypocrisy of Romanism is luminously illustrated by the apparently intensely patriotic and American sentiments so grandiloquently expressed by Archbishop Ireland during the recent jubilee performances in Chicago, when the same words are placed side-by-side with his utterances on another occasion, thus: "The will of the Pope is the supreme law of all lands."

To illustrate further the nature of Romish patriotism, read the following excerpts:

"In case of conflicting laws between the two powers, the laws of the church must prevail over the state."—Pius IX., Syllabus 1864.

"We hold the state to be only an inferior court, receiving its authority from the church and liable to have its decrees reversed upon appeal."—Brownson's Essays, p. 282.

"We do not accept this government or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is, the government by the people), and the acceptance of the Catholic principle, which is the government of the Pope."—Catholic World, September, 1871.

"I acknowledge no civil power."—Cardinal Manning, speaking in the name of the Pope. S. R. S., 1873.

"The Pope, as the head and mouthpiece of the Catholic Church, administers its discipline and issues orders to which every Catholic under pain of sin must yield obedience."—Catholic World of August, 1868.

"We have taken this principle for a basis: That the Catholic religion with all its rights, ought to be exclusively dominant, in such sort, that every other worship shall be banished and interdicted."—Pius IX., in his allocution to a Consistory of Cardinals, September, 1851.

"No man has a right to choose his religion."—Archbishop Hughes in Freeman's Journal, January 29, 1852.

"If Catholics ever gain sufficient numerical majority in this country, religious freedom is at an end."—Catholic Shepherd of the Valley, November 23, 1851.

"Protestantism, of every form, has not, and never can have any right where Catholicity is triumphant."—Dr. O. A. Brownson's Catholic Review, June, 1851.

"Religious liberty is merely endured until the opposite side can be carried into effect, without peril to the Catholic Church."—Bishop O'Connor.

Romish patriotism is patriotism with a string tied to it, and the string is held by the Pope, whose minions must yield obedience to him, rather than to any other authority or government whatever.

THE VIRGIN OF GUADALUPE.

El Faro, of Mexico, in a recent issue, gives a graphic description of the sermon of a Roman Catholic Mexican priest in the great cathedral and shrine of Guadalupe, where a statue of the Virgin Mary is venerated, and which the Mexican priests say is the most miraculous statue in the world.

When a storm or tempest arises the people of Guadalupe say that the Miraculous Virgin stirred it up; when the tempest ceases then they say that the Miraculous Virgin by her word put an end to it; when an earthquake shakes the mountains they say that it is the Virgin that is doing it, and when the earthquake stops they repeat that the Virgin gave the word and it stopped. Thus they attribute everything to the Virgin, and probably they also believe that life and death, good and evil, health and sickness, depend on this great Virgin of theirs. The priest mentioned above apparently goes even further, and thinks that this Virgin of Guadalupe is going to destroy all other virgins and saints, for in his sermon he said:

"Oh, Holy Virgin, thou shalt yet show thy power to the world; thou shalt overthrow all idols and graven things, for the glory of thy name."

JESUITS IN FRANCE.

A recent telegram from Paris states: The letter of the Minister of Justice to the magistrates throughout France about the attack on the army is a warning of the coming struggle here between the Jesuits who rule the army and the ultramontanes and Radicals who wish to reap political power.

General Zurlinden left the Cabinet because he represented the Jesuits and especially the Alsatian party. Indeed, it is noticeable how many names in the Dreyfus case are Alsatian and almost German.

If the Jesuits win the day and Dreyfus is not released it is quite on the cards General Zurlinden may turn out another Boulanger, and that France will have a military dictatorship.

The Pope is aiding the Jesuits in the old historic struggle for temporal power.

Paris is quiet, but uneasy underneath the surface, and there may be an explosion any time.

CRUEL PROFLIGATE MONKS.

As regards the Philippines, the New York Evening Post, which was opposed to the war with Spain and still objects to our acquisition of the Philippine Islands, in its issue of September 3, publishes a letter from its London correspondent in which the rule of the monks in the islands is thus characterized:

"The exactions, the cruelty, the profligacy, and the tyranny of the monks are admittedly even more responsible for the risings in the Philippines than the corrupt government of Spain. There exists nothing in the world in the present day which comes so near the darkest epoch of monkish rule in the middle ages as the power which, with their enormous wealth, the religious confraternities wielded in the Philippines. In many of the islands the whole land is held by them, while the natives are reduced to a condition little differing from slavery. It is now explained that on more than one occasion the Spanish Governors of the Philippines asked to be authorized to circumscribe the privileges of the religious orders; but the influence which they exercise in Madrid and in Rome made any interference with them quite impossible. Nevertheless, the first condition for the pacification of the islands must be the limitation of those privileges and the

enforced sale of most of the landed property now in the hands of the friars. While this is freely admitted at Madrid, it is acknowledged that no Spanish government would dare undertake such a reform, for the very simple reason that the dynasty is maintained in priest-ridden Spain practically by the grace and good will of the Pope—who, it is said, is preparing to address the Spanish episcopacy a fresh encyclical in favor of the Queen Regent and her son—and the Pope dare not offend the powerful orders, since they are upheld by subsidized agents at Rome and contribute liberally to the finances of the Holy See."

That is impartial history. These monks in the Philippines are all priests, commissioned by the Pope, his agents in spiritual and temporal things, endowed with all the faculties and powers that the people imagine the priests of Rome, high and low, good and bad, possess. They are "absolving machines." Those monks in the Philippines are members of the same religious orders that we have in this country; and the most powerful, the most rapacious, the most corrupt of them—the Augustinian—is the order to which Martinelli, the papal delegate in this country, belongs.

CRIMES BY PHILIPPINE MONKS.

An experienced writer and traveler, Mr. John Forman, who lived in the Philippine Islands, says in the July Contemporary Review:

"The real rulers of the islands are the four corporations of friars—namely, the Austin, Dominican, Franciscan and Recoletto orders. Their influence has been predominant since the foundation of the colony. In times gone by there have been most fierce contests between the governors and the monastic orders, in which the former have almost invariably been the losers. One Governor-General, Bustamante, was murdered in his palace at the instigation of the holy friars, who followed up his dead body and hooted as it was being dragged through the streets of Manila. They caused Governor-General Solano to be poisoned. Only last year a certain Father Piernavieja, who had committed two murders in the provinces and was still permitted to say mass, was put to death by the rebels. Any Governor-General who displeases the monks is recalled. In recent times General Despujols had to leave in 1892, after eight months of office, because he ceased to be a persona grata to the priests. A native, Dr. Rizal, had written and published some facts about the monastic orders. Despujols refused to have this man put to death for it. Then, again, he ordered a search to be made in a convent of the Augustin friars, and there found a printing press and seditious leaflets being printed for the priests, who intended, by distributing them, to attribute to the natives an attempted revolt. General Blanco (now in Havana) was recalled at the instigation of the friars, because he proved to be too humane for them when the rebellion broke out. Finally they succeeded in having appointed a Governor-General after their own hearts, Camilo Polavieja, through whom they had the Dr. Rizal above mentioned executed in Manila in January of last year. His widow was a Hong Kong American girl.

