SCIENCE SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

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

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MRS. PIPER, THE PSYCHIC RESEARCH SOCIETY, AND SPIRIT COMMUNION.

A Discourse through Mrs. Cora L. V. Richmond, November 3, 1901.

"Now, brethren, concerning Spiritual gifts I would not have you ignorant."

"The most stupendous fact of the 19th century is the fact of Spiritualism if it is true." So said the Rev. Minot J. Savage.

One in India has said: "All truth is eternal; it is only the shadow of time that makes falsehood."

Thirty-five years ago, or more, the Dialectical Society of England, by their report was adverse to psychic phenomena, hypnotism or mesmerism, and every occult manifestation. Bnt a minority report, however, was made, in which Sir William Crookes, then Professor Crookes, Dr. Alfred Russell Wallace and others emphatically asserted the existence of certain phenomena, not only in connection with psychology—mesmerism or hypnotism—but in connection with Modern Spiritualism.

After thirty-five years, Dr. Alfred Russell Wallace said, at the International Conference of Spiritualists in London, in 1898: "I have no reason to change my mind on the subject of Spiritualism. What I believed and knew to be true thirty-five years ago I also know to be true to-day."

After this report the Psychical Research Society of England was formed for the investigation of psychic phenomena. It then announced its determination not to investigate the phenomena of Spiritualism or have anything to do with mediums. But it would endeavor to find out the sources of haunted houses, and various other mysterious phenomena that have filled the world from time immemorial. The exclusion at the beginning of the Spiritualistic phenomena prevented the Psychic Research Society of England from giving the world any enlightenment on those subjects. However, a few of the members made an effort to investigate psychic phenomena. Some time afterward some members of that society considered the investigation of Spiritualism worthy, since Mr. Wallace, Mr. Crookes and others had found it was true many years before.

About a decade of years or so afterward the American Psychic Research Society was formed for the express purpose of investigating the phenomena of Spiritualism and kindred subjects. There were very few scientific men in this society. There were very many liberal clergymen, many men and women of research of well known liberal views, but there were no more than one or two avowed Spiritualists among them. The two Psychic Research Societies finally blended, and Prof. James, of Harvard, Dr. Hodgson, the English representative of the American Psychic Research Society, and Prof. Hyslop, all of whose names you well know, and perhaps half a dozen other well known men connected themselves with the Psychic Research Society. They published their investigations of the last nine years, drawing conclusions that some thought would interest and startle the world, at last accepting—with more or less mental reservation—the facts and, therefore, the conclusions concerning the intercommunion between the two states of existence; establishing the fact of the phenomena of Spiritualism: First, by taking the stand that there are mysterious occult forces and manifestations in existence not usually known in the scientific world. Next, by individually, not collectively, ascribing the phenomena witnessed by them to invisible or unseen agencies.

One of the mediums discovered by the Professors of Harvard and other colleges interested in this research was a Mrs. Piper, living in Cambridge. This "psychic" or "sensitive," as they called her, was the instrument through which their investigations were pursued. Other mediums were rejected, or investigations through their instrumentalities were pursued very slightingly. We know of several instances where Professors of Columbia College, interested in psychic research, were invited to the private house of a prominent Spiritualist of New York City, now deceased, where they witnessed Spiritualistic phenomena, not through the instrumentality of Mrs. Piper, but through another medium. The phenomena witnessed there gave the most conclusive evidence of an outside power, as announced by them.

We also know that Dr. Hodgson had the opportunity of witnessing ordinary slate writing phenomena through the mediumship of Dr. Henry Slade, which he declined, giving as his reason to this same gentleman afterwards, to whose house he was invited to witness the writing; that he had received a letter written automatically through the hand of a friend, telling him that independent slate writing was a fraud. "Well," said the gentleman above alluded to, "do you place that before me as the method in which you investigate these phenomena? Do you want me to understand that you accept automatic writing through the hand of a friend as scientific evidence that the slate writing in the presence of Dr. Henry Slade was not true?" Of course Dr. Hodgson had no answer. It was beyond any shadow of a doubt that he accepted the message written automatically through the hand of his friend as coming from an authoritative source.

Mrs. Piper has been the—medium, we say—"psychic" through whom these investigations of the Psychic Research Society have been pursued for the period of nine years. Before that time Mrs. Piper was an humble medium, giving messages to people from their departed friends. Convincing many, as she herself affirmed, that they received those messages from their departed friends, giving them much comfort and consolation. After she became engaged to give manifestations to the Psychic Research Society she ceased to give messages to other people, reserving herself and her powers exclusively for this investigation.

You know, to some considerable extent, the result by what has appeared from time to time in the various articles published in the public press: That the consensus of opinion of all was, that Mrs. Piper was honest, that her powers were outside of her own ability to control, that the manifestations were not of such a nature as she could herself create. Several of these gentlemen have arrived at the conclusion that separate indentities of individuals, having once lived upon the earth, were the source and cause of the manifestations, and have so announced. Some of them having reasonable doubts concerning the personal identity of the communicating intelligences. Others are fully convinced of, and have testified to the facts occurring in the presence of Mrs. Piper. That she, herself, was not only unconscious of what she did, but of the essential source of the manifestations.

Many people in the world of liberal thought have supposed that this investigation of the Psychic Research Society would establish beyond the shadow of a doubt whether there is any truth in the Spiritualistic or kindred phenomena; whether there were any facts to be relied upon as demonstrating spirit existence, and the intercommunication between the two states. In fact, the very enthusiastic secretary of the American Psychic Research Society said to your speaker: "Why! the whole world will be compelled to admit immortality by the evidence of the Psychic Research Society." Your speaker said to him: "Did the whole world admit it when Mr. Crookes, Mr. Wallace, Mr. Flammarion and a score of other scientific men investigated the phenomena just as carefully and announced their acceptance of the facts of spirit phenomena, and of the conclusions that they arrived at from those facts?" "Oh, no! Their investigation was not so thorough." "Why not? Mr. Crookes had a medium in his own house for three years, surrounding her with the very best of conditions, and in his own family made these investigations, and published the results to the world. And these facts have never been controverted. What other facts except added facts can the Psychic Research Society offer?"

More testimony of the same kind is valuable because it not only adds to the sum total of the evidence in the world, but it adds to the enlightenment of the gentlemen interested; and the one great thing in this psychic research investigation is, that these gentlemen have become enlightened, and because—with all due deference to the Psychic Research Society—it is not always that scientific gentlemen are capable of being enlightened in the domain of that with which they are not familiar.

A man who has made a life-long study of astronomy is not supposed to be the most capable one to determine the value of an experiment in chemistry. We have yet to learn that professors in universities are any better capable of observing ordinary facts in life than other intelligent human beings. Even expert testimony in courts of justice is often most fallacious. It is found that in matters pertaining to the welfare and intelligence of the whole human race, that the most intelligent of the human race have never followed any especial line of study, any particular branch of investigation, but, on the other hand, are open to the evidence that is general and universal.

It was admitted by Mr. Crookes, Mr. Wallace and Mr. Varley that there was no scientific value to any knowledge of chemistry that one could have in the investigation of these phenomena. It was also admitted by Mr. Varley, who was an electrician (one of the electricians connected with the laying of the Atlantic cable), that there was no electrical power employed in the manifestations of Modern Spiritualism. Mr. Crookes and Mr. Varley experimented in the presence of their medium with an electrometer, and the electromenter gave no indication that any electrical force was employed by the invisible agencies in producing the phenomena of Spiritualism. Various other things were discovered and proven, and Mr. Crookes arrived at the conclusion that no other than the source claimed for the phenomena could possibly be that source. Mr. Wallace had just as conclusive evidence in similar incidents. If Dr. Hodgson has arrived at the conclusion that the phenomena are the result of invisible intelligences communicating, that is precisely what occurred in connection with Mr. Crookes, Mr. Wallace and others.

Now if the Psychic Research Society were to demonstrate beyond the possibility of a doubt that which millions of human beings already know, it would only be valuable to those who did not know it before. Certainly it could not make any more valuable the facts and the knowledge that these millions of people had before.

Spiritualism as a movement, did not depend upon the Psychic Research Society. Mrs. Piper's mediumship, or occult powers, did not depend upon the Psychic Research Society. They came to her previously to her engagement by that society. They found her, as a society, in the possession of these gifts; the gifts were not regulated by them; the gifts were not the result of their investigations, but came, a priori, from a source which the Psychic Research Society did not know, and manifested in the presence of these gentlemen, who condescendingly vouchsafed to investigate what had been a comfort to the mourner. To establish the existence of spirit life beyond the change called death, to bind up the broken hearted was nothing to those scientific men. They wanted to begin at the other end; they wanted to begin with the facts, the external facts and work their way to the cause if they could.

Mrs. Piper for nine years, therefore, was held by them for the purpose of this investigation, with the results already stated at the end of that time. Other mediums, the general phenomena of Spiritualism, and the great movement of Spiritualism that is in the world had been entirely ignored by them. They arrived at conclusions, and published those conclusions with more or less certainty accepting the facts as established.

Now the interesting part of this is, that if they had taken the trouble to speak about those mourners having been comforted, and the evidence they had of personal identity they could have arrived at the same conclusion in the beginning that they arrived at after witnessing so many facts: The conclusion that an outside influence produced the manifestations given in the presence of Mrs. Piper. Mrs. Piper is said to have made a "confession." She does not say that she is a fraud; she does not say that she, herself, was aware of making the manifestations. She merely says she was tired of being dominated by a power outside of herself, and at being dominated by the Psychic Research Society. Perhaps they were tired of her before she was of them. That does not matter. Then Mrs. Piper proceeds to give her own opinion concerning the causes of the manifestations given through her. Which scientific graduate led her into an opinion of her own? Was the thought borrowed from Dr. Hodgson or was some other idea dominating her when she was in an unconscious state and gave the manifestations? Those gentlemen ought to know what influence was dominating her. That is all there is of it. If the members of the Psychic Research Society predicate their testimony, not upon what Mrs. Piper said or did, but upon what came through her, they are just as sure of the facts as they were before; and undoubtedly they will say so, if there is any value in their investigation. But the curious psychological study is, that Mrs. Piper gives as the source of the manifestations that which must require more proof to establish its existence than the fact of spirit communion.

This "subliminal" consciousness that people who love new words are so fond of glibly quoting, has yet to be established. The intercommunion between mind and mind has long been known. That which is called telepathy (psychological sympathy) has been known for years as have Mesmerism and Psychology, now called hypnotism, and was established by Mesmer more than a century ago. But the psychological statement is: If Mrs. Piper was honest; if Mrs. Piper did not make these manifestations, why should her "subliminal self" tell a falsehood? From whence did her "subliminal self" inherit falsehood? Why an intelligence, purporting to have lived upon the earth, and revealing a personal identity, should communicate through her as the result of her "subliminal self," she herself being truthful! This is a terrible revealment. If people's "subliminal selves" are to tell falsehoods, are to claim to be departed spirits, are to give evidence of the identity of departed spirits, and they themselves are honest, then undoubtedly the "subliminal self" is a thing to be avoided. Just think of what might become of an ordinary individual, honest, upright, sincere, if way down deep there is this "subliminal self," that will lie, cheat, assume to be departed friends and able to establish their identity! Lucifer, himself, is nothing to what a human being might be capable of.

All this weak statement is called a "confession," and is expected to startle, or jar, or affect in some way the great psychical facts that are going on in the world to-day. Perhaps Mrs. Piper is human, like some other people, and is aware that the Psychic Research Society may be investigating through some other "sensitive," and she wishes, for the time being, to throw a cloud of doubt on all these investigations.

She does not say whether it is herself as Mrs. Piper or whether it is her "subliminal self" that has made this statement which appears in the public press. It does not seem to have come from an illiterate, uneducated woman. Perhaps the reporter might have supplied some of the ideas or words. We know that newspaper articles are not always reliable, or even sworn statements. We understand very well, however, that Mrs. Piper is either driven to the statement that this "subliminal self" is capable of impersonating departed spirits, giving evidence of personal identity and making a statement of falsehood for other reasons than to advance the theory of "subliminal self," or that what she has been reported as saying is not true. In either case her testimony is invalidated. She has thrown doubt on herself as a witness.

All the conclusion we can arrive at is, that Mrs. Piper, having been a good medium, was employed too long by the Psychic Research Society, that the psychological conditions were worn out, and evidently, we will say. We do not wonder; when a gift comes unsummoned, manifesting a certain power for a certain purpose, and that gift is utilized for some other purpose not intended primarily, and when that other purpose is not the binding up of broken hearts, not consolation to those seeking consolation, not a comfort to the mourner, but the satisfaction of professors of colleges and scientific men, we do not wonder that the "psychic" becomes weary and that the conditions of the manifestations cease to be satisfactory to one or both.

Perhaps the value of this movement is in the fact, that it came unsummoned, that its manifestations are among the lowly as well as the exalted, that while scientific men may investigate it, it does not conform to their conditions or their terms, it makes them conform to its terms, just as astronomy, chemistry and every other pursuit does. Does any man bring the stars down to investigate them, excepting by that which enables sight to also confirm his mathematics? No man expects the laboratory to do other than respond to the laws of chemistry in nature. Spiritual subjects must be governed by spiritual laws, and that investigator who would be true and sincere must place himself in harmony with those laws; and while every test, as far as tests can be applied, of the honesty of the medium is concerned—(that subject of honesty should be beyond the question and the distrust of it), there should simply be the fact emanating from this source, and the scientific man should endeavor to adapt himself to the methods of the facts. We presume the Psychic Research Society did so, as far as it was in their power, not knowing and not understanding spiritual laws.

But the ethical problem connected with this is, that there can be no purely scientific investigation of spiritual manifestations. Mr. Wallace, Mr. Crookes, Mr. Varley, Prof. Mapes, Prof. Hare all agreed that these manifestations were in a realm that science has not penetrated, are in conformance to laws or intentions with which science is unfamiliar. And after applying all scientific tests Mr. Crookes said that he was totally unable to explain in any domain of science the results of his investigations, and he was constrained to accept the one fact of spirit communion.

If the Psychic Research Society was wiped out of existence, if Mrs. Piper had never been, the manifestations in the world are adequate to satisfy the most obdurate and caviling minds. The spiritual power because of spiritual intuition, premonition and vision, all that belongs to that realm invisible, is now impinging upon the thinking human life, and more and more the human mind is becoming quickened and entering into the inheritance of this spiritual and intuitive realm. Therefore science must make haste or she will be too late to record that which is already known.

As said before most of the human family has a creed. Spiritualists are not governed by "belief." As a class Spiritualists are not in the realm or region of believers; theirs is not the religion of "faith," unless you take the revised edition of the New Testament with Paul's definition of faith. Theirs is knowledge; it is a knowledge that is twofold; knowledge that appeals to the external judgment and knowledge, also, that comes from within, if you choose the a priori argument, knowledge by intuition, Spiritualists have this. If you choose that of manifestation and demonstration, proving the intuitions true Spiritualists have this and both. In the great realm of phenomena there may be those who assume that all the manifestations may be produced by prestidigitators and tricksters. The facts of Spiritualism preclude the possibility of any such explanation. There are no imitations of that which does not exist; there is no coin counterfeited that is not in existence. It would be folly for a counterfeiter to place upon any money market the imitation of a bank note when no such bank existed. Therefore, that which is known in this realm has been known for the last fifty years and constitutes a sum total a thousand times greater than the evidence upon which the Psychic Research Society, in its isolated case of Mrs. Piper, has based the conclusions that it has arrived at.

Spirit communion bears its own testimony. Messages proving the identity of those who have passed from the earth have been given in millions of cases. If you are across the ocean and receive a message by cable, it is the nature of the message that determines its authorship. If it be by certain signs, signals or characters which can come only from the source it claims, you know it. If you are in your business office and receive a telegram there are certain ways by which you know the identity of the one giving you the telegraphic message. The whole world is not busy sending false telegrams or cablegrams. In the spirit realms the laws of entity and identity are the same, your spirit friends, making due allowance for interrupted and disturbed psychological conditions, can give proof of their identity as well as your friends in foreign lands, and they do this; each message forms a portion of the great evidences of Spiritualism that roll themselves up into the grand testimony concerning spirit life.