"In 1872 there was some discontent among the secular native clergy because the monks persisted in holding the incumbencies, notwithstanding their own rules of community and the Council of Trent decree which prohibited it. The friars therefore determined to nip this native ambition in the bud. They instigated a little revolt of the troops at Cavite and attributed the plot to the native clergy. Four native priests fell victims to the intrigue and were publicly executed. Then, following up the scheme, native priests were declared incompetent to hold incumbencies. At the same time some of the best families of Manila were banished and despoiled of their property. I am personally acquainted with two of these victims; one resides in Hong Kong, and the other has for years past had his office near Leadenhall street, London.

"Manila is an archbishopric and there are six provincial bishoprics. The total number of parishes will be about 630, of which the friars hold 95 per cent. As parish priest the Spanish friar is beyond all control of the civil government. He can neither sue nor be sued. He is quite independent of all state authority. He may prove to be the vilest criminal with all impunity. His superiors would pretend to punish him, but they would never expel him; they are themselves sheep who protect their own lambs. He acts, however, as voluntary (and very willing) government agent. He meddles in every public affair of the township by recognized right. If he cannot have things all his own way and influence every public act from the election of native headman downwards, he singles out for revenge all those who have outvoted him.

And this is what generally happens, at one time or another, in half the parishes. If a young man who has been educated in Manila or Hong Kong, returns to his native town with somewhat advanced ideas, or merely salutes the priest as a gentleman instead of kissing his hand as his spiritual father, he too is marked for social ruin one day. The father of a family of attractive daughters has also to be careful lest the charms of his offspring bring about his own fall. In short, in one way or another, the native who possesses anything worth having has either to yield to the avarice, lust or insolence of the Spanish priest or to risk losing his liberty and position in life. The parish priest has simply to address what is called an "oficio" (official advice) to the governor of the province, who remits it to the Governor-General, stating that he has reason to believe that the individuals mentioned in the margin are persons of doubtful morality, or conspirators, or disloyal, or whatever he may choose to dub them, and recommend their removal from his parish. In due course a couple of civil guards will suddenly appear at the door of each named individual. Without warrant or explanation of any kind further than 'by order of the governor,' he is marched off to the capital town and cast into prison."

What these Philippine monks have been, with their unlimited power, the priests of Rome would be in other countries if they had the same power. All are members of the same body, the Church of Rome, which, when left to itself, breeds corruption in doctrine and practice. All students of history know that the church was in a deplorable state in the middle ages, and long before, and that every country that welcomed the Reformation of the sixteenth century received an impetus towards civilization and progress. Of those nations that opposed the Reformation, Spain was the most conspicuous, and the result is seen in her decline and fall. Those nations that, like Spain, did not permit the Reformation to enter their borders, but opposed it by the Inquisition and force of arms, are to-day in a backward state. Witness all Roman Catholic countries on both sides of the Atlantic.

X-RAY.

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PLAIN STATEMENTS.

Mental and Spiritual Calibre of Guides and Mediums.

In the issue of September 24, I notice Thos. A. White takes exception to my statement of August 6 and attempts to disprove my affirmation that the guides of a medium or individual are of no greater mental and spiritual calibre than the individuals themselves. I am glad to see Mr. White take up this issue, as reasonable discussion reveals the truth, and it is truth we want, no matter from where it comes.

I am very sorry, however, that in the very beginning of his article friend White somewhat misrepresents me by quoting incorrectly. He claims that I made the statement that "it is an undisputed fact that a spirit cannot communicate greater knowledge or diviner truth through a medium than the medium can express of him or herself," while in reality my article reads entirely different. If he will kindly refer to it he will see that I say "It is an undisputed fact that like attracts like," consequently an ignorant person is surrounded by ignorant guides. Now, can friend White deny that "like attracts like"? If he can dispute the authority of reason and the law of attraction, I will give up and say no more. But I think he will admit that the law of attraction holds good in all things.

Friend White cites several instances of inspirational speaking and other phenomena, in his endeavor to disprove my statements; but in each case he holds to the idea that knowledge of books and notes on the pages of music, constitute soul education or intellectual unfoldment.

It is not absolutely necessary that one acquire the rudiments of language or music to become in a measure intelligent. Soul communion is by impulse, not by word or motion. Some of the greatest minds that ever stirred the world of thought, did not have the ordinary school training. The capacity and growth or unfoldment of the brain, is a result of prenatal influence and environment; this also applies to the whole being. Many children come into the world to-day with greater capacity for intelligence than had most children, up in years, of a few centuries ago. If a child is born of intelligent parents, and no deformity or accident hinders the activity or natural development of its brain, and it is associated with intelligent people, it will become intelligent, also, whether it knows the alphabet or not. Words or acts do not always indicate great intelligence. Many who say the most, know the least; and some who are the most humble and simple in their manners, have the greatest soul unfoldment. Some have the high intellectual and spiritual possibilities as a result of prenatal influence, and yet their unfoldment may be hindered by environment; the unfoldment may come very rapidly when the individual comes into the proper conditions.

Right here let me say that when I refer to prenatal influences it does not infer that the parents must necessarily have been educated in books, etc. A simple aspiration for knowledge or spirituality on the part of the mother would have a tendency to affect the child in the same manner. It would infuse a desire for great intelligence, etc., in the individuality of the child, and although the child might be amongst ignorant environments, yet that condition is in its personality, and it creates aspirations for that which it needs to round out itself. The aspiration is a reaching out for the likeness or affinity of the higher conditions or elements constituting the individuality. Therefore when spirits of a seeming high order manifest through what seems to be an ignorant person, they are simply following the law of attraction and giving no more divine wisdom or intelligence than the individual could do of him or her own self, should they speak from their higher intelligence or super-consciousness. The base material expression does not constitute the whole individuality; it simply expresses the lower form of it, which is made coarse by the material conditions, etc. The higher part, the more beautiful and diviner part, seldom shines through the physical form. It reaches out and permeates what we call the atmosphere or aura of the individual.

Referring again to my article of August 6, friend White will see that I admit that "mediums might be and frequently are inspired to eloquence by the guides surrounding them." That, however, does not indicate that those guides who may exercise a mesmeric influence over the medium, and quiet the brain, and permits the higher intelligence or one which might be equal, to manifest, must be of superior wisdom to that of the medium. They need not know half as much as the medium, in order to exercise the quieting influence; yet they may be equal to the medium's higher self.

The phenomena of dreams prove to us that we have a super or soul consciousness far superior to that which we exercise or realize in our everyday life. The material conditions, the activity of the brain, the nervous excitement of everyday life, and the intensity of the conflict of the elements of atmospheres and environments, make it impossible for the higher self to manifest until the quieting and harmonizing influence, or mesmeric force, is brought to bear.

To borrow an illustration: "Our life is as a body of crystal water; when smooth and undisturbed, it reflects the beautiful scenic grandeur from the land beyond; but cast a rock into its shining body and the scene is changed; all is confusion, and we only catch a glimpse of the beauty on the crest of a wave now and then." So it is when the medium or individual is in the calm, harmonious state; at such times the higher self shines forth, but when disturbed and confused by the many conflicting conditions of life, they only show the beauty now and then. The spirit guides may consist of some or many on equality with the higher self; but none higher can enter the atmosphere of the individual. The guide who manifests must be in accord with the degree of harmony attained to, or under which the medium is influenced. Should the medium be in a state of confusion or influenced by the coarser conditions, the guides who first control are likewise of the coarser nature. They manifest and bring a more quieting influence over the medium's mentality and prepare the way for the higher guides to follow.