The one little weak piping of this Mrs. Piper will make no difference in this great wave of testimony. What it will do, will be to probably enlarge the research of those professors who have been so narrow as to confine themselves to one "psychic" instrument and make them realize that there are "more things in heaven and earth than are dreamed of" in their present philosophy, and that this movement is creeping into and through all departments of life.

Spiritual truth being admitted, spirit life being admitted, all that the spirit realm can do, availing itself of the difficult conditions of human life, is to impress upon human minds, and stamp upon the human intellect, and as far as possible control physical substance, to make you know that fact. We do not wonder that there was weariness and almost stultification in Mrs. Piper. Everything responds to the demand, the demand for comfort, for consolation, for evidence is from hearts that are hungry, that are lonely, that require the evidence that their dead still live and can come and talk to them. So when any medium, developed by the unseen world to give such evidence to human life, is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly, as a bug or any other thing would be investigated, it ceases to fulfill the object for which it was intended.

If there is that which is beyond science, and there is the great realm of super-consciousness in human existence, that realm can take possession of science, can make science its hand-maiden. But the realm of the spirit is not to be ignored; intuition, perception of the spirit, spiritual gifts, all belong to that domain, and can no more be classified and postulated than can the wellsprings of human life. Science must go to the foundations of spiritual truth.

The manifestations and spiritual communion will go on enlivening hearts, chasing away the shadows, giving comfort to the mourner, upbuilding in human existence the great superstructure of immortality, even without Mrs. Piper and the Psychic Research Society. They may come into this temple already in existence, where the great, and the wise, and the good, where prophets, seers and sages have stood forever. Of which Tennyson wrote:

"How pure in heart and sound in head,
With what divine affections bold
Must be the man whose thoughts would hold
An hour's communion with the dead!"

Did they go with such thoughts? were they inspired by such aspirations? Or as Longfellow pictured in that beautiful hymn that you sing:

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

Be sure that it is the realm by the too often "unfrequented door" where, perhaps, the briars and thorns of material life have overgrown it, where, perhaps, the dull, uninspired intellects have cast a cloud. That unfrequented door is the gateway to the immortal realm, and Spiritualism has thrown it wide open, has given to you the message, has revealed to you the knowledge, that if you are not coming in by this open door, then you may seek it by such devious ways and paths as are offered by the Psychic Research Society. But even then you will stand by the gateway and behold that all those whom you have denied have been waiting for you in that unseen yet palpable realm.

Here and now the voices of the spirits plead to you from out that inner realm which you have so long neglected, and ask you to seek and you shall surely find this knowledge of life immortal.

The Resurrection Bone.

Throughout the middle ages it was believed that there exists in man a bone imponderable; incorruptible, incombustible, the necessary nucleus of the resurrection body. Belief in a resurrection of the physical body, despite St. Paul's Epistle to the Corinthians, had been incorporated into the formula made many centuries after his time and called the Apostles' Creed, and was held throughout Christendom, "always, everywhere, and by all." This hypothetical bone was therefore held in great veneration, and many anatomists sought to discover it; but Vesalius, revealing so much else, did not find it, and was therefore suspected of a want of proper faith. He contented himself with saying that he left the question regarding the existence of such a bone to the theologians. He could not lie, he did not wish to fight the Inquisition, and this he fell under suspicion. The strength of this theological point may be judged from the fact that no less eminent a surgeon than Riolan consulted the executioner to find out whether, when he burned a criminal, all the parts were consumed; and only then was the answer received which fatally undermined this superstition. Still, in 1689 we find it still lingering in France, creating an energetic opposition in the church to dissection. Even as late as the eighteenth century, Bernouilli having shown that the living human body constantly undergoes a series of changes, so that all its particles are renewed in a given number of years, so much ill feeling was drawn upon him, especially from the theologians, who saw in this statement danger to the doctrine of the resurrection of the body, that for the sake of peace he struck out his argument on this subject from his works.—Popular Science Monthly.

FRIENDLY ADVICE.

With an Account of Personal Experience.

To the Editor:—At this progressive age the progressive people of the progressive countries of the world are becoming more enlightened each year on the subject of life here and hereafter, and the angel world is determined, it seems, to lift from creedal bondage myriads of the inhabitants of earth, their loved ones, who still persist in holding to orthodox teachings, or obeying priestly dictates throughout the civilized countries of the world.

Since the advent of the rappings at Hydesville, the Fox sisters being the chosen instruments, mediumship has developed all over the country and the cause of truth rapidly spread from America to European countries. From the tiny rap came audible voices, independent letter and slate writing, materialization in full form; clairvoyance, clairaudience, the controlling of a mortal's brain, through whose instrumentality lectures that were grand, enlightening and inspiring have time and again been delivered. Portrait painting and many other phases of mediumship too numerous to mention have developed since the first tiny raps at Hydesville.

Yet with all of these phenomena and inspirations having been witnessed or listened to by level-headed people, men and women of sound and well-balanced minds, and the facts heralded to the world through both the Spiritualist and secular press, many intelligent people, as a result of early and erroneous teaching, still refuse to devote a little of their time to investigate the truth of these wonderful phenomena and the source from which they come, and which, as well, the spirit world brought about for the purpose of enlightening the inhabitants of earth, putting them on the right road, to teach them how to live while here, and to prepare them for the future or higher life.

While some of the manifestations the writer has witnessed in the seance-room were, to his mind, not genuine spirit manifestations, he has seen enough of the genuine, under strict test conditions as well, that demonstrated to him that while there is a counterfeit there is also a genuine, and with your permission, Mr. Editor, I will mention a few of my experiences in my investigations of spirit presence, control and manifestations. But before doing so it might be well for me to mention something of my early training. My mother, father and large circle of relations were, with one exception, members of some one of the various orthodox churches, therefore I of course had to go to Sunday-school and attend church, but young as I was, to me, there was something lacking in the Christian religion, something that did not fill the bill for me. As time rolled on I had an opportunity to attend a seance while in the city of Louisville, Ky. At this seance, which was a trumpet seance, I received undeniable evidence of spirit presence and communion, and as a result new thoughts, new ideas, in fact, a new world was opened up to me. This transpired back in the year 1874 between Christmas and New Year.

Since that winter and wintry night, for I remember distinctly that it was quite cold, I have witnessed manifestations in the seance-room that were so strong and convincing that no reasonable and reasoning mind could for a moment doubt the truth of spirit return and manifestation, manifestation in not one way alone but in many ways, such as our spirit friends talking and being distinctly heard through the use of a trumpet to magnify sound, also independently, without the use of a trumpet; materialization of hands, also in full form; automatic and independent slate and letter writing, portraits of departed loved ones being drawn or painted between closed slates while I held the slates in my own hands, never letting them get away from me, in broad daylight and under conditions that precluded any possibility of fraud. Each message was personal and characteristic of the spirit friend or relation who gave it. The slate-writing proof was had through the mediumship of Mr. P. L. O. Keeler. Through automatic writing, F. Corden White being the medium, I have received page after page of loving messages directed to myself and other loved ones. Through sitting with D. A. Herrick, also with Charles J. Barnes and other good trumpet mediums, I have talked many a time with my father, mother and other members of our family. As a result of attending seances held by Mrs. M. Kemp, Mrs. Effie Moss and others, I have met face to face and conversed with a number of my arisen dear ones, five of whom came to me at one and the same time at a seance held by Mrs. Kemp, of Cleveland, Ohio, and three out of the five came out of the cabinet into the middle of the room with me under a good light, and were plainly seen by the ladies and gentlemen present. What more could or should a sane mind ask for to prove continuity of life and spirit presence and communion with loved ones of earth?

That which Spiritualism has done for me, can likewise be done for you, reader. First, if you are not a Spiritualist, subscribe for some one of the papers published in the interests of Spiritualism, and there is none better than The Progressive Thinker, then read it since you will find much good information and many grand truths and elevating thoughts contained therein. Attend lectures and seances and as a result your spirit friends will be with you and the door to eternal wisdom will open unto you, bringing with it light, joy and knowledge to be found in no other religion. "Seek and ye shall find." "Knock and the door will open unto you." E. R. KIDD.

Canton, Ohio.

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

THE GREATEST DEBATE WITHIN A HALF-CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MR. JAMIESON'S SECOND SPEECH.

According to my friend's argument, devils, witches, satyrs, mermaids, vampires, are all reasonable beliefs and are proofs of Spiritualism! Talk about logic after that.

Spiritualism, it is said, came to the world to give direct proof that spirits exist and communicate. It appears, from the account given of Madame Hauffe, that spirits are greatly interested in furnishing information about property. Cannot human beings attend to property matters without let or hindrance from the "other side"? If they exist, and have the power represented, however, they ought to be impartial. If the theory were true, there would not be a single sorrowing heart, not one poverty-stricken mortal; but the bruised, crushed, broken-hearted would all obtain help from a spirit world. Think of the millions of treasure sunk in the sea. Why do not the spirits make themselves useful? Stop looking for lost papers for the Madame Hauffes; stop passing solid bodies through solid walls long enough to fish up trillions of treasure from the bottom of the ocean, with which to build homes for the destitute, and a spiritual temple for yourselves.

Too bad that this wonderful spirit power through a Swedenborg and a Madame Hauffe should be so rare that we have to take the stories whole, like Gulliver's Travels. Spirits could give information about a "silver service;" but on the great questions of the living present not a ray of light comes from the spirit world. Let us have present-day revelations—if you have them.

How easy it is for my friend to believe all those stories—there is no end to credulity when we begin to do that. A thousand frauds or failures, he says, will not explain them away—but Spiritualism is saturated with fraud. Spiritualists confess it, my friend admits it. A thousand frauds, he says, do not destroy one genuine; but where is the genuine? If a man lies to you a thousand times you are suspicious of him when he tells the truth once. Worse: If you discover that a man lies once you doubt him though he tells you the truth a hundred times.

One can hardly tell whether Brother Hull is in favor of debate or not. He is, and he isn't. He is willing to take the time of Christian builders, but I should not take his time; yet he has challenged me to four debates. "Barkis is willin.'"

My brother used to be such a valiant advocate of free discussion. Now it is a "little tedious" to hear "liberty" defended. He spends his life talking Spiritualism. I prefer the gospel of liberty, the best gospel on earth. Could we have true liberty, peace would follow, despotism vanish, and we could afford to let a spirit world alone until it would gain sense enough to converse intelligently.

I have "nothing to sustain," he says. I have the simple truth to sustain. It has come to pass in these days that if a man does not wear somebody's sectarian collar, or nurse a sickly superstition he has nothing to sustain!

Spiritualists cannot stop their "great work" to amuse me. Their great work consists in sitting in circles, singing "Sweet Bye and Bye," imagining they receive messages from supernal spheres.

What have they "built?" Where are their libraries? Charitable institutions? Their universities? The Materialists make a better showing. They have a university in Oregon in which $2,000 of my money—all I had in the world—not voluntarily, but through over-confidence in a friend, was all swept into that Liberal University.

Moses Hull:—"I have seen that university. The whole thing is not worth two thousand dollars."

Mr. Jamieson:—Away goes my investment. I need money more than universities. My wife says that institution will never prosper. It ought to be just.

You now boast that Spiritualists will not listen to me, yet you have always condemned the bigotry of Christians for not listening to you. Nevertheless, in spite of the unwillingness of Spiritualists to hear the other side, I have had crowded audiences in scores of villages and cities.

But I thought my friend Hull cared more for truth than a large following. Go to any cathedral if you want to see a multitude. Usually, truth is not found where millions bow. How much "following" did Galileo have? And even John Milton, the grandest poet the world ever knew. It is the priests who get "followers." Does Brother Hull yearn for the priesthood?

I was glad to hear my friend admit, and the professor he quoted, that Spiritualism is a "mass of imposture and delusion." But Mr. Hull comforts himself with the thought that beneath this mass there are a few grains of facts. "Hunt for a needle in a haystack." Never in the world's history has there been a movement so overwhelmingly submerged by imposture as Modern Spiritualism, and continually it is a rising flood of fraud.

Are Spiritualists able to fish out a fact in such a "seething, simmering stew" of illusion, deception, trickery? Again and again it has been proved that they cannot detect the difference between what they call the genuine and the counterfeit. Medium after medium, who had been highly endorsed, has been detected in trickery.

For twenty-five years I was a Spiritualist, clung to it with the desperation of despair, and during all those years Spiritualists were proud of my work. The ladies would gather around me and say, "Heaven bless you, Brother Jamieson, the angels are with you." Well, they were, the best materializations I ever saw. They were visible. In all those years Spiritualists never lisped one word against my honor, my integrity. They knew, and said, that however unpopular any doctrine might be I never hesitated to advocate it, if I thought it was the truth. I discovered in 1865 that Spiritualist dark circles were frauds, and boldly denounced them as no part of Spiritualism, after the famous Michigan medium, John McQueen, revealed his imposition.

I will tell you about it to-morrow night.

Moses Hull came to see me at Albion. I had gone to work at day labor, for I always said that if I cannot have a free platform on which to utter my honest sentiments, I will earn my bread by physical toil. At last Sylvester Hoyt, a lawyer, of DeWitt, Michigan, and a convert of mine, wrote me, "Come here, Brother Jamieson, our platform is free." Any platform which is not devoted to mental freedom is doomed.

The first article I ever wrote for the press was "Duty versus Policy." In my striving to practice it, I have lost three little fortunes. It is the most rugged road a human being ever traveled, and at the end of that road you may be almost sure that no one will give you the least credit for it. You are alone with duty done.

The only class of people that ever called my honesty in question is the Spiritualists. The Methodists, when I left them for Spiritualism, said I was misguided. How earnestly my employer, good William Phelps, a local Methodist preacher, of Detroit, Michigan, labored to save me from what he called the delusion of Spiritualism. When Spiritualists were winning converts from the churches and the skeptics, they said, "It is glorious! a freeman's right to change his mind."

After Moses Hull became a Spiritualist lecturer he was asked at the close of a discourse, "You say you were once a Methodist, then an Adventist, and now a Spiritualist; what will you be next? If you were wrong then, how do we know you are right now, seeing you change your mind so often?"

Hull's quick answer was, "A wise man changeth often, a fool never!"

We are both wise men. When he makes one more change, gets where I am, he will be wiser than he is now. I really think the Spiritualists are afraid that I may convert their champion, which is one reason they do not invite me to debate with him at their camp-meetings and societies It looks to me as if they have no confidence in their own philosophy and phenomena. Like Belshazzar, "Their knees smote one against another," notwithstanding a Daniel and a Moses stand ready to fight for their faith.

In the Spiritual mass-meetings Spiritualists advocated great mental freedom and liberality, and said they could tell what they believe to-day; but could not tell what they would believe to-morrow. They insisted that it is the duty of every human being to keep the mind open to truth; to change a conviction every day in the week, if necessary, to grow; to progress, according to the revelations of truth. Then is when I was in love with Spiritualism. The practice now seems to be, "Change your mind to Spiritualism, never from it." That is my unpardonable crime, for which Spiritualists will never forgive me in this world nor the world to come—if I get there!

Mr. Hull asks me to "please account for that mediumship" with which I "startled the world." His inference is that if I cannot account for it, Spiritualism is true. Is that his logic? The philosophy of Spiritualism is that a medium is the instrument of communication, and is not expected to account for anything.

He asks "in all candor" was I "honest in that seance, or was I not?" Brother Hull is blessed with a short memory. Since I gave up Spiritualism I have been frequently denounced by Spiritualists for changing my views. One woman speaker berated me at a Spiritualist convention which Hull attended, declaring that Jamieson is not honest. Moses Hull, then and there, so I am told, arose, and with flashing eye, exclaimed, "Jamieson is as honest as I am, and I am as honest as God!"

When I became a Spiritualist and a medium I was an innocent, beardless boy. I have triumphed over the beardless. As to the innocency—well, I have associated with Moses Hull too much to be downright sure. I think it is an "hypothesis."

At seventeen years of age I gradually drifted from my mother's religion, Methodism, into Spiritualism. I liked the Methodists, their earnestness and warm-heartedness. My father and mother taught me Scotch-Irish honesty. Unless Spiritualism spoiled it, I still have it; for I am Scotch-Irish, like President McKinley and William Jennings Bryan. It is a peculiarity of this race that they will never yield as long as they think they are right. Slow in making up the mind; but when it is made up nothing can change them unless they are shown that the conviction is false. I never heard of a Scotch-Irish-American who was guilty of a dishonest deed.