Mr. White mentions the case of a blind boy in Vermont who had not learned the alphabet before his sight was taken; but who was controlled by an Indian and could see, and afterwards became a wonderfully developed medium, through whom was transmitted great intelligence. The foregoing explanations are sufficient to lucidate this case; yet I will say further that the spirit of man, the entity of every fiber or muscle, is a real existence. The destruction of the organ does not eradicate the entity; therefore when the spirit leaves the body the soul finds itself clothed with an exact counter-print of its material self. The fact that a boy's eyes had been destroyed did not signify that the spirits about him must necessarily be blind. The eyes do not constitute one's intelligence or spirituality, although those who are blind unfold their spirituality more rapidly than those who have sight; owing to the fact that they are in a negative condition; always appealing or reaching out for help. They are, as it were, undisturbed by the busy world, and the beauty of the higher self shines through them. Their ever aspiration, together with their environments, unfold the intellect. The spirits who manifested through the blind boy might have related incidents of learning acquired while they were themselves in the body; yet I still affirm that such learning could not have been greater, when weighed in the balance of profound reason, than the higher self, or super-consciousness of the boy could have given of its own self, had he been permitted to manifest it while under the mesmeric or quiescent influence.

This higher condition of one's self is not realized or awakened in every one. Perhaps friend White has not yet reached that point in his unfoldment. This soul-awakening may come in different ways, and under peculiar circumstances. Our Christian friends call it the in-

flowing of the spirit of Jesus Christ; they call it conversion, and in such cases it usually is the result of prayer, self-hypnotism or the mesmeric influence of the evangelist. Others receive the awakening as a result of long suffering or deep sorrow, or strains of sweet music, or constant aspiration. No matter what the cause may be, it is the result we are considering, and where you find the medium who has the higher self awakened, you do not find yet higher guides manifesting, for they are not in the medium's atmosphere to manifest. In the case of such mediums as mentioned by Brother White, where this higher self is not awakened or shining through the individual, it must have assistance—quieting assistance, applied to the brain before it can manifest. Should the prenatal influence or environments have disturbed the equanimity of the individual's materiality so that the higher self cannot constantly manifest, the person will of necessity appear inferior when not under the higher influence.

In regard to the little child, as well as Blind Tom, mentioned by Mr. White, let me say that one need not learn the rudiments of music in order to become apt at finger-ling the key-board; but once the hand and fingers learn the position of the keys, the soul within can express the music of its nature upon the instrument; and it can only express it inasmuch as the elements of music are inherent in the soul of the individual. No guide can manifest more musically, though the selections may be of a different variety than those known by the medium.

As to the credulity of many Spiritualists and investigators, Mr. White cannot deny that this very disposition is in a very great degree the cause of the discord and inharmonious existing among the Spiritualists to-day. Many mediums develop in a degree and, like most other individuals, come to the conclusion that they have reached the acme of unfoldment, and at that point they become positive against greater possibilities. Many of the friends and investigators drink in every word uttered as though it came from the fountain-head of divinity; never realizing that progress is a law of life. Many unscrupulous frauds play their tricks upon the same credulous lot and most of them do not know the real from the counterfeit. Perhaps the counterfeit is the most attractive, and it is sought after, while the honest medium is deserted and left in anger and jealousy. Realizing that in order to hold an influence among Spiritualists at large, they must have equally or more wonderful manifestations, they too often resort to fraud; until to-day it is almost an impossibility to distinguish the real from the fraudulent phenomena mediums before the public.

Our lecturers, as well as most of us as individuals, condemn the orthodox principles and teachings. We call our church friends ignorant because they are led by priestcraft, and schooled in the old theories. Should we condemn those who are led by ignorance, when we as Spiritualists, claiming to possess greater intelligence and knowledge of the sciences and philosophies of life, do not seem to be led by common sense in our organizations and associations? The inharmonious existing within the organizations of Spiritualism is a disgrace to a cause claiming to be in advance of the world, and teaching the principles of harmony and of life. How can we expect to impress the world with our work and bring harmony among the people, when we cannot work in harmony among ourselves? We are like a lot of school children disputing over their toys. Each one wants to be a leader, and if he or she cannot lead, they try to injure those who are doing the work.

Right here in beautiful California, where the beauty and grandeur of nature are manifest as in no other spot on earth, and where the atmospheric harmony and the evenness of the climate, together with the rich fragrance of ever-blooming flowers, make the conditions for development and harmonious work the best that can be found in the world; and where also reside some of the most brilliant workers and greatest minds that are associated with Spiritualism, there are resorted to some of the most puerile and silly conduct that can be imagined among people.

Why in the name of reason can't we come to a degree of harmony, and drop prejudice and jealousy and elevate ourselves to shining examples of individuals as well as societies, that the world may be impressed by our standard and follow? Why can't we drop past differences and look for the present good that lies within each one? Why can't we help each other as individuals and societies, by kind words and deeds? When we can do these things we can feel proud of ourselves and of our work, but until then we are subject to condemnation.

Oakland, Cal. ALFRED MINTUN COOPER.

SEEING THE HUMAN SOUL.

Weird Claim Set Up By a French Savant.

Now that we are hearing such wonderful things about very interesting to remember the curious assertion two or three years ago of a French savant, who claimed to be able by means of some remarkable instrument of his invention to see the human soul leave the dying body. An account was printed in a French magazine devoted to scientific discoveries, and I find that I have an extract or two translated into English, stored away in my reference book, says the London correspondent of the Cleveland World:

"He arranged the apparatus, and when he had succeeded in getting the most perfect adjustment as to light and magnifying power, he was called to the bedside of a dying person. He had been expecting the summons, and he remained beside the dying man until the approach of death became manifest.

"A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands times, and for a moment their violent movement produced a cloud in front of the glass.

"Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal.

"At this time there was around us a feeling of terrible stillness, a calm that was almost agonizing. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the astral shape seemed to be asleep. By a double impulse we both of us experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly modeled form; a violet flame shone where the heart should be. It stood up and gave a sorrowful look at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing into a small sphere, which disappeared in the dawn of the everlasting to-morrow."

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To the Editor:—I have read every one of the communications in the symposium and the N. S. A. in the Progressive Thinker of the 15th of October, read them carefully, and I congratulate you on their presentation as another evidence of enterprise and good journalism on the part of my favorite newspaper.

The real reason taught by them is the utter folly of attempting an authoritative creed or "declaration of principles" for Spiritualists.

Like creation, Spiritualists have come out of chaos—the religions of the world—and are agreed about one thing only, the desire to be freed from the bonds of creed, and to be free from the power of the devil who has been trying his best for one or twenty years to get away from creeds it is asking too much to begin the building of another—a burned child fears all smokers may be hot.

If anybody wants to get an idea of how harmony is to come from such an attempt let them read the California "Declaration" and J. Clegg Wright's comment on it. Benares and Andover are not far apart geographically or ethically than are the Spiritualists on these questions.

But what do we want with creeds or declarations anyhow? People seem to be forgetting that Spiritualism

IS NOT SECTARIAN

or a thing of doctrines at all. It came to the nineteenth century as a fact, demonstrated by practical methods. I firmly believe, and I am sure, that the fact that the Morse alphabet, or messages sent by sound, been familiar to the Fox children and the masses, modern Spiritualism had not come to us intelligently when it did. Intelligent communication by raps had been known for four years to everybody who had ever been in a telegraph office or read a newspaper. And

"DO AS I DO,"

was born of that familiarity. And investigation was practical through the magnetic telegraph was the forerunner of spirit return possible of demonstration.

The fact is one thing—the thing—that you or I may think as to what the fact teaches or means is our creed, evolved by our own cogitations from the fact, but it is only the fact that we believe in, and not the fact that somebody else's creed. There is the demonstrated fact for all—and organization or association is useless, a mistake. Organization or association is requisite for any action by more than one person—is necessary from the fact that man is

GREGARIOUS IN HABIT.

It is so in a seance, or circle, and a medium is an organism without which even the raps are impossible. For myself, I want no organization; still it is a need where anything looking to legal or civil procedure is involved. To demand the protection of the secular authority the civil forms must be observed and conformity shown. This requires an organized or corporate body. All aggregations of individuals for a common purpose needs such organization. Here it ends.

Churches have these organizations, but they do not control the minds of their members by the civil law, but from the power of creeds. But here is where the objection to a creed in a legally organized body comes in: such an organization with a creed can compel teaching of what it chooses, if a law, for example, could enforce an institution to teach Spiritualism, and provide that reincarnation, or some other theory, should be taught by its professors, and the law would so compel them. The Andover case is exactly in point. In 1867, Samuel A. May, Jr., of Andover, Mass., was the first to demand that the Andover Seminary to teach certain orthodox theology—hell, etc. In 1880, certain professors failed and refused to

TEACH THESE DOGMAS

and on a hearing, the courts of Massachusetts held that they must teach what John, Phoebe and the rest gave their money to have taught, and so it is done to-day.

Such examples show the danger of legal power behind the creeds, and demonstrate that the true function of organization is for external duties, and to do things socially, legally and administratively, that people acting collectively must do. That is organization proper, but it should never touch the mind or seek to govern or direct its conclusions. But, then, there is organization and there is association. It is the heart of the platform of the Progressive Thinker in its fifty years made wider growth and has more followers than any movement in history. Is it not the truth to say that it is the work, so far as Spiritualists are concerned, of association? I have said that for myself I want no organization, and I have said myself with a form of activity that my neighbors set afoot for the work. Association is the method of nature—among animals, birds, fishes, man and all else, even to plant life. Association is spontaneous, without machinery

AND WITHOUT A "BOSS."

Is it not good enough for public work—propaganda if you wish—considering what it has done? Our camps, our lyceums, our societies, are all associations. When we are together we act together. When we adjourn we are people, individual people once more, or make us—nervous.

But to come back to your symposium: Without being invidious I want to allude to Clegg Wright's summing up, and I quote him because he can put more in a form of activity than any I ever read after. He puts the mission of modern Spiritualism in these crystal sentences:

"Modern Spiritualism has to do with the continuous life of man. . . . It presents the fact of continuous, conscious life on changing planes of nature. . . . And it sums up its need in this luminous and all-embracing declaration: 'What the cause of modern Spiritualism needs at this hour is a medium that can give the facts of spirit return.' For, he adds: 'Truth is self-evident and demonstrative.'"

IT IS ALL THAT EVER HAS BEEN NEEDED OR

THAT HAS BEEN EFFECTIVE, and that it is true we need go no farther than the Spiritualist press. Week in and week out is printed the unbroken lucubrations about "fraud," filling the minds of the public and new disciples with the idea that mediumship is suspicious because it is medium-

ship. And in the next column is printed and graphically detailed by the "three seance investigator," the most astounding manifestations, painted in all the colors of first impressions and crude conceptions, as to the wonders of this same mediumship. Next, turning to the advertising columns we find them filled with professions and promises of the "occult," from the forecasts of the Gypsy to the astrologer. And then an article laboring us as dupes if we patronize them. Is this picture overdrawn? I fear not. The manager of a Spiritualist newspaper ought to have a waste basket with the appetite of a paper-mill to reduce to the original pulp nine-tenths of these contributions—this, if it please you, with the rest.

Again we are told of the great conspiracy of the Anti-Spiritualist league; of its organization, money and expenditure, and how it is to be destroyed. Yet, where the "State-evidence" traitors prints a "confession" or starts a paper to blazon his own infamy, we are told that it is another evidence that "fraud" is rampant in our ranks—forgetting all about the warnings given out of the conspiracy and how to do exactly this thing. Yet those who do these things—our people I mean—ask us to regard them as leaders, as balanced intellects, and insist we shall let them write creeds and embody principles for us. Not, at least,

UNTIL THE MOON IS FULL,

is the answer. But now, why all this medley of solitude for the cause? Let us be frank about it. Is it not because Spiritualism has spread so rapidly that it begins to afford revenue? To go for revenue is human nature, and to be expected—only let us understand it. You can put your finger on scores of clergymen who are zealous at a prayer-meeting for their cause, who won't open their mouths if their pay is absent. And as we get numerous enough to pay salaries the like will appear among us. I see already that candidates are announced for the pay positions in Spiritualism, like candidates before a

POLITICAL PRIMARY,

with a catalogue of claims for the places. These things are not mere straws to show the drift of the current, but whole rafts floating toward the market. It is the most practical argument against such things in our house that I have seen from any source.

All these things emphasize the declarations quoted above. We want the mediums to give the facts of spirit return. If the man or woman with mind enough to revolt against modern theology, can get the fact of spirit return demonstrated they have intellect enough to assimilate that fact for themselves. Time is not a quantity in ability to teach. The "forty-year" Spiritualist has become a proverb.

You may talk to me

TILL THE CRACK OF DOOM about the philosophy of Spiritualism, and all that. That comes after we are Spiritualists. The propaganda depends on phenomena, and will as long as church, dogma, holds the former minds of the majority in its control. No argument or philosophy can break the shell of theologic creeds. It requires the hard hammer of a fact.

Notwithstanding the press of all kinds, Spiritualistic, religious, scientific and secular, have been doing each its share to discredit the other through mediumship, yet Spiritualism has spread, is spreading, and Spiritualists are increasing in numbers as never before in its history. And we are only recruiting for theosophy and Christian Science by the course pursued toward our own phenomena.

I have said that phenomena is necessary. Why? Phenomena in every hand, in the ranks of theosophy and Christian Science got there through

SPIRIT MEDIUMSHIP.

Talk of "credulity" among Spiritualists! Just listen to the tales of the Mahabharata, the messages by "precipitation," seeing the Masters, and all that. The rattlings of the three seance expert are as nothing to the tales of Besant, Wachtmeister and others. And as to "Mother" Eddy, Mrs. Tingley and Blavatsky, herself, they

WERE AND ARE MEDIUMS,

as well known as their names. Man—the modern man—is so constituted from hereditary teaching and supernatural conceptions as to all things outside of physiologic structure, that the average mind is utterly unable to grasp the function of the human mind, and to do things socially, legally and administratively, that people acting collectively must do. That is organization proper, but it should never touch the mind or seek to govern or direct its conclusions.