When I began to investigate Spiritualism, I got down on my knees,—for, whether you believe it or not, I was a very good boy, and have often wondered I didn't die young—and as I was on my knees, I said, "Oh, God! if this new religion of Spiritualism is true, show me the truth." I mingled with the Spiritualists; they were such a happy people, and they proved to me that John Wesley was a Spiritualist; that Methodism is Spiritualism. For ten years I was ineffably happy. God, I thought, had guided my steps, as I asked him to do, into the new religion, which was to become the religion of the world. I sat in circles, like my unsophisticated friend here, and got the spiritual jerks,—had them bad—I thought that the spirits of the departed dead did all that. My Methodist friends said they knew I was possessed of the devil, but I said I knew it was spirits, and we were both mistaken! Sometimes the worst fooled people are those who think they know. I was "influenced," as Hull words it, by eighty-five different spirits and in those days I had not a single doubt that they were the spirits of the departed. That is why I am so charitable to the Spiritualists. They are honest, but deluded, just as I was. This does not include the tricksters that infest their ranks.

When the spirits began to sing, as we supposed, and play, and materialize in the dark, I believed it all. In those days I could swallow spiritual camels, and pass my plate for more. I was then as Hull is now. Mediums said darkness was a "condition" necessary for the spirits to manifest. I said, "Yes, the Bible shows it." But I never could get to be that kind of a medium. My mediumship was inspirational speaking, mental tests, prophetic dreams, healing power and character representation, "such stuff as dreams are made of." I converted thousands, I presume, to Spiritualism. The first rude shock to my blissful dream was a physical and clairvoyant medium who came to Grand Rapids, Michigan, in 1863. His name was George W. Cusser—and he was a cusser. No three men that I ever saw could tie him so securely that he could not untie himself. As I look back to those days I am surprised that I ever accepted the preposterous theory that spirits could tie and untie ropes and knots of all descriptions. I saw sailors bind him hand and foot; yet I began to grow skeptical and proposed to subject him to rigid tests. He refused every one of them, and said the spirits made his conditions, not mortals.

Go where you will to-day among the best mediums in America, and they refuse to be investigated by your method. It must be by their own, or not at all; you must observe the "conditions," which they say they receive from their spirit guides. With a great deal of plausibility they will show that the photographer, the electrician, the chemist must have "conditions," and you are expected to acquiesce in all the requirements of the medium, on the gratuitous assumption that he has, at some time, received a series of rules from spirits whose existence it is the object of the seance to prove. Is Spiritualism based upon a petitio principii? The pretense that because nature requires darkness to grow a potato, therefore angels need it to make themselves known, is a huge twentieth century leap in logic.

By the confessions of Spiritualists themselves they are unable to detect the difference between their counterfeits and genuine; nor have they any means of discovering what is spirit and what is medium, even in the case of their so-called genuine mediums. Dr. Babbitt, a prolific writer on spiritual philosophy, in the Religio-Philosophical Journal, July 9, 1881, says: "A communication may be three-fourths medium and one-fourth spirit." This, by no means, impeaches the veracity of the medium. He, or she, may honestly think it is all spirit; but how can the medium know it is spirit?

I do not take the words of their enemies, but their own.

When I come to speak of the character of the communications upon which Spiritualists rely for proof of identity, I will show that nearly all are frivolous, although I cheerfully admit that some of the most beautiful poetry and eloquent discourses I ever heard came from mediums. But it is human to make poetry and produce eloquence.

One of the greatest proofs I ever knew in favor of Spiritualism was a grand poem through the mediumship of Miss Lizzie Doten, by the spirit, as claimed, of the author of Poe's "Raven." But who has measured the capacity of the human mind? When what purported to be the spirit of Edgar Allen Poe controlled the vocal organs of Miss Doten, the poem was certainly like Poe's Raven; but is it impossible for a human being to imitate even a sublime poem? I carry it in memory; but, as my time is nearly expired, I can give you but a portion of it:

From the throne of life eternal,
From the home of love supernal,
Where the angel feet make music
Over all the starry floor,
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory
That is mine forevermore.

Once before I found a mortal,
Waiting at the heavenly portal,
Waiting, but to catch some echo
From that ever-opening door.
Then I seized his quickening being,
And through all his inward seeing,
Caused my burning inspiration
In a fiery flood to pour.

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar—
Not with burnings as of yore,
But in holy love descending,
With her chastened being blending,
I would fill your souls with music
From the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory
Turn I to the earth once more,
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows
Swept my burdened being o'er.

Here the harpies and the ravens,
Human vampires, sordid cravens,
Preyed upon my soul and substance,
Till I writhed in anguish sore.
Life and I then seemed mismated,
For I felt accursed and fated,
Like a restless, wrathful spirit
Wandering on the Stygian shore.

But while living, striving, dying,
Never did my soul cease crying,
"Ye who guide the Fates and Furies,
Give, oh give me, I implore!
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me,
One that I, too, can adore!"

Through this fervent aspiration
Found my fainting soul salvation,
And from out the blackened fire crypts
Did my quickened spirit soar,
And my beautiful ideal,
Not too saintly to be real,
Burst more brightly on my vision
Than the loved and lost Lenore.

'Mid the surging seas she found me,
With the billows breaking round me
And my chained and chafing spirit
In her arms of love upbore.
Like the breath of blossoms blending,
Like the prayers of saints ascending,
Like the rainbow's seven-hued glory
Blend our souls forevermore.

Earthly love and lust enslaved me,
But divinest love hath saved me,
And I know now, first and only,
How to love and to adore.

[There was considerable laughter and applause throughout this speech. Judge Koons, one of the moderators, declared that the rendition by Mr. Jamieson of Miss Doten's poem was worthy of Edwin Booth.]

(To be continued.)

OUR PREMIUMS.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

ROMANISM AND SPIRITUALISM.

To my mind Romanism is a power and principle with which Spiritualism will have to deal. The Roman Catholic very naturally is inclined to resent anything tending to bring his principles into contempt, hence the necessity whereby they ought to foster a principle of charity when differing or expressing their differences from others. One great tenet of Rome is that "We belong to a church out of which no one can be saved." This is an extract from the "creed of Pope Pius the Fourth." Herein lies a fundamental difference. The Spiritualist, on the other hand, believes in a principle that it cannot be a law emanating from the giver of all good and infinite wisdom that anyone should be lost. An untruth will never become a truth with age. The Spiritualist will never make use of the secular power in order to bolster up or disseminate its principles.

The Romanist and Protestant in their day have both outraged the principles of justice, and even now, with our advanced knowledge, they will almost cut each other's throats for the love of God! The Roman Catholic of to-day feels it to be a sort of sin to enter a Protestant church or place of worship, whilst it is the same Jesus Christ which they both profess to love and worship. The great unseen Ruler of the Universe ripens the corn and fruits in the fields and gardens of both, whilst puny man would try and have us believe that this slime source of love and power has become a "respecter of persons."

The Roman Catholics claim that their church and its teachings are the same to-day as they were a thousand years ago. Is it not true that that Galileo was forced to recant, whilst Galileo's theories are to-day acknowledged? In secular knowledge the church may have advanced, whilst in spiritual knowledge it has become stereotyped. According to the teaching of the Roman church the Spiritualist—not the ignorant, but the enlightened one—will be damned, his soul will be forever lost, and subjected to an endless torture, and this, mind you, from an all-wise, all-merciful, infinite Father of Love.

Now, sir, I am not all-wise; I am not all-merciful; I have not an infinite love; yet my wisdom is so far above and beyond these teachings, my love to them is of such a degree that I would not send the soul of any one of them, from the Pope to the most ignorant peasant, to suffer the purgatories of a literal fire for a single hour. "Purgatory," may, according to this teaching, be "a part of hell called limbo." I do not blame them for believing it, neither would. I for anything persecute them for so doing; the fault of living and believing in such a principle, which to me has no terror, would be sufficient punishment in anticipation.

On the other hand, I say to them, do not persecute me because my life's principles have carried me beyond the mediocre character of somebody else's beliefs. The Spiritualist need not throw stones at others; only allow him a free platform and fair play, when and whereby he may more fully demonstrate and promulgate the principles of a universal brotherhood in man, and an eternal spirit of love and good will from the spirits of an all-wise Father.

CONSTITUTIONAL CASES OF APPARENT DEATH.

In the letter you kindly printed in the Two Worlds, containing a quotation from an instructive article on premature burial by Dr. Edward P. Vollum, it was stated that there were other forms of apparent death "that may defy the highest medical skill and all known tests and signs." These abnormal conditions of the human system, Dr. Vollum points out, "are the constitutional cases, due to some warp of temperament, as seen in trance, catalepsy, cholera, auto-hypnotism, somnambulism, etc., which, like hiberation, are inexplicable to any principles taught by science. We know but little of these idiosyncrasies, except that they are usually hereditary, and that their victims usually fall into death-like lethargy from over-work, worry, and foul air, and that during their attacks efforts at resuscitation should be kept up until putrefaction appears, lest they be mistaken for dead, and disposed of accordingly. Quain's 'Dictionary of Medicine' says: 'The duration of trance has varied from a few hours or days to several weeks or months.' The British medical press during the last fifty years has furnished numerous cases which revived from the consciousness of the preparations for closing the coffin. Many notables have been subject to this disorder such as the great anatomist, Winslow, the French cardinal and senator, Donnet, and Benjamin Disraeli. The last-named personage lay in this state for a week. All such cases are in peril because of their uncertainty. Of course, old cases of heart disease and apoplexy may be recognized by the patient's physician, but, as a rule, the diagnosis cannot be sure without an autopsy. All signs of death are deceptive, and all these cases should be held as not past resuscitation until decomposition sets in. Hufeland observes: 'Death does not come suddenly; it is a gradual process from actual life to apparent death, and from that to actual death.' The revivals sometimes reported during epidemics of cholera, smallpox, and yellow fever depend, as in so-called sudden death, upon the fact that the patients are usually taken down in their ordinary health, with a reserve of strength which bridges them over after the force of the disease is spent. The estimates of such disasters are based upon the discoveries made when the dead are removed from cemeteries, as is done in some cities every five years. A number of the skeletons are always found turned to one side or on the face, twisted, or with the hands up to the head. These are counted as living burials."

SPIRITUALISTS AND CHRIST.

Your correspondents on the above subject have apparently not yet freed themselves from the superstitious reverence and worship of Christ, and therefore they invest him with a halo of sacredness which does not belong to him.

In studying the character of Christ we must remember that we have nothing historical as a guide, but only four contradictory gospels, and those were written long after the alleged death of Jesus Christ by some unknown persons.

But perhaps your correspondents will not object to me examining those gospels, to see whether we ought to accept Christ as "our guide, philosopher and friend." He who is so egotistical as to say that "He that loveth father or mother more than me is not worthy of me," (Matt. x:37), cannot be our guide. He that says, "If any man come to me, and hate not his father and mother, and his wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple," (Luke xiv:26) cannot be our guide, philosopher and friend, for such teachings destroy the foundation of home life, of social life, and national life, and I say a malison on such teachings, whether they come from God or man.

Christ was the first to cast upon the shadowy shore of death the lurid glare of hell. He it was that first mentioned the "never-dying worm." It is a wonder that his admirers have never claimed him to be the greatest naturalist, seeing that he is the only person that has ever discovered that remarkable worm. He also discovered seven devils in his friend, Mary Magdalene. He also turned some other devils out of certain men into some swine, thereby causing the swine to go and commit suicide. That would prove to the twelve ignoramuses, yclept "his disciples," that he was gifted beyond ordinary man. He was also gifted with choice language when discussing with opponents. To call your opponents "a generation of vipers" is quite in accordance with a man of holy and heavenly character. The "master teacher" would certainly have made his way selling fresh Galilee fish on a stall in Billingsgate, for he not only could call his opponents vipers, etc., but he could so curse a fig tree for not bearing fruit out of season that the poor tree withered up. I think that would be a master curse from the master teacher. There is a great distinction between precept and practice with Christ. He taught us to forgive our enemies, and promised to eternally damn his. Your correspondent, John Horton, is surprised and staggered when he finds that your South African correspondent is in the army. Now I cannot see why he should be so surprised. He who wields the sword walks in his steps. Christ said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword." (Matt. x:34.) Such being the case, and as Christ came to set at variance and to destroy family relationship, I think the soldier is a true follower of the Prince of Peace, who came not to bring peace, but a sword.

In conclusion, if the Spiritualists have no higher ideal than this mythical Christ, then I am sorry for them, for they are at least nineteen centuries behind the times. If there has been no grater man since Christ, then let us never again speak of progress. There has been and are many men that far excel this mythical Galilean, men whose shoes the Christ is not worthy to unloose. Then why hang to the coat tails of Christ, or rather the tails without a coat?

A RUSSIAN "MIRACLE."

The Novoe Vremya of September 14 has the following account of a miracle performed by the famous Father John, of Cronstadt:

On the 12th Father John arrived at the village of Sopino, conducted service, and spent the night with Father Lvov. Next day he journeyed to Konchanskols and consecrated the new stone church there in the presence of fully 10,000 people. After this service a breakfast was given in the school, and many speeches were delivered. In the midst of the breakfast two men and two old women were seen approaching the school-house, bearing the seemingly lifeless body of a woman. For seven years this woman had been paralytic, unable to move arms or legs or open her eyes—was a living corpse. On their bringing her to him Father John arose, stood before her, and, asking her name, gazed fixedly at her. Then in a loud voice he bid her open her eyes. After several attempts Audotya (the paralytic) did so. "Look me straight in the face," said Father John, "and cross yourself." Slowly and with great effort the woman succeeded in making the sign of the cross. "Do it again," said Father John, "and again." With ever-increasing faith the woman repeated the movement. "Stand up," said Father John, and the woman arose. Then he moved from his place, bidding her follow. "Now walk round me," said Father John, and the lately seemingly dead woman slowly approached and fell on his shoulder. "Go and pray," said he, blessing the woman. On this she moved away without any help. All this took place in the presence of thousands, who were unable to restrain their tears.

If Christian priests cultivated the gift of healing along the line indicated in the foregoing, there is no doubt their efforts would meet with greater success than at present. Father John is evidently a true disciple, for he is working the works of his master. He is also apparently a strong healing psychic, and should be responsible for many acts as that here recorded.

ROMANISM.

Your correspondent "Scrutor" allows his pen to outrun his discretion. I wonder what defense or explanation he can put forward for the following notice, posted up in a church in Mexico:

"Raffle For Souls.—At the last raffle for souls the following members obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory. Ticket 841: The soul of Lawyer James Vasquey is released from purgatory and ushered into heavenly joys. Ticket 41: The soul of Madam Calderson is made happy forever. Another raffle for souls will be held at this same blessed Church of the Redeemer, on January 1, at which four bleeding and tortured souls will be released from purgatory according to the four highest tickets of this most holy lottery. Tickets one dollar. To be had of the father in charge. Will you for the poor sum of one dollar leave your loved ones to burn in purgatory for ages?"

INSTRUCT THE CHILDREN.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of children. Therefore Spiritualists should instruct the children. This can best be done by forming lyceums in connection with every society. A society that has no lyceum, it is as incomplete as a church or chapel without its Sunday-school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday-schools are taught that which their parents do not believe. This is a defect and injustice to the children which Spiritualists should not longer tolerate. The remedy is in forming lyceums.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

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"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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PROFESSOR HYSLOP CONTRADICTS MRS. PIPER.

He Says the Boston Medium's Utterances Were Probably Spiritistic, and Not Telepathic, as She Asserts--Relates His Experiences with Her.

There has just been received in this country a stout octave volume—being number XLVI; of the Proceedings of the Psychical Society, whose headquarters are in London—which contains the first comprehensive account of Professor James H. Hyslop's official relations with the famous Boston medium, Mrs. Eleanor E. Piper.

Mrs. Piper's self-revelations, which apeared in a recent number of the Herald, threw a bombshell into the Spiritualistic camp, yet they did not feaze the members of the Psychical Society, which had held her under its tutelage for many years. The article was wrongly called a confession by the public. It might be more rightly characterized by the Greek word "apologia," which does not hold the more or less humiliating implication of the English derivative, "apology," but means rather an explanation.