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"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautifully illustrated, containing advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.D., of the San Francisco Bar. A work of more than ordinary value, giving the results of most patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Universe." What Force Is The Beginning of Creation? What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rode. Contains 25 pages of interesting spiritual thought. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

Some Interesting and Practical Comments.

To the Editor:—In the Sunday Chronicle of October 2 I find an article with the heading: "Spiritualists and the Devil." It is an article from which I have clipped a few sentences, to show the trend of the paper. If it is a lesson for Spiritualists?

"According to a good authority in church matters the average tenure of office of the Chicago pastor is three years. In other words, on the same authority, the field in Chicago is a hard one for the man of the cloth."

"These are the qualifications demanded of a minister in Chicago: Must not be too young, nor yet too old; Must not be too rich; must not be a scold; Must teach damnation; go light on the sinners; Of abstemious life; enjoy a good dinner; In society shine; frown down all frivolity; Light pleasures abhor; be inclined to jealousy; All these must possess if he'd be a teacher; And a fair success as a city preacher."

"That about tells the story." "What is expected in a minister in this city? One answer was given by J. S. Dickerson, editor of the Standard, the Baptist organ in this district. Mr. Dickerson was blunt to a degree. He rejoiced in the fact that the society is in a flourishing condition, but quietly remarked that congregations were anxious to obtain the services of a \$5,000 man for a salary of \$1,000. He was of the opinion that church societies want more than they are willing to give.

"Dr. W. C. Gray, of the Interior, was of the opinion that few men can preach to any Chicago church for more than ten years without becoming 'stale.'"

"He said that there was, to begin with, a notable falling off in the church-going element in Chicago and the nation, and that the desire for change was overpowering. His explanation was sufficient to give a very clear idea of the situation."

"There has been a great falling off in the spiritualist movement in the United States of late years. In England they have discovered this and the clergymen are getting near to the interests of the people. But here they are still behindhand and the churches suffer."

As Spiritualists, alive to all facts and expressions that relate to our present human condition, it seems to me that there is a lesson for us in the above brief paragraphs. When \$10,000 pulpits are seeking \$5,000 preachers, and \$3,000 clergymen are wanted for \$1,000, it proves that the great change that is on, and going on, is recognized by those who are supposed to be slow and conservative as compared with Spiritualists. I believe there is an important lesson for Spiritualists in this condition of the churches; they are compelled to make a change, compelled to cut down expenses; we can safely apply the lesson, we can and should do more, in my opinion. We ought to make a radical change all along the line. First, make the medium of the medium of all our missionary work; they can do it cheaper and better than tramping missionaries.

Second, let us abandon the old methods and adopt the new; we are not able, and cannot afford the present expensive methods of hall rents, and change of spiritual pastors every month, or even three months, or even longer. We must form a trust; organize for department work, dispense with everything connected with our movement not an absolute necessity. We must be Socialistic, and Altruistic, as well as Spiritualistic; Spiritualism in its broad and true sense is all-inclusive; it must be aggressive, progressive, and equalitarian for all, especially privileges to none, is the demand of the coming change.

The Spiritual press should be free; it must receive more than double the present support before it can be. Ninety per cent of the Spiritualists ought to become subscribers and supporters of our papers, instead of twenty.

The present position of Spiritualism is negative to all leading, up-to-date reforms; they occupy precisely the position the great hypocritical Christian church does; they must change and lead all worthy reforms, or go to the rear where they belong. Spiritualism is not here to build another ism, but to recognize the new order of things, and anything short of this is a half-and-half, soulless effort.

Only in a State or two have the Spiritualists made a move for medical liberty; medical monopoly is to-day the most unscrupulous, brazen-faced tyrant that humanity has to contend with. Where do we stand in the great Socialist movement? Where do we stand in the question, where politically? Are we only stupid partisans, blind as bats to our party's betrayals of the people's rights? With a rapid increase of crime, suicide, ignorance, poverty, and debauchery, for thirty years staring us in the face, is it not a common-sense proposition that we should have a new foundation principles? There must be a cause, or causes, men and women of sense understand; spiritual growth is checked, inharmonious is the rule; our present methods are faulty, we have adopted and grown into the old errors of our orthodox Christian friends, because of the few grays of truth and sense there found; to be sure the spirit has given us a few inspired teachers, but that is no sign we should all turn preachers; preaching and teaching as at present divided and expressed are very different; we have been deluged with preaching, and woefully neglected in teaching; with the large supply of pastors and preaching, there is still too much ignorance and indifference regarding the foundation of the great and far-reaching subject, the demonstration of continued life. It will be folly to multiply preachers, but good sense to enlist teachers and extend the circulation of our great weekly papers; as said before, make our press free by giving them the support they should have.

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"Principles of Light and Color." By E. D. Babbit, M. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists generally, should read this work of great value and interest. A large, bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

Spiritualism in British Columbia.

I saw an article in your ever-welcome paper of the 8th inst. from a brother in Victoria, B. C. Please allow me to add a few lines from Nanaimo, a city seventy-three miles from Victoria by rail. Each city has a Spiritual society. In this city we have a charter from the N. S. A. at Washington, D. C. Probably our reason for this is because we have seen so much accomplished by organization, we think it wisdom to join to get on in one accord in perfecting and building up one great Spiritual temple, which must have the corner-stones well laid in the four corners of the earth. I am firmly convinced that Spiritualism is to be the religion of the future, but before any grand result can take place, we must be a united army to carry on the good work. In the city of Nanaimo, where three miles by steamboat from Nanaimo, and has a population of about 25,000, there are a few Spiritualists who are not organized. The result of this is that numbers of fakes resort there, to the great detriment of true Spiritualism. A report appeared lately in the Vancouver World of an exposure of a dark circle conducted by Miss Adelle Swain, and Raymond, the boy medium, when a child was grabbed by one of the audience, twanging a guitar. If there was an organized society there, fakes could be prevented from practicing their fraud upon the public, who are tired of this kind of thing.

At a meeting of their City Council recently, the Vancouver World states that Alderman McQueen gave notice to amend the trades license by-law "to prohibit practicing as a clairvoyant, fortune-telling, Spiritualistic medium, or professing to foretell the future by any occult means. Good mediums visit this city and act in a dark circle in a flourishing condition, but quietly remarked that congregations were anxious to obtain the services of a \$5,000 man for a salary of \$1,000. He was of the opinion that church societies want more than they are willing to give.

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MATTHEE B. HULL, Sec'y., Buffalo, N. Y.

Constitute a Faultless Creed for Spiritualists.

Among the many forms of creeds that have been sent to The Progressive Thinker for Spiritualists to go by, may I suggest one? It consists of two words, Charity and Love. In First Corinthians, 13th chapter, is given the definition of charity. Among other things Paul says, "Charity suffereth long and is kind." I take that to mean if anyone makes an unkind remark about us, we are to search ourselves to see if we deserve it, and if we do deserve it, try and rectify that fault, and if we do not deserve it, pass it by with a second thought. "Charity envieth not. . . . Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." How prone we are to envy others, and we are so easily provoked, that one unkind remark is like a spark of fire in a powder magazine. As thoughtless lack of every word and action, if we think no evil, we will produce no evil. "Rejoiceth not in iniquity, but rejoiceth in the truth." I believe the majority of humanity have more of goodness in them than evil; but somehow we always hear more about people's failings than we do of their good qualities. I hope you will read the whole chapter, as it is too long to quote here. Paul says, if we have not charity we become as sounding brass or a tinkling cymbal. It is said there are several millions of Spiritualists in the world; how many of the millions are only as sounding brass and a tinkling cymbal?