Now, Mrs. Piper's explanation of her own undoubted powers was that they were due to telepathy. She refused to believe that in her trance state she had any dealings with disembodied spirits.

Nevertheless, Dr. Richard Hodgson, who is the head of the American branch of the Psychical Society, and Professor Hyslop, who has always been the stoutest champion of the spiritistic theory as the best explanation yet offered (though not necessarily the final one) have refused to take her at her word.

THE MOST COMPETENT JUDGES.

They believe that the scientific gentlemen who in their waking senses watched her were better fitted to decide upon the nature of the phenomena than the comatose subject. Beyond this Professor Hyslop refused to say anything. He stood upon his report and was content to wait for that to justify him. Consequently the report constitutes his final answer to his critics.

It should be premised that James Hervey Hyslop, professor of logic and ethics at Columbia University, is a scientist, hard-headed, clear-headed, dispassionate; or if he has a passion it is precisely for the unmasking of all spiritistic fraud.

He spent many years of his life in investigating such alleged facts as apparitions, clairvoyance, table-turning, spirit rapping and mediumship. He found little honesty among the professors of these dark arts, and he ruthlessly denounced their dishonesty. As to the small residuum of honest folk among them he always saw reason to believe that they were self-deluded and ignorant of the fact that in telepathy and in hypnotism lay the real secret of their apparent success.

It was he who, in 1894, climbed upon the stage in Koster and Bial's and exposed the fraudulent pretences of Annie Abbott, the so-called Georgia magnetic girl, and drove her back into the obscurity from which she had emerged.

It was he who brought dismay into seance after seance through his extensive knowledge of the tricks of pretended mediums. He has studied sleight-of-hand. He solved the secret of all the conjuring tricks of Keller and Hermann. He can perform many of them himself.

CONQUERED BY MRS. PIPER.

Yet it was this man, so equipped with insight and with knowledge, who was conquered by Mrs. Piper. Conquered is the right word.

He began his investigations as a skeptic. He came, if not to scoff, at least to expose. He found himself convinced almost against his will. He was convinced, first, that Mrs. Piper was perfectly honest and sincere; second, that the manifestations of her trance condition could not be explained by telepathy; third, that the spiritistic theory was at the present moment the best working hypothesis for the solution of the phenomena.

By admitting that it is a working hypothesis only he acknowledges that it is not perfect and does not explain everything, and likewise that he stands with a mind open to receive any more rational explanation.

Professor Hyslop's first sittings with Mrs. Piper were in 1892. Nothing important occurred save the conviction left in the professor's mind of the perfect honesty of the medium. Six years later he held a series of sittings with her which resulted in convincing him that she had mysterious and occult powers that could not be explained on any known theory of telepathy or thought transference.

PRECAUTIONS AGAINST IMPOSTURE.

All possible precautions were taken to prevent fraud, collusion or imposition.

The arrangements for the sittings were made only through Dr. Hodgson, and with special care regarding secrecy. The following statements by Professor Hyslop will make the whole case clear:

"First—No one except Dr. Hodgson and my wife was to know that I was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy.

"Second—The arrangements for the sittings were not made with Mrs. Piper in her normal state, but with the trance personalities in her trance state.

"Third—The arrangements for my sittings were not made in my name, but in the pseudonym of 'Four Times Friend,' so that neither the supraliminal nor the subliminal of Mrs. Piper could have any clew to my identity.

"Fourth—When I went to conduct the experiments and before reaching the house of Mrs. Piper, about two hundred feet from the house and while in a closed coach, I put on a mask covering the whole of my face, and entered the house wearing the mask, met Mrs. Piper, and went on with the sitting in this condition.

"Fifth—When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual way by which Dr. Hodgson introduced strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

"Sixth—In the whole series of my sittings Mrs. Piper never heard my voice in her normal state, except twice when I changed it into an unnatural tone to utter a sentence, in one case only four words, as explained in my notes.

"Seventh—In the whole course of the sittings I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except, perhaps, half a dozen times when I seized the hand while writing to place it on the writing pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

"Eighth—The record shows that the facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion. I have tried to draw attention to any special exceptions.

"Ninth—During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on."

The fourth, fifth and sixth precautions were taken because in 1892, although the Professor had been introduced to her under a false name while she was in the trance, he was subsequently, on her recovery, introduced under his right one. Hence these were measures against any possible identification.

He is quite sure that Mrs. Piper, in her normal state, never obtained any knowledge of his identity until after the newspapers had published what he had been doing, and this was after the close of his sittings.

The other precautions were assumed to test the influence of suggestion by the sitters; in other words, to prove or disprove the possibility of unconscious telepathic communications.

HOW SHE WENT INTO A TRANCE.

Mrs. Piper, as Professor Hyslop explains, went into a trance in the following manner: She would seat herself in a chair in front of a table, upon which were placed two pillows for a head rest when the trance came on.

Then her head fell upon the pillows and was so arranged by Dr. Hodgson or other sitters that the right side of the head lay on the palm of the right hand, looking off and away from the table upon which the writing was done.

This second table was on the right hand. On it was placed a writing pad. In a few minutes after the trance occurred the right hand showed signs of animation, and slowly moved toward this table, when a pencil was placed between the two forefingers and the writing began.

When a question was to be asked or a statement made to the "communicator," Mrs. Piper's hand was spontaneously raised toward the mouth of the sitter, who addressed the hand, and it then immediately proceeded either to present the message to the "communicator," often extending itself out toward some "invisible presence," or to write out a reply.

Professor Hyslop significantly adds, as if to anticipate the so-called "confession" of Mrs. Piper, that Mrs. Piper's normal consciousness knew nothing of what she had done or communicated in the trance.

"Hence we do not have to reckon with any views of Mrs. Piper in estimating the nature and value of the results, so that the facts have to be studied from the standpoint of the sitter or investigator."

In Professor Hyslop's various sittings Mrs. Piper apparently summoned up for him the spirits of a large number of his relatives, whom she could not have known, and some of whom were not even known to himself. Thus Professor Hyslop thinks that the theory of telepathy through the medium of his own subconscious self is untenable. How could her subconscious self discover in his what had never existed there, even in the shape of memory?

MOST SUCCESSFUL OF EXPERIMENTS.

The most successful of the experiments were with a "communicator," who professed to be Professor Hyslop's father, and with other "communicators," who helped the father out.

These were not faultless, but they contained a residuum of facts which could not be known to anybody save the departed.

Professor Hyslop holds that even the confusions and errors are accompanied by so many true statements and have such associations with the course of thought on the part of the communicator that they continually indicate groups of memories pertaining to his father's mind.

"It is of course," he confesses, "difficult to estimate the value of all this material. It is, so to speak, like a fitful and incoherent dream, or series of dreams, or better still, like the wandering mental condition of a hypnotic patient with the ordinary inhibitions cut off and yet aware of a definite purpose to be executed with interludes of close approximation to the ordinary waking consciousness."

In short, he believes the communicator was either actually his father (with his mind at times somewhat confused and laboring under difficulties in expressing himself), or a very extraordinary personation of him that had acquired a knowledge of his experience ranging from an early period to his death, and including not only a proper appreciation of the matters in which he was most interested, but specific recollections of little possessions and peculiarities, some of which were entirely unknown to the professor himself.

His own name and the professor's were correctly given, and it was he who first mentioned Robert and eventually Frank and Hettie as among his children. Other communicators mentioned the rest of the children, Margaret, Sarah, Annie, Charles, William and Lida before the father did so. The distinction was correctly indicated in all of these names between the living and the dead. The names Ellen and Helen occurred in the father's communications without any statements that showed what relevance was intended, though in the case of Helen the connection suggests that it might be a mistake for Henrietta, the name of a half-sister of the professor. They were not the names of any members of the father's immediate family.

Whatever detailed references the father made to the members of his family concerning his personal relations with them and his appreciation of the points in their character were pertinent throughout, except in the one instance in which the language he used fitted Robert and was not applicable to Frank, to whom it was applied. The most important instances of these were connected with the professor himself and the estimation in which he was held by the father, all which were points subsequently corroborated by the surviving widow, the professor's stepmother.

RECORD'S REVELATIONS.

The father's habits of thought came out very clearly in various parts of the mediumistic record. His references to the moral and religious solicitude he had felt for James and to the talks he had with him on the whole question of psychical research and a future life were substantially correct.

He also clearly remembered the facts associated with his last illness, its main symptoms and such incidents as that James' voice was the last he had heard as he passed away. His remembrances about the medicines he took were less clear, as he specified some that he had only thought of taking, such as maltine, and at least one—morphine—of which there is no evidence that he had taken any. On the other hand he correctly named a preparation of oil of which the Professor was ignorant, and another, strychnine, which the Professor had casually heard of in a letter and forgotten.

"His chief success was in specifying correctly in reply to my question the medicine which I had obtained for him," declared the Professor.

Various incidents in the early life, given in response to the Professor's demand for something that had happened before he was born, were verified by the Professor on a journey he subsequently took in the West, visiting his father's old acquaintances.

Professor Hyslop adds: "Another series of references which I may here group together concern my father's personal experiences, appearances and little personal habits and articles that he possessed. Curiously enough, his recollections about these were the most confused, possibly in some cases positively erroneous, where my own memory was most clear, and, in fact, nearly all his most specific references concerned articles the very existence of which was not known to me at all.

"That he was a little, elderly gentleman; that he could only whisper; that he had no teeth, and that he could not sing were correct statements made about him as Mrs. Piper returned to consciousness. The reference to his books, pictures, etc., had some pertinence, but they were confused and of no evidential value, though I was familiar with the circumstances connected with them.

"But the references to the trouble with the left eye, the mark near the ear, the thin coat or dressing gown he wore mornings, the black skull cap, the tokens, the stool, the writing pad, the rests, and the round and square bottles on his desk, the paper cutter, his diary, the brown handled knife and the pail paring, and the horse Tom in connection with George were mentioned with almost precise correctness, and were all but the tokens, the diary, and the last incident wholly unknown to me.

"The visit of George and Will before moving West was also probably unknown to me. The references to the place in which he said he kept his tin spectacle case and the paper knife were not true, and the box of minerals was either a false or an indeterminate incident.

"The most important instances of error in my father's communications, and which will be regarded by any persons as telling against his identity, although I myself explain them, as the reader understands, on the assumption of temporary confusion in the act of communicating, or possibly as due to an error of memory, are as follows:

"That he sent me books, a box with two books; that Will had his foot injured apparently on the railroad; that there was trouble with Frank's fishing on 'Sunday' (instead of Saturday); that it was Frank (instead of Robert) who was exposed to social temptations; that Will played the flute or fiddle (instead of George and the guitar); Ferdinand (for Anderson, pneumonia for accident, the misapplication of 'cousin' to his nephew, apparently a visit to Frank, apparently also the intimation that Jennie was the name of a relative of my stepmother."

Professor Hyslop's conclusion, then, is not that spiritism is the only hypothesis to be entertained, but that it is rational to suppose it as one of the possible explanations. He sums up as follows:

"To me it is, at present at least, decidedly the preferable one. At any rate, if it has relevant facts representative of personal identity to depend upon and suggesting an appeal to the infinite to escape spiritism, it becomes a legitimate alternative and working hypothesis among all that may be proposed.

"On this ground we shall be able to retort upon those who make their personal conviction or conversion a criterion of the explanatory power of spiritism, or who advance alternative suppositions for explaining the phenomena, that they furnish experimental evidence involving, not the fact of telepathy as we know or suppose it between the living, but the kind of telepathy that will reproduce the unity of consciousness and personal identity in conjunction with the proper dramatic play of personality found in these records, but which would not permit in any case a resort to discarnate spirits to account for it.

"Until this evidence is forthcoming they can have no standing in a scientific court. In the meantime I am content to have suggested with Dr. Hodgson the nature and extent of the considerations which must be experimentally proved in order to refute the hypothesis which is here defended. When this result is effected it will be time to reconsider the position here taken."—New York Herald.

ANNOUNCEMENT.

It is with pleasure we announce that now our Fall and Winter Campaign is upon us, and the greatest feast of reason of the age is certain for our readers in the great Spiritual and Agnostic debate between "Our Moses" and W. F. Jamieson. If you can't spare a dollar, send in 25 cents for thirteen weeks. You will want something interesting to read during the long winter evenings. Subscribe now.

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OUR PEDIGREE.

Man, Thou Hast an Humble Ancestry.

Without special reference to the continuity of the numerical or intellectual potency of any race, tribe or individual, I wish to suggest frankly and truthfully some general ideas on the continuity of subordinate types of life, subject to the same abridgments of interests and warfare of environments that the human race is, and that, if I judge aright, will induce in the minds of recipients some serious considerations respective to our true relationship, and relative standing in the almost boundless ranks of vital creation.

When we critically examine the great fields of animate nature, we are forcibly reminded of the diversity of values, as to function, in each organic complement, so far as their utility responds to the wants of the creature; no two of which are equal in strength, grace, beauty, vitality, or any other factor of its organization, either structurally or functionally; either as to its mechanical arrangements, or to the adaptability to the work this mechanism is prepared to perform for the welfare and enjoyment of the creature.

The relations of each of these types of vital organization to each other and to the rest of the universe has made them just what they are; and had this relationship been less perfect; less conducive to the welfare of their respective organizations, or to the harmonious relationships between each other, there would have been created within their organic complements, resultant imperfections indicing the facts and also heralding an internal warfare for their rearrangement for the welfare of the creature, and the harmony of its environs. On the other hand, had the relationship between them, these organic represeniatives of nature and their environs been more perfect and conducive to their organic welfare, or their harmonious interrelationship; their phenomenal display to the eye of man the critic, or man the philosopher, or of man the naturalist, would have indiced an organic world, by virtue of its visible representatives, of more beauty, more grandeur, more utility than that which is now being presented to his subtle, broad and comprehensive vision.

Every crook in the branch of a tree, every insect in the beak of a bird, every pang in the associated organism of a vital consciousness positively declares the fact that environs are still supreme, as creative factors, in the arbitrary control of vital organization. Not only the war is still on, vigorously on, between the organic and the inorganic kingdoms; but that such decrees with emphasis that the war is still on, with life and a possible happiness as the stake; and that, too, between all cotemporaneous living forms. It is extermination's relentless struggle, and is waged as between plants and animals; as between vertebrae and invertebrae; as between biped and quadruped; as between beast and human; yea, as between man and man. The fittest survive only until superseded by another fitter still, each in its turn driven to the darkened shades of a final oblivion.

The renowned author of "Thanotopsis" says, "All that tread the globe are but a handful of the tribes that slumber in its bosom."

Not only is this true, but it is true to a vastly greater extent than that author, at that time, could have ever dreamed. Not only the soils, but the very rocks themselves are literally teeming with uncounted, unestimated, undiscovered millions of organic remains; types of a once Now; of a primitive and a strange creation. Types of the absolute parental forms and functions of this great, modern, cotemporaneous, universal brotherhood.

In our intellectual demonstrations of respect to our ancestral lineage, our racial importance, let us not forget the fact that we of this century are called upon by the demands of the noble results and endowments of scientific research and educational developments, to consider that, while we are a fragment of a great division of natural creation, there are also many, very many other kindred types of life, consciousness, and even mentality, upon whom nature spends and has spent vastly more time, and has taken just as much pains, and which in truth, are equally a branch of the great tree of life, vivified by a universal organic law; they and us all one in nature's great, organic infinitude.

I refer not only to the lower modern types, but also, and with emphasis, to those types, strange admixtures of homogeneity and heterogeneity; those types of living, moving, breathing, thinking organisms that have passed forever from the terrestrial bowers and barrens of the home-lands of life's fitful uncertainties, never more to pay the high non-protective tariff of a bare existence, in a continuous and losing struggle for life, its doubtful consequences, with a positive inheritance of death's finality.

Geology tells us of the birth, growth to a magnificent physical supremacy, and final ignoble death, of vast numbers of generic and specific groups; endowed with homogeneous, though strange and to us unfamiliar forms, implying strange habits, forced by peculiar environments to endure or yield to terrible adversities, continuing on through vast periods of time; not months or years; but ages, aeons and incomprehensible epochs, representing time so vast as to exceed the generous imagination of the boldest speculators. Tells of the modification through the evolving changes perpetually working through esthetic, climatic, catastrophic and other causes, until all lines of organic types, either have been strangely modified, or finally exterminated by the potency of this designingless warfare; never more to love or hate, never again to enjoy or sorrow, but finally to bleed and die, leaving us no biographic heritage but fossilized remains to tell the tale of a misunderstood, uncomprehended, unenvied, objectless career.