We should have two kinds of love. First, we should love ourselves so well that we should make ourselves "it" temples for the indwelling of the holy spirit. Secondly, we should have the father and mother love for all humanity, that parents have for their children. If we have a son or daughter that commits an act that is likely to disgrace them in the eyes of the public, how eager we are to cover it up, and caution other members of the family not to mention it, but if one of our almost burst with impatience until we spread the news, and it goes like a prairie fire, faster than the swiftest horse can run, and we know not where it may end. We hear so many Spiritualists say, they are so sensitive they cannot endure this, that, and the other. Let us set our will-power to work, and be sensible as well as sensitive. When we receive a wound, instead of probing it and producing inflammation that will reach the very vitals, let us cauterize it with charity and love, and in a few days we will not find the smallest scar to tell us where we were hurt. Remember, a friend never comes to us with tales that are being said about us. Only an enemy will wound our hearts with a poisoned arrow, and yet many times we will call that enemy our friend, and suffer them to break a friendship of many years' standing.

It is said that Spiritualists are the most inharmonious people on earth. To me this is a sad statement. True Spiritualism is all harmony and if we will not live harmonious lives, we have no right to the name. Let us all try for one whole year to say no word that can wound the most sensitive. We can do it if we try. It will require constant watchfulness, and in watching ourselves we will have no time to watch our neighbors. If we occasionally find ourselves stepping out of the mud, let us hasten to reach the firm ground as quickly as possible. In one year's time what great progress we might make; our lives would be brighter and more satisfactory, and Spiritualists would no longer be called cranks.

MARY A. INGALLS. Watertown, N. Y.

"I heard her sob. My mother heart With yearning filled to soothe and cheer. Yet I refrained, and in her sleep My baby still lay sobbing there."

"I can't be naughty any more." I led her to her snowy cot. "Peace, mamma, peace!" she sobbed again. "I won't be naughty any more!" I left her, all her pleadings vain.

I had been reared in Spartan school With rigid rule nor never knew That love with love could sway the soul.

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A PROMINENT WORKER IN THE CAUSE OF TRUTH AND REFORM PASSED TO SPIRIT LIFE.

Dr. A. J. Swarts, well-known in the ranks of Spiritualism and Mental Science, who was the editor and publisher of the Mental Science Magazine, of Chicago, passed to the higher life October 17, at the home of his sister, Mrs. E. Hinks, in Centralia, Wash.

His death was the culmination of an accident occurring in Chicago some five years ago. Many of his friends will recall the event. Dr. Swarts was for eighteen years of his life a Methodist clergyman. Then the knowledge of spirit communion, and Spiritualism came to him and he entered into it with all the earnestness and zeal which characterized him through all his career. He was eminently spiritual in the highest sense of the word, and sacrificed and endured as such souls always must sacrifice and suffer, who choose to emulate and enunciate unpopular truths. In the study of Christian Science it was he who first felt that Mental Science was the more appropriate term, and he started the Mental Science School and Mental Science Magazine, doing a most excellent work both as a teacher and a healer. The publication was suspended, but he carried on the work, giving the truth wherever he went. After leaving Chicago he visited relatives in Lincoln, Neb., and from there he and his sister (Dr. Mary A. Janney) came to California, working together in the different cities throughout the State. He was on a Northern lecture tour when taken down.

The Spiritual cause has lost in him an earnest worker and brave defender. I think all who knew him will justly mourn as his sister in speaking of him in this manner. I know the life is thin between us, and that he has entered into a state of greater blessedness, but in the mortal I have lost, not only a brother, but a sympathetic, loving, counsellor and ever-faithful friend; but the other life will be more attractive and death itself easier and more pleasant with the knowledge that he awaits me on the other shore.

M. A. JANNEY. San Francisco, Cal.

OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant. A story by Charles Dickens, given through the mediumship of the gifted Carlisle Petersen, of Los Angeles, Cal., will prove instructive and interesting. It scrutinizes throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid erudition to the attractiveness of the paper by giving a series of articles.

We have made arrangements to have a series of lectures reported, as given through the remarkably gifted speaker, Mrs. Cora L. V. Richmond. They will prove a veritable feast. They will appear from time to time.

Everyone who subscribes for The Progressive Thinker, will receive until further orders the following lectures combined in one paper:

1. "Christmas, Christ and the Cross," by Moses Hull. It is exceedingly valuable. It is a mine of instructive information. The facts presented are worth to any thinker at least one dollar.

2. "The World's Parliament of Religion." An address by Mrs. Cora L. V. Richmond. This address gives the Religious Aspect of our cause, also the "Philosophical Aspect," and the "Theological Aspect," followed by a "Resume of its Work and Influence." This address should be read and re-read by every thoughtful Spiritualist.

3. "Trail of the Serpent—Landmarks of Roman Catholicism in History." By A. M. Griffon. Not only on this earth, but a better poster than Mr. Griffon in regard to the deep-seated corruption in the Catholic Church. His views will not only interest you, but they will appeal you with their showing of cruelty and perfidy. This article alone is well worth a year's subscription to the paper.

4. "A Ritual—Spiritual Funeral Service," by Hudson and Emma Rod Tuttle. This is what its title implies, directions for conducting a funeral where it is impossible to secure a desirable person to officiate. The sentiments are pathetic, philosophical and eloquent reminders of the beauty of the changed called death. It should be in every family, ready for any emergency.

5. "Evolution and Revolution," an address by that master mind, Hon. A. R. French, of Clyde, Ohio. A most eloquent, thoughtful discourse, by one who has not excelled in an orator and profound thinker. It is a mine of valuable information.

Resides the above, there are other valuable and instructive articles. All combined this is the most remarkable paper ever issued from the Spiritualistic press. It will afford you mental food for reflection, durable to every reflective mind, and Art Magic, a single copy of which has been sold for \$25. You who cannot send in one dollar for the paper, send 25 cents for a three months' subscription. Keep in touch with the great Spiritual movement.

On account of pressure on our columns, occasioned by the discussion of important questions in connection with the N. S. A., the Message from Spirit Charles Dickens, and the series of articles by Moses Hull will not appear until about the first of November.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker, a portion of the profits returning to the Spiritualists in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are asking you to ask you in turn to aid us in extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

THE HISTORICAL JESUS. A Most Interesting. By Gerald Massey. 120 pages. Gilt. Price 50 cents.

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KEEP IN STEP.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

Frank DeGroff: Q. (1) What was the origin of the ancient mounds, stone structures, etc., which are found in South America?

(2) Were the Mound Builders the forefathers of the modern Indians?

(3) What was the age of the Mound Builders?

A. (1) Those who have studied the ruins in Bolivia arrive at the conclusion that they antedate the wonderful antiquities of the Incas of Peru. The stone blocks are cut with utmost care and precision and clamped together with bronze. The remains indicate a high civilization. The origin of the builders as well as of the Incas, is absolutely unknown.

The Mound Builders of North America, left remains of colossal proportions, and some of their earth work rivals the pyramids in herculean labor.

The character of all these remains is suggestive of a common origin of the peoples who produced them.

They remind of Egypt, yet they are not Egyptian. If spirit intelligence was allowed to write the volume of the history of these pre-historic races, it would refer them to the same origin as the Egyptian, but thrown off before the latter had taken on the characteristics which are distinct in their history; that is before the Egyptian people had entered Egypt and became Egyptian.

The struggles of this new world civilization; the conflict of races, especially with the Indian already in possession, would form strange and savage history.

The Mound Builders were not of the Indian race, and the age of their greatest works was at least 2,000 years ago. When they occupied this country, the mastodon was as plentiful in the marsh lands of Ohio, Indiana and Illinois, as the elephant now is in its native haunts.

E. A. Nash: Q. (1) What is Masonry?

(2) Why is the Catholic church opposed to it?

(3) Is the Catholic religion more closely allied to the Bible than the Protestant?

(4) Is a sensitive person more easily developed than one who is not?

A. (1) Masonry is of very ancient origin. Tradition nor history have anything to say with certainty of its beginning. The claim popularly entertained that it began with the erection of Solomon's Temple, has no foundation. "That it descended from the 'mysteries' has more support.

There is no doubt that it gives all that has descended to our time of the wonderful ceremonies which formed the religion of the ancient world.

The present name and ceremonies are of recent date, being no older than the beginning of the 18th century. It adopted the belief in liberty, equality and fraternity, which called out maledictions from the Pope. This doctrine increased the animosity of the Roman church ever felt to all secret societies, which has increased, for the church can tolerate no power which may in any way conflict with hers.

(2) The Catholic religion is more logically consistent than the Protestant. It says the Bible is an infinite, inspired revelation from an infinite God; such a revelation cannot be understood by finite beings, and hence the necessity of an inspired and anointed priesthood to stand between this infinite being and finite man, as interpreters. This is logical. The Protestants make the same claims for the Bible, but they say in the face of these claims, that finite man must interpret it, each for himself. This is illogical. The Catholic is assuredly the most consistent.

(3) Sensitiveness is the condition for mediumship, and when possessed is so much gained. Mediumship is simply its use.

Mrs. Alfred Bailey: Q. (1) The father of a friend promised to return and communicate with him, if possible. That was years ago and yet the promise has not been fulfilled. Why not?

(2) Is it right for a medium to receive pay for seances? Do they not ask a price for that which costs them nothing?

A. (1) Because he has never found conditions that would enable him to fulfill his promise. If this friend will form a circle and make it possible for his father to communicate his wishes will be answered.

(2) It is a mistake to suppose mediumship "costs nothing." It is the most costly faculty to vital force and energy. As for the pay the medium should receive, in one view communication with the spirit-world is priceless, and there can be no fixed valuation. On the other, the time of the medium should be paid for. Personally I have always been instructed, and have from the first held to the opinion that mediumship should not be sold like corn in the market, and that it was too sacred for barter.

W. H. Richardson: Q. How do you explain the fact that sometimes, a person passing utters a short sentence, not a word of which I distinctly understand, but after a few minutes the meaning comes to me, word by word, or like a flash?

The experience of this correspondent is not peculiar or unique, and it is not necessary to go beyond the mind itself for an explanation. All sounds striking the auditory nerves through the ear produce impressions on the brain. The mind may be preoccupied at the time and not recognize them, but they are nevertheless recorded and when the mind is no longer diverted, it takes cognition of them. It may do this, "word at a time," or "like a flash," according to the slowness or rapidity of its awakening.

Chas. Hoffman: Q. Why do not the spirits of murdered persons inform us as to who their murderers are, especially when the murderers can be easily found?

A. There are many and great difficulties in the way of such communications. Yet such have been given. However, until a spirit's testimony is accepted in courts of law, incriminating communications can not be safely received.

J. G. Leathers: Q. (1) What was the cause of the Ice Age?

(2) What is the meaning of telepathy?

A. (1) This question has been answered at length in a preceding number.

(2) Mind reading. It was coined or applied, by the London Psychic Research Society, and voluminous experiments made and recorded.

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MORE WONDERFUL THAN FICTION.

Experience in Spirit Photography and Spirit Painting.

Having traveled about the world considerably, I have seen many wonderful things in this age of marvelous achievements, but not so wonderful as the facts related in this short narrative. I have for eighteen years been an amateur photographer. I take special interest in whatever may pertain directly or remotely to this line of business. My natural disposition and training do not lead me to readily accept every new thing that may be presented, until I have demonstrated it to be a reality.

Desiring to try an experiment of impressing an image on a dry plate without the agency of light I bought a box containing a dozen 5x9 dry plates just as it came from the manufacturer, and in a dark room broke the seal and removed one plate, placing it in an empty box.

Having heard of the Bangs Sisters, as spirit artists, I, with the box in hand, called on them at their home, 654 West Adams street, Chicago. I told them I desired to try an experiment and requested the use of a dark closet for a few minutes. In this dark room I took the plate between two slates, wrapped these, also, in black paper so as to exclude all light, and then, in a large, well-lighted room, hung the slates on the gas fixture. I kept my eye constantly on the slates. In about five minutes I heard raps on the frame. During this time a message was written on another slate by a brother who had passed away in his youth. He said he had done the best he could with the plate, and told me to take it home and develop it. I then placed the plate, which had not been touched by the medium, again in the box and left for my home in a distant city. I there developed the plate in the usual way. It had not been exposed to the light nor been in a camera or near a lens. The plate contained the following message from my brother:

"Dear—Yes I have been with you much of late, inspiring you to be good to our mother, and helping you to understand the spiritual ways. This is a new experiment to me and if these lines are a success, we will then try to obtain a spirit likeness in the same manner."

So much for a promise. On the 29th of November, 1897, I again visited the Bangs Sisters to see if my brother's promise would be fulfilled. I had with me two plates which I had placed in an ordinary plate-holder in my own dark room. I wrapped the plate-holder in a black shawl and laid it in my lap where it remained during my call. I had previously written to my spirit friends, one to my brother, after sealing them in an envelope, I placed this between two slates on the top of the table in broad daylight. After sealing the slates I discovered that I had dropped one of these letters. This I placed on top of the slates and placed another slate over it. By placing my ear on the slates I could hear the scratch of a pen. In about ten minutes I was told by the medium that the writing was finished. I then opened the slates and found not only the two letters, but also the one I put on top of the slates all in the sealed letter.

The three letters were all answered in ink, five pages in all, of well-written, well-voiced matter. Each of my letters had been fully answered. My brother in his letter stated that he had given me something on my plate which would surprise me and urged me to guard it against every ray of light, and also, from other forces until after it was developed, as it was very sensitive. I found on developing the plate that my brother's statement was true, as the picture finally developed, fairly flashing up when pouring on the developer. It proved to be not a negative as I had expected, but a positive, or transparency as it is usually called, and covered about one quarter of the plate in one corner. The subject was the head and bust of a beautiful young lady of intellectual face, illumined by the purity of a soul that looked out through eyes of a peculiar softness. The identity of the subject does not concern the public, but the facts regarding the method of obtaining the picture does. How was this remarkable feat accomplished? The method of procedure which I have carefully related convinced me that I had not been duped, that no trick had been played, but that the picture had been produced by some laws not known to photography.