I will give a brief synopsis of the manner in which natural law has been at work in its distribution of nationalities, tribes and families, genuses, species and varieties. We learn from the paleontologist that many early types, in their temporal succession and organic evolution displayed what is called "anticipation of future specific types." That is, they were possessed of certain characteristics that later became divided in the different branches of their descendants; some retaining certain organic characteristics, as of feet, limbs or teeth; and another branch taking and retaining other organic peculiarities, as of ribs, vertebra or cranium. For instance, the ancient fossil Ganoid, classed among the early fishes, were not true fishes as compared to the modern fish, but comparable forms of marine vertebrae, having peculiar organs with peculiar and adapted functions, some of which later predominated in the modern fish, and certain others which predominated in and assisted in making up certain reptilian forms.

And again, these old reptiles, not the reptiles of to-day, became divided in their organic structures, as represented in the diversified forms of their descendants, and indiced by their preserved remains. Some of these anticipated the organism of the future bird, having developed a diversity of intermediate forms, such as flying reptiles, birds with teeth, bird-like reptiles with wings, teeth and vertebrate tails in an evolving succession that need not bear mistakes as the fruits of reason. These finally resulted in giving a new type, a primitive bird; other diverse forms going to make the reptile of a later period, and continuing on, constantly diverging in organ and function as time evolved them cotemporaneously upward and apart, eventually changing variety into specie, specie into genus, genus into order, until the grim tentacles of discord finally marks them as typical forms, uniformly and constantly preyed upon by adverse environs, for the last swift and downward slide to extermination's grand finale.

Such represents the philosophic translation of the history of the organic remains of our ancestral originators, as found fossilized in the different geological horizons of our planet; and which have been faithfully traced, step by step, age by age, always onward and upward, embracing all the mighty space of time and events, from the dim panoramas of the palaeozoic times, bearing its data of the genesis of life, to the medievalism of geology, the final NOW; finding the same warfare of interests, the same diversity of organisms, the same probabilities of a final extinction now as then, then as now.

Such is a lesson from which as investigators we should, and as philosophers must create concepts, build premises and formulate conclusions as to nature's great scheme enacted in the dim background of our ancestral origin, development and probable destiny, picturing the long and tedious, bloody and doubtful struggle, up, onto, across and beyond the lower planes of a continuous organic succession. First a soft mollusk, then a fixed-shelled crustacean, then a cartilaginous skeleton, later a vertebrae column, interior bony skeleton, and improved brain organs; then mammalian in reproductive functions, and organs, and higher brain development; later still, a higher intellect, evidences of design functions, anatomy bipedal, nearly upright walking, primitive reason, feeble language; not finally but now bipedal, strictly upright walking, larger brain cavity, much stronger reason, wonderful use of language, functions of design highly developed, the front rank of development, the modern man, the Caucasian of to-day.

A creature having advanced, in spite of adverse environs, all the way up the sluggish pathway of animal life, to the forest homes of simianism; thence to the rocky dens of savagery; onward to and through the dark valleys of barbarism; still upward into higher and more cultivated grounds, and across the threshold of a bare civilization; still onward and upward into the halls of a fuller civilization, with clothes and laws and homes; then again upward and finally to date, to the elevated chambers of the modern dress and homes and laws and schools; noble indices of a higher enlightenment, when and where we first became endowed with mental perceptions fitted for an initial observation from the highest chambered pinnacle, from which a first brave, courageous and free glance is flashed backwards down the dim though glorious landscape of time's fading events, and its magnificent panoramic display of nature's moving, rushing crush of mind's warfare with matter; records of the ups and downs, the pros and cons, the happiness and miseries of this great railway of life o'er which we are, toward an infinity and continuity of events, ever and ever flying.

Not the least of the lessons that we read from this magnificent line of phenomena and events is the startling information: Man, thou wert lowly bred and humbly born. Thou hast passed through and along all the rougher plains of physical and mental crudeness, up to the dignity of first among the still crude forms of nature's great mass of vital organisms; and also art thou still struggling, with no less energy, no less antagonisms, and no nearer than ever before, to the end of a line of creation, that is continually circling in the great vortex of organization, disorganization and reorganization; stamping in strange but unversatile hieroglyphics, the reliable information that though the particular is destructible the general is indestructible; though the organ is mutable, organization is immutable; though the individual is temporal, the universe is eternal.

We are the barbarians to whom some 40th century man, still with more egoism than altruism, more bigotry than brains, more sanctity than sense, may turn with a sneer and say, "There is no blood between us and those barbarians of the 20th century; the creator made them as they were, crude savages, and for no purpose of interest to us. He made us a complete and final type of physical and spiritual perfection. The universe is all for us." At least such has been our cry to the past; and can we expect less than that such will be the cry of the future man to us. While we may dwell stupidly in doubt as to the primal ancestry of the special type, man we can tarry nowise in doubt as to the ancestry of the general types of life, stamped with and directed by that universal, indispensable insignia of all sensoral beings; all universal brotherhood; vital consciousness as the throned monarch of physical organization.

As a final charge on the pages of man's allotment of duties in the premises, let me inscribe the more than probability, that the finger of evolution points with unswerving and constant faithfulness to a positive interrelationship between all types of living, moving, thinking beings; either as between their physical or spiritual organizations; and indicing by legible symbols the establishment of one great and uniform system of creating, developing and destroying; grasping and sweeping onward in irrespective potency all life, all consciousness, all death; alternately swaying on the seat of power the synthetic harmony of life, and the analytical discord of death; subjugating at one fell swoop, all terrestrial nature, from molecule to mountain, from animalcule to man. E. V. MORSE.

Lorain, Ohio.

Our Fall and Winter Campaign.

The Fall and Winter Campaign of The Progressive Thinker will be especially brilliant. It will be unusually attractive and instructive. It will lead you on to a higher plane. It will make you happier, wiser and better. It will blossom into something brighter, fresher, and more startling, and will be a surprise to you in a variety of ways. Among the many attractions will be the debate between the brilliant Materialist, W. F. Jamieson, and the profound and eloquent Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the friction of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better. Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The Progressive Thinker. No Spiritualist can afford to be without this remarkable debate.

The School Teachers' Victory.

A signal triumph has just been won by two Chicago school teachers over the most powerful corporations of that city; and the more fully the details of the struggle become known, the more remarkable their victory appears.

The appropriations for schools in Chicago have long been inadequate, and whenever the Board of Education needed $1,000,000 or $2,000,000 for any purpose it has been in the habit of deducting it from the teachers salaries. A few years ago, about 4,000 of the 6,000 teachers in Chicago organized a Teachers' Federation. Having reason to believe that the shortage of money was due to the fact that most of the large corporations were evading their legal taxes, they appointed two young teachers, Miss Margaret Haley and Miss Catherine Goggin, a committee to investigate. Then, as the Boston Journal of Education says, "the battle royal began between two little schoolmarms and all the most powerful corporations and trusts in the State combined."

The women's inquiries revealed a most extraordinary state of things. Up to 1875 the railroads of Illinois had been assessed an annual tax on their franchises. In 1874 the assessment was $31,000,000; in 1875 only $22,000,000; and from 1875 to the present time they have not been assessed at all. In 1874 the franchises of the two little horsecar lines which Chicago then had were taxed at $1,000,000; but in 1899 the franchises of the 700 miles of electric and cable lines in Chicago were not taxed a cent. About 1875 the railroads apparently found out that it was cheaper to bribe the officials whose duty it was to apportion their taxes than it was to pay the tax. Other corporations found out the same thing. Of 23 large corporations that the teachers investigated, the majority were not assessed at all, and the others were assessed on only a small fraction of their actual property. These 23 corporations were the gas and coke company, the telephone company, an electric company, and 20 street railway companies.

The women tried to induce the officials whose duty it was to tax these corporations to tax them. Finding that they were in league with the tax-dodgers and were determined not to comply with the law, the women engaged an able lawyer and took legal action to compel the officials to do their duty. The corporations fought hard; they exhausted every resource of evasion and delay, they appealed the case up from court to court; but the law was clear and the evidence of fraud overwhelming, and the Supreme Court of Illinois has ruled that they must pay. The decision will add millions every year to the revenues of Chicago. Hereafter there will be money enough to keep the schools open the full term and to pay the teachers their salaries. All the other municipalities in Illinois will also profit by the decision.

Are not those two plucky young women worthy of a vote?

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SATURDAY, NOVEMBER 30, 1901.

A Science and a Religion.

As a science Spiritualism at the present time goes deeper into the hidden mysteries than mortal man with all his knowledge of chemistry, astrology or any of the mathematical or physical sciences can delve. It gets its information from the thought side of life; it deducts from the great ocean of intelligence, from the depths of the great deep, the most important knowledge to man—the fact that he is immortal and shall never die, but move on and on into the shoreless stream of progress, learning ever, ever changing, striving, plunging, rising. Moving about in the form he comes in contact with many opposing forces, and yet they are but aids to his eternal progress. To overcome opposition he brings into use all the active energy and draws upon a latent force, a part of him that has previously lain dormant within. All these things are among the teachings of Spiritualism as a science.

As a religion Spiritualism begins with man's moral nature; the aspiring, inspiring, desiring part of him; it begins in his spirit and tells him he has always been and will always be; though change after change may come, as spirit he has always existed and will so remain.

Unlike all or nearly all religions Spiritualism is founded upon cold facts the same as all other sciences, and as a science perfection is no nearer reached as to our knowledge and understanding, as philosophers, than by any other science. We are constantly learning something new, something more of the facts. We learned long ago that as man quits the earth he begins in the new sphere. If he was a beast when he left this plane he began as a beast over there and must remain a beast until an inspiring vibration starts out from his own consciousness, from his spirit brain, then he is aided if he needs aid in his upward progress.

True, if one listens to all that purports to come from the spirit side of life and obeys not his own spirit he will lead all kinds of a life, because, as the door is left open to all comers, some of those "beasts" of which we have been speaking, being earth-bound, can glide up and influence the sensitive or medium, or his own self, and advise according to their ideas. Hence, looking upon the religious or moral side, if we act upon the suggestions of our own highest sense of right, we need no outside advice, but if the good friends see fit to inspire us toward the higher thoughts and deeds we certainly should not be so selfish or egotistical as to thrust them aside.

Spiritualism assumes no authority to force a code of morals upon the people; it says to no man "Thou shalt not lay aside enough of wealth to tide thee through an age of helplessness to the grave; thou shalt not accumulate more coin than will suffice to feed and clothe thee and thy family and lay none away."

But it does teach that in so accumulating it is unfair and wrong to crush others who, like you are struggling to provide against the wolf of poverty and disease which is liable to appear at any time. It teaches that others have rights to "life, liberty and the pursuit of happiness," and as you crush others so will you be crushed in due time. It looks to no God to "give us this day our daily bread," but says, "pitch in and win it, earn it and then get it, for of right it is yours." This is a part of the moral or religious side of Spiritualism. Is it not right?

Spiritualism sanctions human law if it is just, and fights it if unjust. It asks no odds of its enemies. It only asks a hearing and investigation by unbiased minds, and will prove itself the peer of all religions if examined justly, impartially.

ATTRACTIONS.

One of our splendid attractions for the fall and winter in The Progressive Thinker will be the Hull-Jamieson debate. Don't miss this and live to regret it. Subscribe now.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

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

The Pictured Story of Beni-Hassan.

An inquirer wants to know what are the facts about the mural pictures at Beni-Hassan, Egypt, which churchmen are constantly citing as evidence that the Jews were in that country, as told in Exodus.

The grotto tombs of Beni-Hassan, are situated about a mile from the east bank of the Nile, and some 200 miles south of Cairo. The mountains at this point are low and sloping, and the artificial grottoes near their summits were cut in the solid rock, the roofs of which are sustained by columns, seemingly the prototypes of the Doric order of architecture. The walls are covered with paintings in colors, representing events in the life of kings, and historical events. The period of their execution is fixed by Egyptologists as about 2,500 years before our era.

The Christians are anxious to force into their service these pictures as corroborative proof of the Bible story, Gen. 42, that Jacob and his sons and their families had entered Egypt to escape a famine in Canaan. Wilkinson, in his Ancient Egyptians, Vol. 1, p. 480, New York edition, says:

"The first figure [in these Beni-Hassan pictures] is an Egyptian scribe, who presents an account of their arrival to a person seated, the owner of the tomb, and one of the principal officers of the reigning Pharaoh. The next, also an Egyptian, ushers them into his presence; and two advance, bringing presents, the wild goat or ibex and the gazelle, the productions of their country. Four men, carrying bows and clubs, follow, leading an ass on which two children are placed in panniers, accompanied by a boy and four women; and, last of all, another ass laden, and two men, one holding a bow and club, the other a lyre, which he plays with the plectrum. All the men have beards, contrary to the custom of the Egyptians, but very general in the East at that period, and noticed as a peculiarity of foreign uncivilized nations throughout their sculptures. The men have sandals, the women a sort of boot reaching to the ankle, and differs a little in form from those worn in Egypt."

The inscription over the illustration Anglicized reads: "The arrival to offer an eye-water to the Pharaoh, which the thirty-seven Aamu bring to him, in the year six of the reign of his majesty the King of Upper and Lower Egypt, Rakhakheper."

The period of the Bible story is given as B. C. 1715, a discrepancy of about 800 years between the two events.

De Lanoye, the French author of "Egypt 3,300 Years Ago," suggests that the picture is "the forlorn hope of the vanguard of those nomadic hordes who, at a later period, were to inundate the valley of the Nile."

Thus the fact about Beni-Hassan. He who reads the Bible story carefully, discovers these Aamu visitors brought a very different kind of presents than that carried by the sons of Jacob. See Gen. 43:11, 12.

In No. 5 of the series of articles lately published in these editorial columns, of date Aug. 3, entitled "Parallel Bible and Heathen Myths," it was maintained the compilers of the Old Testament picked up any facts coming in their way, and after adapting them to their needs they wove them into a history of the Jews. We showed the monumental inscription by Sargon, on the Euphrates was used to build up the character Moses.

Now are not the probabilities very great that this picture-story in the grotto of Beni-Hassan was made to do service in writing up an account of the advent of Jacob's sons into Egypt? It is simply impossible for it to have been a picture record of that event, because of the many centuries lying between; but it was a "good enough Morgan" to weave into a legendary history of a people that required two books from the versatile pen of the real or fictitious Josephus—we don't care which—to prove there was such a nation, a fact, if a fact, which is still controverted.

Those of our readers, if any, who are insistant that Moses was a real character, and wrote the Pentateuch, will turn to page 51 of Renouf's Hibbert Lectures for 1879, on the "Religion of Ancient Egypt." Scribner's Sons edition, and read:

"The opinion which used to be universally received, that Moses is the author of the Pentateuch, must assuredly be abandoned."

Moses aside, and the pretended translation of the Hebrew Scriptures into Greek, conceded to be a fraud by Christian authors, and yet the evidence is most positive that the fictitious Septuagint was drawn upon as authority by the New Testament writers, then where the inerrant "Holy Scriptures?"

Light is dawning on a dark subject.

Nine Thousand Years of History.

Prof. Matthew Flinders Petrie, the famous antiquarian of London, thus sums up the latest evidence of the antiquity of the human race:

"Antiquarians now have to deal with Egypt alone. There is an unbroken chain of historic record from 5000 B. C., besides actual objects which carry history back 2,000 years further, thus giving 9,000 years to human history; but this is yet far from the beginning. Other lands might show the age of man to be more remote by physical evidences, but nowhere could we feel more plainly the certainty of the antiquity of man than where 9,000 years' continuous remains did not yet bring us into the vast periods of those climatic and geological changes through which man had kept up the chain of life to the present day."

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Is His Soul Saved?

One of our enterprising daily papers, The News, in speaking of the passing of the noted Chinaman, Li Hung Chang, asks the question: Where is the soul of Li Hung Chang? and goes on to say that the death of the great pagan statesman has brought prominently before the Christian world the query whether the illustrious follower of Confucius can be thought, under the provisions of Christianity, to have entered into the happiness of the ransomed or to have been condemned to eternal darkness for his failure, as it is believed, to have embraced the religion of Christ. Orthodox ministers generally are adverse to judging of his fate.

The Rev. Johnston Myers of the Immanuel Baptist church says that if the distinguished Chinaman had none of the salvation of Christ he is lost. In contrast with this view is that of the Rev. W. B. Thorp of the South Congregational church. "It depends on character," said the latter pastor.

Jenkin Lloyd Jones said that the great Asian stands wholly on his merits as a man. The Rev. J. K. Mason of St. Paul's Universalist church expressed his belief that the soul of the dead statesman "is reposing on the bosom of infinite love."

It was said by an authority on the trend of religious views to-day that the reticence of the majority of Christian ministers to believe that Li Hung Chang would be condemned for his neglect to enter into a profession of the Christian religion indicates a marked change from the attitude of the Christian ministry of twenty years ago.

Among the ministers who were seen by a reporter for the Daily News, these expressed themselves:

The Rev. J. K. Mason, St. Paul's Universalist church: "I believe men all are naturally immortal, and made in the image of God. When the body dies the spirit returns to God who gave it. All men are children of God by nature and He treats them in this world or any other world as a wise and loving father treats the members of his human family. The disposition of the soul of Li Hung Chang would depend on what he is in himself, not on his outward religion as professed. A good man, whatever his creed or nationality may be, in my opinion need fear no evil in this world or in the world to come. I have no doubt that this great statesman rests to-day on the bosom of infinite love."

The Rev. W. B. Thorp, pastor of the South Congregational church: "The question of the salvation of Li Hung Chang or any other Chinese is simply the question of how far he possessed those qualities of character which are illustrated in Jesus Christ and which constitute the only ground of hope which any man has of eternal life."

The Rev. Johnston Myers of the Immanuel Baptist church: "If Li Hung Chang had in any way a part in Christ's salvation he is saved. If he had not he is lost. Only those who belong to Christ are saved. Whether a man belonged to Christ no one can decide or judge after he is dead."

The Rev. Jenkin Lloyd Jones, All Souls' church: "Li Hung Chang stands on his merits to-day, as he did last week. He is estimated by the law of specific gravity which holds in the spiritual world. He is estimated by his works and by the light that was given him. Immortality is not a thing that hangs upon the whims of the individual creed. We go up or down together. There as here what is good endures, what is bad must pass away."

The Rev. R. A. Torrey of the Moody church: "I do not wish to pose as the judge of Li Hung Chang, but if I express an opinion I must say that I believe there is only one way to salvation and that is by a personal acceptance of Jesus Christ. If he accepted the Savior he is saved. If he did not he is lost. Of course, if he really accepted Him he would make an outward profession, but whether he did or not, I cannot tell. We have only fragmentary and unreliable information concerning him, in so far as I know. Good works could only save the perfect man and there are no perfect men."

Outlining the doctrine of the Roman Catholic church on the abode of souls of non-Catholics after death, the Rev. George D. Heldmann, pastor of St. Paul's German Roman Catholic church, West 22d place and Hoyne avenue, said: "As Roman Catholics we believe in hell, purgatory and heaven, and that souls after death are relegated to one of these. Believing in the supreme truth of the Catholic religion, those outside of our faith are not excluded from eternal happiness if they, by invincible ignorance, are not aware of the true doctrines of our church in so far that they have had no opportunity of becoming acquainted with them, or that, they believing earnestly in their own religion, live up to its doctrines and precepts, convinced that they are in the right. While the Catholic church is unchangeable in its faith and asks strict adherence to its tenets from its members, it condemns not the person outside of the church, but their false doctrines, and knows full well that there is not only a God of justice, but also of mercy."

There is a degree of interest attached to these views of Chicago ministers, whose general attitude ranges from old-fashioned orthodoxy to a pronounced modern liberalism. It is worthy of notice that orthodox ministers are far more chary of passing their judgment upon the status of departed "souls" that never professed to believe according to the orthodox standard of a "saving faith." Under the influence of an advancing tide of humanitarian liberalism, they are apparently more hopeful concerning the future fate and destiny of the "wicked."

A principal factor in effecting this humane change—this evolution toward a higher and better belief—has been Spiritualism, with its beautiful philosophy, its glorious facts, and its silent sweet pervasive influence.

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

INFINITE INTELLIGENCE.

Some Things That Demand Explanation.

This subject seems to fill the minds of a good many people, and its discussion, which was once thought to have been exhausted, continues to break out with more or less frequency. Down in Texas the Spiritualists have constructed a creed that seems to fill a long felt want, and as they have placed it before the reading public it becomes material for criticism. There are three articles in it that move me to touch the pen.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.

In expressing a belief in Infinite Intelligence they omit a very essential thing; they do not attempt to explain what they mean by the term, and I doubt if they could very clearly should they try.

It is a very easy matter to define finite intelligence, for an object of illustration is always at hand; but when any one grapples with the infinite kind they are getting where they can only play upon words and talk. The finite view which we are all necessarily compelled to take, is a very limited one, and one person of ordinary gumption can see about as far into the matter as another. Because Nature has, as far as we know, immutable laws or modes of motion, many people jump to the conclusion that they have found evidence of God whom they now call for convenience, Infinite Intelligence; and lots of them feel an immediate desire to pray.

If there could be seen any purpose in the endless mutations that Nature is forever engaged in, there might be some cause for thinking that intelligence played a dominant part in her movements; but reason has thus far sought in vain to discover the least sign of any plan or purpose in all the countless phenomena that greets the human vision. Life and death are forever alternating in all things, and no sooner has maturity been reached by anything, than decay and death are sure to follow. Over and over again this process is repeated, and from present indications will be, until the end of time and a while afterwards.

Why this building up and tearing to pieces; why this eternal feeding of one form of life upon another with such methods of cruelty and heartlessness that every sensitive human being is shocked? Has Infinite Intelligence no heart, or is Nature simply a huge machine that runs on and on without self-consciousness or feeling? The phenomena which we behold leads me to accept the automatic machine explanation, for I cannot believe in heartless intelligence that delights in or seemingly approves of pain and suffering.

We believe, says this creed, that the phenomena of Nature are the expression of Infinite Intelligence. Let us look at some of them. I have seen a snake swallow a toad alive, and it is one of the ways devised by this new God for snakes to live. To me it seems horrible that one form of life should be endowed with such instincts, and when I consider the gopher snake in this State, which lives principally by swallowing live gophers, that bright, pretty but destructive pest to vegetation, I am lost in wonder that Infinite Intelligence should select such a way to keep life in the disgusting form of a reptile. The big fish in the sea eat up the little ones, though I have no doubt life to them is just as dear and desirable as to those of a larger growth; but Infinite Intelligence has willed—if we accept a belief in him—that might shall make right in all this never-ending struggle of life forms to continue existence. The survival of the fittest is nothing but success to the strong or the cunning, and as one form of life cannot live without some other form to sustain it, this carnage goes on forever.

I refuse to believe in intelligence that would not be shocked at the sight and knowledge of the physical suffering and misery that pervades this world, and it will require more than one Texas creed to harmonize my ideas of goodness and mercy with the works of Infinite Intelligence.

If we rise above the brute creation, we find such fiendish acts going on between man and man that the soul is sick with horror. We find that cannibals are still killing and eating their fellow-men on the face of this old earth; and furthermore we know that if the history of wars and military murders was omitted from the record of the human race, it would hardly make reading matter enough to fill an ordinary newspaper. Blood, blood, blood! is the history of life on this globe, being shed in some form or other.

Ask yourselves, you who give the subject any thought, why does Infinite Intelligence permit or insure such things? If there is a fixed purpose in all these horrors that attend life on this globe, I admit my inability to see it, and call upon those who have the "light" to let it shine for general enlightenment.

Excavations made and being made in the bosom our universal Mother, show that so called high states of civilization preceded ages of barbarism, through which the world afterwards passed; and more and more is prehistorical evidence being found to sustain the claim of Voltaire, that alternation from barbarism to civilization, same as day and night alternate, is the fixed fate of humanity on this old earth. For what purpose all this? Ask the believer in Infinite Intelligence. Why must nations ever rise and fall; why must progress go so far and regression then set in; why must wars ever be a feature of human life, and an eternal conflict rage between every sentient form of life in the effort to exist? These are questions that require time and thought, and yet I presume there are many ready to answer them offhand, so familiar are they with Infinite Intelligence and his plans.

We affirm, says the Texas creed, that a correct understanding of the phenomena of Nature—otherwise the expression of Infinite Intelligence—and living in accordance therewith, constitutes the true religion. This Intelligence is manifested in so many ways we will always be kept busy trying to live in "accordance therewith," but how "true religion" is found to be composed of our endless efforts to fight and propitiate the forces of Nature, is beyond my power to conceive. The remark if properly labeled would come under the head of twaddle, for it means nothing.

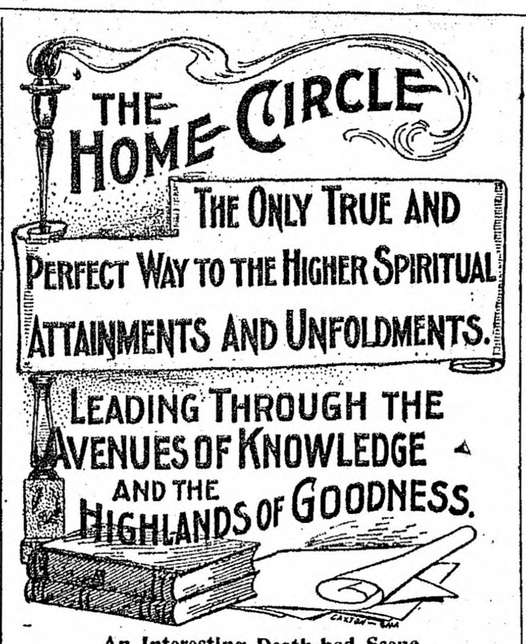
The bite of a rattlesnake is just as much the expression of Infinite Intelligence as any act performed by mortal man; for the same force that acts through one manifests in the other. All through the works of Nature death and disease lurk in the footsteps of man, and if Infinite Intelligence is the responsible source of these things, let us not while inclined to pray or talk about divine love, forget them.

We know that the divinely appointed home of the tape-worm is in mortal man's stomach, and that numerous worms and parasites live within his "earth form;" and yet some of us—Brother Hull, for instance—are so dissatisfied with the works of Infinite Intelligence that we take medicine to remove them! If Infinite Intelligence designed the tape-worm to live there in peace and harmony, also in the midst of plenty, I would rise as a rational being to inquire if a wrong act is not committed when Mr. Worm is expelled?

In conclusion I will refer to the recent death of a neighbor and the uncommon manner in which Infinite Intelligence brought it about. While lying on a sick-bed it is thought a blowfly laid eggs in one of his nostrils; anyway that cavity soon filled with such products as the blow-fly makes, and death resulted when they reached his brain. The M. Ds. consider it a most remarkable case; but let us not forget that with Infinite Intelligence all things are possible, though some lead us to wonder where "Infinite love," of which we hear so much, has any connection. Still an unbeliever, I am yours, for more light,

CHANNING SEVERANCE.

Los Angeles, Cal.



An Interesting Death-bed Scene.

I.

The various planes of life in which the human family move are wonderfully diversified—so much so that those moving in the higher range, if they will only look down, they will find some one who needs their kind ministrations and assistance. The great trouble to-day in connection with the ordinary mortal, his vision is too much concentrated on the planes of life above him, and too little on those struggling on the planes beneath.

Humanity are all interlinked, a magnificent chain evolved through the instrumentality of those laws inherent in the Universe of matter and spirit. The one below you belongs to the grand brotherhood of man, and you can not, in the economy of creation, separate yourself entirely from him. He is on a different plane, it is true, and on you in a measure depends his advancement.

The one who hoards his gold is called a miser.

The one who has the power to assist others, and does not do it, hoarding his possibilities for good for his own selfish ends, is equally a miser.

The chief end of existence should not be centered altogether in seeking happiness. The one who makes that his principal aim must be supremely selfish.

The one who, with supreme satisfaction, can satiate his appetite at a fashionable dinner and guzzle down wine of a vintage of twenty years ago, without thinking of those who go to bed hungry and suffering from cold, does not possess a particle of spirituality; he is as destitute of divine qualities as the desert is of verdure and flowers.

The one who lives for self alone, constantly seeking self-aggrandisement, is a pauper spiritually.

The flower glistening with rainbow-tinted hues, and sending forth its exhilarating aroma owes something to the stem or twig on which it rests so queenly; the twig owes something to the roots which repose so placidly in the soil; the roots are under a deep and lasting obligation to the soil from which they extract nourishment; the soil could not send forth its life-giving and flower-making properties without the co-operation of the rays of the sun; and the rays of the sun could not accomplish a beneficent purpose without the efficient co-operation of the genial rain; the rain could not exist had it not been for the elements that compose water.

The fact is, the material and spiritual worlds are interlinked, and one could go on indefinitely illustrating that sublime fact. You destroy or annihilate one link, and the forces of the universe would cease to act properly. If nature's forces—material and spiritual—are so interlinked, so is the whole human family. The miser, who never for a moment considers the welfare of others, who lives exclusively for self, is a distorted link in the economy of creation, just as much as the idiot is. Where would the beautiful flower be without the stem on which it rests? Where would the stem be without the root? The root without the soil? The soil without rain and sunshine? and so on throughout infinity. However low, debased, licentious and ignorant a person may be you can not destroy his identity, materially and spiritually, without disrupting the entire human family, leading to chaos.

II.

As we have remarked before the one who hoards his possibilities for good is a miser in the most comprehensive meaning of that word, for he lives exclusively for self, forgetting that he is only a little link in the vast brotherhood of man; but much worse is he who not only hoards his possibilities for good, but actually uses them for the debasement of others. The daily papers contained a typical case, when they chronicled the death by suicide of a servant girl, Sarah O'Brine, who had been seduced by a wealthy young society man; whose name was carefully suppressed on account of the death of the principal witness against him. Miss O'Brine was a young woman of remarkable beauty, retired in her ways and manners, and in a measure uncultured, yet she seemed to be the central magnet that attracted the attention of Mr. X. Her winsome ways, her modesty, her cheerfulness, her face at times illuminated with a sweetness that would adorn the features of an angel, would naturally attract one who had no other thought than his own selfish, sensual gratification, while one of such unsullied innocence would fall an easy victim to the wiles of such a villain. Mr. X. clandestinely sought her company, and under the promise of a future marriage, effected her ruin. Then followed her discharge as a servant, her complete abandonment by one who had led her astray, and her final death by suicide.

III.

Thus one can see the evil that can be wrought by a person who hoards his possibilities for good, and turns them into a channel for actual evil. Such a person is a menace to society, an enemy to purity, an unclean wretch—worse than a gold-miser, for his hoarded possibilities are used to debase others.

IV.

While there are many sad and brutal scenes on this earth where fast young men ruin unsuspecting young girls, thereby weaving a net-work of darkness around themselves, there are also sad and beautiful scenes—scenes intermingled with extreme sorrow and with joys that transcend the loftiest imagination to describe. The angels seem to be there with a smile of transcendent loveliness beaming on their features. The very windows of heaven appear to open through which are reflected the glories of the spirit realms. One can then hear the whispers of exalted spirits and feel the vibrations that come from loving hearts. Such a scene was lately portrayed by the Chicago Chronicle, in the death of Charles Wedge, of North Chicago. It sets forth that after three days of unconsciousness he suddenly rallied one Friday night at his home, sat up in bed, like an Angel of Light, sang a verse of "Nearer, My God, to Thee," and fell back upon the pillow dead.

He had been ill with typhoid fever for several weeks. He became weaker and weaker, until he could not lift his hand. Finally he lapsed into unconsciousness and for three days his life was despaired of.

On the night of his death the members of his family had gathered about his bedside, expecting the end at any minute. The sick man's breathing became fainter and fainter, and the watchers had just about decided that breath had left the body when the patient sat bolt upright in bed and began to sing most divinely beautiful, as if controlled by an exalted messenger of love from the spirit world.