Nearly a year passed before the facts above narrated occurred. On the 13th of September, 1898, I again being in Chicago on business, visited the Bangs Sisters for further experiments in the new photography. My brother wrote that conditions were not favorable for successful experiments with dry plates that day, but that he would give me a full-sized portrait on canvas. I gladly accepted his offer, with the distinct understanding that the picture was to be produced on top of the table, in the broad daylight and in my presence.

I took two ordinary canvases on stretchers 20 x 27 and placed them together on top of an ordinary plain table, and so arranged the table, having drawn down the window curtain to the top of the stretcher, that most of the light entering the room passed through the white canvas stretcher which leaned against the blind, I sat at the edge of the table, the two Bangs Sisters sitting near me. With watch in hand I watched developments narrowly. My brother had previously told me that the transparency would be duplicated. This was at my home, no one in Chicago having ever seen it. In just forty seconds I could see the faint shadows forming around the eyes, and in two minutes the full outline and most of the details of the head and bust were visible and continually growing stronger. I now discovered an imperfection on the canvas and asked permission to change it. Permission being granted, I substituted a new stretcher for the imperfect one. The picture was transferred to the new canvas in the twinkling of an eye. I now raised the curtain, threw open the blinds, and taking the two stretchers in my hands sat with my elbow on the table, watching the picture form and grow in detail before my own eyes, while the intense outside light streaming through the canvas rendered every line and detail distinctly visible. At the expiration of eight minutes I clearly recognized the features of the transparency I had at home, but I was critical and remarked that the face was somewhat narrower than the first picture. Instantly the work on the canvas disappeared and in about ten seconds, reappeared with the face a little broader. In just eleven minutes' time there was revealed a perfect life-size copy of the transparency, but in colors of exquisite tints and shades and most admirable technique. The picture was artistic in a high degree, revealing the same intellectual and moral strength and soulful expression shown in the transparency. I placed the picture in a chair and we all noticed that the shadows were being strengthened and minute details brought out while we were examining it. The flesh tints of the face and neck became more pronounced, in fact, the whole picture seemed to take on that finished and artistic look seen in the work of masters.

A gentleman unusually well qualified to judge pronounced it a very fine piece of artistic work and thought it might have taken several days to produce it, he knowing nothing of its origin.

Both of these pictures were represented as the work of spirit forces, and so far as I can see, the claim cannot be successfully disputed.

What lessons are taught by these hard facts? Simply that we are only on the threshold of knowledge, and that when we learn more about nature's laws much hidden knowledge will be revealed to those who will use it honestly.

Chicago, Ill.

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THE FRAUD QUESTION.

Truth or Death—One It Will Be in Due Time.

"Whoever knew Truth put to the test, in a free and open encounter."

It is easy enough for those who haven't a cent to their name, those who never could gain a surplus of money, to say just what they would do with it if they ever got a few thousands ahead. It is also easy for a poor person to find fault with a rich one, but would he do any different if he was in that rich man's place? In ninety-nine cases in a hundred, no.

The act of money-getting, like the act of finding fault, is born in the person, whether as an inheritance or governed by the planet under which the person was born, is yet a matter of speculation; but true it is, and well-known to all who have made the matter a study to any extent.

This desire for money will lead humanity to almost anything, and they need not be in desperate straits to inspire that desire, it is simply the inborn desire gone to seed, a hereditary greed cultivated, and with only a prejudice against the cause of Spiritualism, in many instances, and a good opening to take under the cloak of our "religion" and make money easy, no wonder there are many and more being taught.

Think of the preponderance of evidence against Spiritualism to-day, especially the physical phenomena, were all fake, mediums to "show their hands" and tell, and continue to tell what they have been doing and how they have been doing it for the past few years. It would make your hair stand straight up on your head. You would not believe it. It would make your heart come up in your throat.

I have not entered the ring; I never enlisted with the gang, but I have played the game, and I know what I am talking about.

I had I not been almost born a Spiritualist I would have doubts as to the being anything of truth in the whole thing. But my father was a medium, my sister was a good medium, I have been closely associated with genuine mediums, and although never practicing for money I have even been a medium and have no doubt regarding the return of our friends who have passed from mortal view, when favorable opportunity is given them, providing they, too, have sufficiently developed to know how to manifest, and this, my knowledge of it, is what makes me more determined to me the "fraudulent" manifestations. The truth is sacred to my soul, and to see it trampled in the mire and slime of deception seems like an unpardonable outrage upon the sensitive ones whom we have missed from our mortal side; a dishonor and a worse disgrace than the other part of the act, that of obtaining money by means of deception.

"This is only a crime against man-made laws, to protect the possessors of money against wily schemers; to protect what the possessors often secured in a similar way; but to imitate those we love and have lost from earth; to place the foul lips of a faker to ours in imitation of the sacred dead (or risen one) as a dollar, a kiss, or a trife, is too low to admit of description."

I was a Spiritualist before the physical phenomena, aside from those raps, began, and therefore did not get my Spiritualism that way—not dependent on that special phase for my enlightenment.

The physical phenomena does not contain all the truth and deception there is in the ranks. There is much upon the rostrum and in private, partaking more of the psychic, that is rank fraud.

So many, upon reading such assertions as these, ask, "why does he not name them if he knows?" For two excellent reasons, and they may be made out in this manner: "For one, he is prepared to receive you cannot understand and would resent it bitterly, to the secret amusement of every faker in the land." But the time must soon come for the mentioning of names in this connection, and with it will come bitter personal contests and many confessions, and when these come Spiritualism will suffer like a reed shaken by the wind, like old age on the brink of the grave, but so long as there is a truth within, around and about it, it will stand, and we must stand by that truth.

This is not fault-finding, it is only stating what all do know is true. I care less for how people act towards me, or how they feel about me, than I do for their own souls. I am not of my own failings, and I do care when the face of a man who has not shaved for three or four days is pressed to mine in representation of my mother or my sister, and I know it is none other than that of the medium; but to grab and hold him at that time, with a house full of close adherents, worshippers, in fact, at present, is equivalent to a great big row with unequal chances against the grabber.

If there is any genuine physical manifestation, however, there is a way of finding it out without so much of these disgraceful seance-room brawls being caused. It will cost something to do this sifting, not so much in dollars and cents as in increasing the prejudice against the cause. But however that may be, let us have the true and discard the false, even to the sacrifice of the half or ninety-nine one-hundredths of our boasted millions of Spiritualists. We had better have a few and know the truth, than to tempt the whole world through fraud if fraud is all we have. The world in a great measure has been living upon fraud for thousands of years and we promise them Truth; now let us furnish it or cease promising.

Many of those converted by and through physical manifestations are ready to give up the whole of Spiritualism when they learn that these things they have "seen with their own eyes," of such marvelous character, were only tricks of legerdemain. In their mad rush for physical manifestations they have forgotten to look around them at the psychic or soul side, with a house full of close adherents, worshippers, in fact, at present, is equivalent to a great big row with unequal chances against the grabber.

What we need is cool, careful education regarding the various modes of imitation, so that the individual may be enabled to sift for himself and herself whenever they are called upon to attend any of the various performances.

In this the N. S. A. can do good work by and through its organized forces, in the way of "spotting" and recording the names of all. They can do far more in this way than by tracing down individual moral characters, to place Spiritualism upon a higher standard of truth before the world, and far more than by all the Jubilees that could be maintained.

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