Though he had never been known to sing before, the touching, plaintive words of the old hymn poured from his lips in a volume and melody that startled the watchers as something supernatural. They could not believe that a man who but a moment before had been unable to move could sing with such angelic sweetness, as if the very fires of heaven's poets were pulsating within his soul. On through the first verse of the hymn the singer went, while the watchers sat in awe. Then, turning to his wife, the sick man grasped her hand and appeared as if about to speak. He said nothing, however, but in a moment began to sing again. The tune was still the same—that of the old hymn which has been the last consolation of President McKinley and many others who were about to pass into the great unknown—but the words were different. From some unknown, to them, spring of inspiration there came poetry, fitting into the cadence of the tune.

V.

The dying scene was not only sad, but joyous; there was a blending of the human and the divine; there, at this dying scene, was the midway station between heaven and earth where mortals and immortals could meet and hold sweet converse.

The dying man, in tones of ineffable sweetness, was addressing his mother, who had passed away years before to the realms of soul. The burden of the song was that he saw the angels and heard them calling him on and that he would meet her across the river—a beautiful picture indeed—one of sadness to mortals, but one of great joy to the immortals.

When the song was ended the dying man held out his hands as if reaching for something and then sank back on his pillow dead. He had seen his mother; he had seen ministering spirits, and fully realized the wonderful change taking place.

Mrs. Wedge was very much affected by the touching deathbed scene. She became hysterical and had to be comforted by other members of the family until a physician was called to attend her.

Mrs. Otis Harvey, a sister-in-law of the dead man, was present at his death.

"We had never known Charles to sing before," she said. "It had always been understood that he had no voice. On the last night of his life, however, he sang as I have never heard a person sing before. The voice was not his. I am sure that there was some divine influence speaking through him, giving a message to those he left behind."

VI.

If you wish to die like Charles Wedge, don't hoard your possibilities for doing good, like a miser, but let those possibilities be used for making others happy, in cheering the despondent, in giving a helping hand in the hour of distress. Mohammed said:

"Every good act is charity: Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellowmen. When he dies people will ask, What property has he left behind? But the angels will ask, What good deeds has he sent before him?

Remember, then, that the poor and unfortunate you always have with you. They belong to the great human family, and he who can, but will not kindly assist them in the struggles of life, is hoarding his possibilities for good like a miser his gold, and can only enter the very lowest strata of spirit life when death finally ends his earthly career. Heed the lesson this Home Circle Sermon imparts.

J. R. F.

The Longest Pocket-book and the N. S. A.

To the Editor:—As the matter of representation in the N. S. A. seems to be under discussion yet, I should like to say a few words more on the subject. I do not think the full payment of per capita tax for fifty or more members by the small societies, that really have a much smaller membership, has ever been questioned, that is where they had two delegates.

I now have in my possession a letter from one who is within the inner circle of the N. S. A., urging us to raise all the per capita tax we can for next year and send in a large number of delegates from our state. Nothing is said in the letter about actual membership. I understood while at convention that societies with a very small membership, by paying large per capita tax, had two delegates. Possibly I was misinformed, but I thought my information was good.

All of the above has caused me to think that it is not the society with the largest number of members who has the most delegates on the floor of the N. S. A. conventions, but the society with the longest pocket-book.

In these expressions I do not aim to attack any individual, but the system.

STELLA A. FISK.

Keokuk, Iowa.

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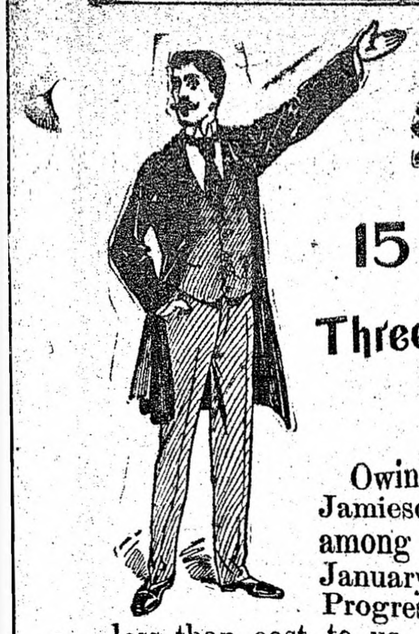

BULLETIN

THE PROGRESSIVE THINKER

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Owing to the unparalleled interest in the Hull-Jamieson debate, and desiring to spread it broadcast among Spiritualists and Freethinkers, we will, until January 1, 1902, receive trial subscriptions for The Progressive Thinker THREE MONTHS for 15 cents—less than cost to us. This offer is made to NEW subscribers only, with the hope of getting them interested in Spiritualism. Bear that fact in mind. Every Spiritualist, every Freethinker, every Christian—in fact everybody should read this debate. There will be other attractions—a vast amount of miscellaneous matter will appear of special interest and value each week.

SOME REFLECTIONS.

On Sir Robert Ball and the Moon.

Sir Robert Ball is an Irish astronomer. He is not an orator. I heard him Nov. 5, on "Time and Tide." There was nothing essentially new in his lecture, but it was an interesting survey of familiar truths. Some of them may not be familiar to all your readers. But if they are truth is always interesting to thinkers; for though always old as nature, they are yet always new in the turn of events, which always present new relations. But Sir Robert presented some new theories that may, or may not, be the correct interpretation of nature—past and future. That the moon causes the tides is a familiar conclusion from the coincidence of phenomena. Yet it may be questioned. Does any man know that the tides are caused by the moon? I believe they are, and I see no good reason for doubting it, but I cannot say I know it. But there is another statement made by Sir Robert Ball, that may be less certain, and unprovable. Since the world revolves on its axis in 23 hours and 56 minutes now, what reason is there for thinking it was ever any less or more, or that it will ever be more or less? By Newton's first law, a body once set in motion will continue it without variation forever, if there be no resistance. As the earth rolls in a frictionless ether or an absolute void, and has no bearings at the poles, to retard its action, it should revolve with uniform velocity always. But Sir Robert says it does not. He holds that the real day is constantly growing longer. That there was a time when the earth revolved in one-fourth the time it now requires for one revolution.

Just how he found that out he did not inform us. Perhaps he has a remarkable memory and is able to recall the events of that far-off time and spike them to his mathematics. But after the moon was born, and partly weaned, and set up business on her own account, she kept close to her mother for several million years, slowly receding as she gained strength and character to go it alone, but always holding a sort of filial interest in her mother (father she had none!) and giving back some of her childish affection, as they spun around the sun together, keeping up a constant interchange through that mysterious natural affection called, for convenience, gravitation. But this evolution of the lunar babe made a slight variation in the order of the mother's toilet duties, and as the infant pulled at her breast, she answered with the flow of her liquid supplies, and the tides were born. They were the result of the affectional squeezes that Luna made upon her mother's breast. The granite beds and mountain chains were too stubborn to answer by any visible sign.

But the liquid was yielding and spontaneous, and as Luna flung her silvery hair over the face of the sea, the waters answered with a "liquid hymn," that rolled from shore to shore and throbbed against the rocks that bounded the opposite coast. As her nightly journeys and daily woolings were tolerably regular, she established a corresponding ebb and and flow, to meet her morning smiles and her twilight kisses, and has kept up this affectional intimacy for all these millions of years. This is not the way Sir Robert told it, but I report the ideas in my own way. Now this tidal action is, so says Sir Robert, a cause for the variations of time in the earth's revolutions. It causes a slight retardation of the motion of the earth on her axis, and a steadily increasing length of the day.

This change was much more rapid millions of years ago than now; for the moon was nearer, and hence her expressions of affection stronger, and the tides were therefore lifted to greater heights, and with more energy. Every sob of the sea across its bed, reacts upon the earth's rotation, and adds a little to the length of the day. At present it has extended the day to 23 hours, 56 minutes. In a thousand years from now it will have extended the time to 23 hours, 56 minutes and one second! That is the day gains a second in a thousand years. In 60,000 years, then, it will have gained a minute; and in a million years it will have gained over 16 minutes!

Now we may ask if the earth's diurnal motion diminishes at the rate of 16 minutes in a million years, how long will it be before it will stop? Will the slowing process continue forever—or until the earth ceases to revolve? If the same cause continue operative, without variation, this must be the ultimate result. Now according to Sir Robert Ball, the Irish astronomer, this is just what has happened to the moon! Once the Lunar child behaved like other children and turned over in her bed every night, and gave her old mother a chance to inspect her qualities and proportions, and see if she kept her face clean and her shoulders and spine in vigorous regularity, and behaved well all around the circle. But as she meddled with her mother's affairs and kept the ocean uneasy by her winsome woolings, the mother reciprocated, and when Luna developed her "expanse of waters" she, too, was touched by the mysterious wand, and her seas began to ebb and flow as the earth pulled upon them by her much greater strength of gravity. As the moon was many times smaller than the earth the effect on her behavior must have been many times greater. Consequently the diminution of the moon's revolutions on her axis were much more marked and rapid. Her days grew longer and longer, and longer, as her revolutions were slower. She lingered with her face toward her mother longer each day. The shades of night put off their appearance until a later hour in the evening every day. This process continuing it is plain that in time she would forget to move at all, and slowly stop her revolutions, and thus hold her smiling face in a fixed and perpetual position, as she rolled on her way in the heavens. Supposing her poles to be horizontal to the plane of the earth's orbit, when she stopped revolving, the side that happened to be our way would stay there continually. And is this the way it has happened that we never see but one side of the moon? I cannot vouch for it, for I was not, so far as my memory serves me, present where I could watch all these changes in the moon's history. But I know of no better reason, or explanation of that singular fact. Perhaps if we had lived on earth twenty-five millions of years ago, we might have had a glimpse of the other side of the moon.

But there are millions of suns and worlds that we have not seen even on one side. And there is still a vast territory on this our own world, that we have never seen, or ever will see, until we put off our blinders and look with the eyes of the soul. When a boy I used to stagger under the thought expressed in the hymn of which four lines ran thus:

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

If we were to spend the years of eternity in perpetual song, no matter how sweet the song, we would pray for annihilation. LYMAN C. HOWE.

WHAT'S IN A NAME?

Some Thoughts in Answer to D. W. Hull.

Sometimes there is a good deal in a name. In No. 619 of The Progressive Thinker, Brother D. W. Hull has an article on "The Religion of Spiritualism." There is one word in it that I would change; would change the word religion to morality.

It is not true that "a rose by any other name would smell as sweet." A lady was enjoying a supposed delicious sirloin beefsteak; on being told it was woodchuck, she fainted. The fainting was not ranciful nor hypochondriacal, it was scientific. The avenues of the senses of taste, smell, seeing and hearing all lead to the one sense of feeling in the mind. Either sense affects the others. We eat with our eyes in part. How a dish looks affects the flavor. The fruit and butter put up the daintiest brings the highest price in the market.

The Progressive Thinker launched its ship flying the colors of "Science, supplemented by an exalted morality, the bible of the future." Some thought it either exceedingly rash or consummately wise. Time, study and investigation have proved that it was wisdom. It is now known that science comprehends more metaphysics, imagination, faith and reason than any other system of knowledge.

The brother is candid where he says, "if I am wrong I wish someone would enlighten me." Also where he says, "the revelations of the past are too distant for the satisfaction of our wants," proves him to be traveling in the right direction. Again his quotation of Jesus "that each age must have its own revelations," is evidence of a very progressive disposition.

Science teaches a morality that will be a panacea for all wars. Religion fosters wars. Men have lost their reason trying to harmonize religion and science. The brother is not so bigoted as to lose his reason. He will, however find it impossible to permanently unite religion and Spiritualism as to harmonize religion and science. A genuine scientist has come to know that morality is so far above religion as not to be mentioned in the same breath. There are self-styled scientists that claim to see a blending of Christianity and science. Such have received their knowledge at second hand, and often from a prejudiced second hand.

The good Brother Hull may continue to label his rose-scented Spiritualism with the blood-stained name of religion. It will please many of the Christian Spiritualists. It will provoke antagonism from many of the infidel Spiritualists. Not from all, as all have not yet had time and opportunity to weigh religion and morality on the same scales. Infidelity has far more than the church pushed the world's institutions upward.

Religion is man's relation to God. Morality is man's relation to man. The brother's article breathes a spirit of his still being more or less related to the long-time supernatural God, which accounts for his continuing to lug along the burden of religion. With no more supernatural god there cannot possibly be any more religion. Spiritualism is an exalted morality pure and simple. It is man's relation to man, just that and nothing more.

Christianity has so long taught that "though one has the whole of morality, and has not religion, he is lost," that it is difficult for many to become released from the thraldom. To exalt morality to its true position is an herculean task. Centuries hence there will still be many living in the religio-valley of the supernatural. There is nothing in Spiritualism that demands any form of worship. The great incomprehensible is Nature. The scientific knowledge of her working and how she works, and a beautiful confidence in her wisdom, is the profoundest food for the soul. To call Spiritualism an exalted morality is infinitely superior to calling it a religion.

Verona, Wis. E. W. BALDWIN.

THE TURKEY'S LAST HOPE.

Oh, I know I'll be beheaded for some
hungry Christian man,
As the act for many ages has defined
the Christian plan,
Hence I know I cannot stop it with a
sleek and rounded form,
But out yonder in the future I will try
to make it warm.

They have murdered my companion
and my children one and all,
And have kept me in confinement in a
close and filthy stall,
But I'll watch for them up yonder and
get even with them there;
I shall feast upon the vision of the
murderers at prayer.

It is human, it is Christian to be holding up to God
Their own goodness on Thanksgiving with their sanctifying nod,
But 'tis turkey to be murdered to assist this cruel fad,
It is turkey to be slaughtered just to make the Christians glad.

I shall call upon St. Peter, for I think he must be nice
And will give me such a welcome that I'll want to meet him twice.
I shall roost there very near him on that holy golden gate
And for deacons and the preachers I will patiently await.

Yes, I want to meet St. Peter, and for
ages sit close by,
And when Christians ask admission I
will signal with one eye;
I shall tell him how they feasted on
each glad Thanksgiving day,
How they killed and ate nice turkeys
in a soulless kind of way.

I shall warn him 'gainst all Christians
that have blood upon their hands,
And he'll point them to the furnace
heated white with fiery brands.
Then I'll gobble over heaven, and I'll
strut the golden street
In my most artistic fashion with a satisfaction sweet.

DR. T. WILKINS.

DEPARTING DAY.

When the day floats down like a thistle-down,
And lights up the golden West,
On my sight there beams a city of dreams
And the dear ones God has blest.
Oh soft and low
They come and go,
And my heart a-thrill can see them still
The dear ones now at rest.

I hear them sing as my heart takes wing,
And I wander the old path o'er,
And there comes in sight, like the stars at night,
The loved ones I adore.
Ah! how long ago
Came this bitter woe,
When the North wind's gale with the boatman pale,
Left for the other shore.

Oh, wondrous and grand is the soul's dream-land,
That recalls life's spring-time days,
With the roses fair, and the dew-scent air,
And the aisles of sunset rays.
I can see them yet,
Though my eyes are wet,
As I softly glide down the solemn tide,
Through Time's grievous ways.

I shall see at last the mile-stone past,
My bark will touch the shore,
And the dreams of peace, with the years increase,
Will fade from my sight no more.
And my bark will stop,
As my eyelids drop,
In the scenes of light beyond mortal sight,
In the land of richest store.

BISHOP A. BEALS.

Summerland, Cal.

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PEN TRACKS OVER CROOKED PATHS.

It is only by taking an occasional retrospective view that we realize how fast we are moving. It may be well that the actors in the hurly-burly of life cannot always see how they are acting, nor realize how far along they are on life's journey. Our little church, that is the First Spiritual Church of the city of Buffalo, keeps moving. I must confess that I never enjoyed preaching to them as I now do. It does both church and preacher good to have been separated for a few months.

During my absence they had Lyman C. Howe one month, and attempted to have Carrie E. S. Twing to administer spiritual food one month. Mrs. Twing was sick, so that I think she was able to speak only two Sundays. I have heard no words except those of just praise for the work of either Mrs. Twing or Mr. Howe.

The church was kept open every Sunday all summer, and such talent as could be obtained was utilized. On the whole this was not altogether satisfactory; for while they occasionally had very fine meetings, the people did not know what to expect; and sometimes they were disappointed.

There is talent enough in our church, and in other societies in this city so that, if it was used, there would never need be any disappointments. Instead of using the talent we had, and that we knew, we sometimes invited strangers to our platform; and not always with the best of results. Our own Mrs. Atcheson is one of the best mediums in the city; but she always crowds herself to the rear. No better tests have ever been given on our platform than some which have come through her lips. She could have filled several Sundays in our temple, to good acceptance. The world it is hoped will, ere long know her better.

Miss Coats is developing a grand mediumship. We seldom get her out before the public, but when we do she always makes us wish for more. There are many mediums before the world as public exponents of the philosophy and phenomena of Spiritualism who are not half so well prepared to appear in public audiences as Miss Coats.

Mr. W. V. Nicum, of 154 Normal avenue, has in him the elements of a great inspirational speaker. Were he to devote his time to the work he would soon develop as one of our most able workers.

I wish the Spiritualists around Buffalo would keep Mr. Nicum and these ladies busy every Sunday. It would help Spiritualism in the vicinity of Buffalo. Then there is a Mrs. Chase, belonging, in fact, pastor of the First Spiritualist Church Society, who is wonderful in giving tests. While her platform is—shall I say it?—usurped by another, she ought to be kept constantly busy somewhere. Her work is too important for her to be idle.

The lyceum and Bible class in connection with the First Spiritual Church have both opened, with good prospects. The lyceum has not yet grown to its former proportions, but the interest among those who attend was never so good.

THANKSGIVING.

We are all great believers in trying to assist those who have not obtained as good seats in the theatre of life as ourselves. We have tried different methods of assisting the poor to have at least one happy day in the year. Possibly no plan will work altogether as we could desire; still we all feel that we want to do all we can to help the poor.

This year we are going to be more exclusive in our work than we ever have been before. We will try to assist our own poor, not particularly to turkey and mince pies, but to what they may need more. So our trustees have decided to extend our help generally to poor people whom we know. We will generally help them to money, to be used for food, clothing, rent, fuel, or what they may need the most. This, we are firmly convinced will be far better than to get a great turkey dinner, and advertise for the poor generally to come in and stuff themselves at our expense. We are now, Nov. 20, raising money to send out next week, directly to the worthy poor whom we know, and some of whom belong to our church.

NATIONAL CONVENTION.

I see my little article on the annual meeting of the N. S. A. has borne fruit. It has stirred our good sister Longley so that she takes up the cudgel to defend those of whom I spoke. I am glad she has done it. They sadly needed a defender; and I am sure they could not have found a better one. Now it is all over; I prefer to say very little more about it. I could not say all I would like to say without betraying some particular confidences. That I never do. I do again say the convention was like most other religious conventions; it was full of political trickery—such trickery as causes some of the western people to say: "There, you see what National Organization does; I told you so." But, no matter what was done, nor how many outsiders were shipped in to manipulate matters to make them go a certain way, nor at whose expense; it succeeded, and I hope the results will be good.

My word seems to be doubted about proxy voting. Well, I may be wrong; I have no more to say about it than that one mistook me for a fife upon which a certain tune could be played; and asked me in the greatest confidence how a number of proxies, in the hands of certain designated persons should be used? I knew that was said to pump me; but I was dry; I did not pump.

Even the National Secretary convinced me of one thing while making an effort to convince some of us of another. The thing she wanted to convince us was that New England practically paid in about all the money and therefore owned the convention. The thing which some of us were convinced of was, that that old tradition that "figures won't lie," is only a tradition. Figures can be manipulated. It was proved by those "statistics," that, really, Wisconsin had no right to say much as she had not yet sent in her dues—of course Massachusetts had. But some of us happened to know that while technically Wisconsin owes for her dues, she had twice within seven months sent in handsome presents to the N. S. A., once a little more than $15, and once over $14. Why should the youngest state in the organization be thus insulted, and her gifts thus ignored in the reading of those figures? Wisconsin had explained, that she had just closed a costly camp-meeting, and her treasury was now empty, but that the money would surely come.

I assure everybody that the Wisconsin representative felt that thrust too keenly to attempt to reply.

Now, let us allow all these matters to pass. All the guns which, in that convention were turned against each other, I am sure will, at least, until the next convention be turned against the foes of Spiritualism.

I never had the least feeling in this matter except such as I always had in such cases. My sympathies are ever with the under dog in any fight. I am built that way; I cannot help it. The fact is, I am so generally a part and parcel of that under dog, that, possibly I have a selfish interest in him.

Next year the convention will be held in Boston, and the question is, will it pay the West to go? or could the amount of money it would cost them to go there to be voted down on every proposition, be used in the cause to more advantage in other directions? When I say the West, I do not simply mean Ohio, as Mrs. Longley does. My West extends as far as Illinois, Wisconsin, Minnesota. Yes, it crosses both the Mississippi and Missouri rivers, and goes into Nebraska, Colorado and California. The money that it would cost to send delegates from all these and other Western states, to Boston, if sent in as a donation to the N. S. A., even though it should be forgotten, when telling how little certain states have done, would help the N. S. A. to keep its missionaries at work. When I spoke of the West staying away, I did it in the interest of the cause. I honestly meant that their money would be of more use to the cause than their presence would be as delegates.

There! I think I have said my last word on this matter. "Let the dead bury their dead."

THE MORRIS PRATT INSTITUTE.

Well, we have a college building. The venerable Morris Pratt, out of the greatness of his heart, offered a little more than forty thousand dollars worth of property and money to the N. S. A., provided it would raise ten thousand dollars more as an endowment fund. It seemed to me that that was altogether the greatest offer ever made to Spiritualists. I could not see how anybody could look at it in any other light. But they did; I embraced the very first opportunity, on the first day of the convention to present the magnanimous offer of this grand old man. It seemed to me that right there and then the ten thousand dollars could have been raised within fifteen minutes. As poor as I was, without a cent on earth, I was going to volunteer to raise five hundred dollars of it.

Well, the convention voted to accept this magnificent gift. They even appointed a committee of able and honorable men to go, examine the property, and close with this liberal octogenarian. There, the thing stopped; not a penny was raised, nor a minute spent in any effort in that direction.

This was worse than a "wet blanket" to the feelings of the one who had put in years of time and thirty-seven thousand dollars of hard-earned money in this work. The old gentleman was anxious to know what could be depended upon.

Brother Alonzo Thompson, alone of the committee called to see the property. He admired it; he thought it one of the grandest gifts that could be made; but when he told Mr. Pratt that if the N. S. A. accepted his offer it must come "without any strings to it," the fat was in the fire. Bro. Thompson was in a hurry to get home. He spoke most positively in favor of the movement, and gave us to understand that individually he would help the thing along all he could.

Mrs. Clara L. Stewart had been at work like the heroine she is, in the matter—she had done all in her power. Now the jig was up; the time had come when the whole matter must be settled; so she telegraphed me again, and again. Finally I went; we got Hon. William H. Rogers, one of Wisconsin's most able attorneys, and an out-and-out Spiritualist to come from Madison and advise us. We had the utmost confidence in his judgment, his knowledge of law, and his integrity. He even consented to become one of the seven trustees to whom the deed was made.

We now own a grand college building made of Milwaukee brick—one that will last through the millennium, even though that millennium does not begin within a few hundred years of the time our good Adventist friends suppose. We put two members of the board of trustees of the N. S. A. on the board of trustees of the Morris Pratt Institute. Of course we wanted the college deeded directly to the N. S. A., and as president of the M. P. I., I would gladly transfer the property to the N. S. A. tomorrow, if it will carry out Mr. Pratt's design in the matter.

A truer statement was never made than one made by Mr. Townsend in his great speech when he said, "We must unite or perish." I will put a prediction by the side of Mr. Townsend's statement; and will risk my reputation as a prophet on its fulfillment. Here, Mr. Printer, put this in capital letters,

WE MUST EDUCATE OR PERISH!

The curiosity phase of Spiritualism has had its day. People will not longer go to our meetings as they would to a circus. Already the question is being asked on every hand, "Where are your institutions of learning?" We have had over a half century in which to build up schools; and some of us are ashamed to longer make the humiliating confession that we have none. The time has come when we must present a ministry equal in intelligence to those whom the churches invite the world to hear. If we do not we must accept the consequences, the first of which is desertion by the people.

Thirty years ago my boast was, we have the young people. Our audiences at that time were made up mostly of people from fifteen to forty years old. How is it now? Go to any audience of Spiritualists for your answer.

When a young man or young woman wishes to go into the ministry now, they want to go onto the platform as well prepared as those who enter the ministry in the other churches, and they will.

The theological partition walls are rapidly decaying and falling. Very liberal sentiments can now be uttered in the most of the churches. Those wishing to enter the ministry do not care to be ostracised on account of having entered the ministry in a society where they are either opposed to education, or are too indolent, or too stingy to educate those who are to represent them before the world.

I know more than a dozen cities where Spiritualists—good Spiritualists—seldom, if ever, go to a Spiritualist meeting simply because they are ashamed of the ignorant platitudes which are handed out in the name of Spiritualism. Once more, I say, we must educate our workers; if we do not we must perish, as we ought. "The kingdom will be taken from us and given to a nation bringing forth the fruits thereof."

BOOKS, BOOKS, BOOKS.

The first large book I wrote, after becoming a Spiritualist was entitled "Question Settled," and the second, which was really the second part of the first, bore the title, "The Contrast." This was a comparison of the Theology called Evangelicalism, with Modern Spiritualism. These books, I have no doubt have made more converts to Spiritualism than any other one book in the world. After they went through several editions I re-arranged them and allowed Brother Francis to bring out a volume of them under the general title, "Twe in One." The two volumes in one were sold for the same price that we had before sold each of the separate volumes. That edition has been exhausted, and now I have allowed Brother Francis to bring out one more edition, under the title, "Two Volumes in One." It is more beautiful than ever, and has about five hundred pages. It can be had of either Mr. Francis or myself for one dollar. It is one of the best holiday presents that can be made to a friend who has begun studying Spiritualism. It contains the substance of eighteen of the best lectures I ever delivered.

Several years since Mrs. Hull and I brought out a very nice volume of her poems, under the title of "Wayside Jottings." That book has had a good sale, and has carried consolation to thousands of weary hearts. Mrs. Hull now has in press another volume of her very latest and finest poems, entitled "Spirit Echoes." No more handsome or acceptable holiday present could be made than a copy of that book. It can be had, either of us in Buffalo, or at The Progressive Thinker office, for one dollar. We have the promise of having it ready for delivery on the tenth of December.

MOSES HULL.

THE N. S. A.

Facts Are More Important than Fancies.

Boston was not chosen as the place for holding the 1902 convention of the N. S. A. without much deliberation. That question received more consideration than was awarded other very vital matters by the late assembly at Washington. Every city wishing to submit an invitation and special inducements for its acceptance was given a hearing before a select committee. Nothing was heard from any Pacific Coast cities. The question was then made a special order for a fixed hour on a succeeding day. The committee having the matter in charge recommended Boston. The choice practically rested between Milwaukee and Boston. Very unexpectedly to many friends of the former city, Mrs. Stewart, president of the Wisconsin State Association, for reasons not clearly understood by most of the delegates, arose when the hour for action arrived and withdrew the Milwaukee invitation, so the recommendation of the committee was adopted without opposition.

It should be borne in mind that the annual conventions of the N. S. A. have never been held in Boston, that her delegations have been large and useful factors in all the sessions at Washington, Chicago and Cleveland, and that the Beaucaters promise such wealth of attractions that no one who enjoys them will regret their victory. The historical old city is believed to hold a good many Spiritualists besides its dominating element of Catholicism.

Further, the choice for 1902 means that the meeting must come West in 1903. St. Louis was practically chosen for the latter year, in so far as informal unanimity could make the selection. The reduced railroad rates certain for that season ought to make the convention in the Mississippi Valley notable for is large attendance form all parts of the country. This may be still more increased by holding in connection with the N. S. A., an International Convention of Spiritualists from all parts of the world, drawn by the formal celebration of the Louisiana Purchase.

I do not believe that, on second thought, Bro. R. F. Little, of Seattle, will feel that this season's delegates made "so egregious a blunder" in selecting Boston for next year. The Western delegates so voting certainly had the future in view.

It was not in evidence at Washington "that the state organizations doing the most effective work are East." On the contrary the East is working largely through local societies which refuse to surrender the charters they hold direct from the N. S. A. and accept new ones from their own state associations. This has given them excessive representation in the past. The Western state associations may yet have to send missionaries East in order to get Brothers Locke and Stevens, of Pennsylvania, and Brother Hatch of New England, together with their cohorts, into orderly and equitable array.

The corpse that was so ill-mannered as to sit up in the coffin before its own funeral rites were finished, was in evidence at the Washington meeting. The echoes of President Barrett's stirring utterances on the demise of local societies had not died away, and the rest of us were still standing around mopping our eyes with the zeal that befits chief mourners, when it was suddenly discovered in Washington that local societies were distressingly alive. An extra hat was necessary to hold the ballots those of the Northeast gave President Barrett, while Bro. Sprague's pockets were not capacious enough to conceal the proxies of the Indiana locals. Hereafter let us be certain we have a veritable corpse before we hold funeral services.

The Western workers are loyal to the local, State and National Associations. Eastern Spiritualists seem devoted to the local and National, but lukewarm towards State Associations, as the West understands the latter's scope. These good folks of Sun-rise Land are gradually developing up to a point where they will realize that the real interests of our cause are broader than the circumference of a twenty-five-cent piece. We are just now undergoing the crucial strain for our method of organization. We began at the top to build down to the local society, instead of at the foundation and on up to the roof. There is undoubtedly a greater strain under the plan chosen, but the end in view is nearing attainment. Either method ultimates in representation for the local in the State and through the latter in the National.

Let us cultivate tolerance and patience. Compromise of differences will result from mutual concessions inspired by genuine fairness. We seek a common end. Justice must and will be done. GEO. B. WARNE.

Chicago, Ill.

A LARGE ENTERPRISE.

Mr. Willard J. Hull, the editor of the Light of Truth, is desirous of saying to our readers that Mr. Townsend, the proprietor of the paper he edits, is conducting a large enterprise that Mr. Hull is confident is destined to meet with eminent success. In conducting the affairs of this company, he says Mr. Townsend is soliciting capital and employing a great many people as agents, and asks any of our readers who may feel inclined, to correspond with Mr. James B. Townsend, Lima, Ohio, for full particulars.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

The TRUTH about HYPNOTISM

The real secrets of this mysterious power are laid bare in a 100 page book sent free by the New York Institute of Science. These secrets have been jealously guarded by the masters of the occult science for ages. The inside truths are now revealed for the first time by the greatest living hypnotist in the world. He tells you how to acquire the power and use it to better your condition in life; how to secretly influence and control the minds and actions of those around you; how to gain wealth and renown; how to cure bad habits; how to develop Personal Magnetism; how to become a powerful magnetic healer and cure diseases without the aid of drugs or medicines; how to perform hundreds of mystifying and startling experiments. The book mentioned is elegantly illustrated and gotten up at great expense. It is requested that only those especially interested write for it. Address New York Institute of Science, Dept. Rochester, N. Y.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

Self Contradictions of the Bible.
One hundred and forty-four propositions, theological, moral, historical and speculative; each proved affirmatively and negatively by quotations from Scripture, without comment. Price, 15 cents.

The Devil and the Adventists.
An Adventist attack on Spiritualism repudiated. By Moses Hull. Price 40 cents.

The Development of the Spirit
After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price, 10 cents.

THE VOICES By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price $1.00.

The Koran Commonly called the "Alkoran of Mohammed." The standard Arabian or Mohammedan Bible. Cloth, $1.00

THUMBSCREW AND RACK.
Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

LIFE OF THOMAS PAINE.
By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Discovery of a Lost Trail
BY CHARLES B. NEWCOMB,
Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"
is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

INVISIBLE HELPERS
A Very Excellent and Comprehensive Work.
One from the Theosophical Standpoint.
This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The executive board of the Indiana Spiritualists' State organization has ordered architects to prepare plans for a new auditorium for Camp Chesterfield that will have a seating capacity of three thousand people, and to submit their drawings December 3. The association will sell hotel and other privileges hereafter, instead of operating the places themselves.

Frank T. Ripley has the Sundays of January, February and March open for engagements. Address all letters to him at No. 828 South Burdick street, Kalamazoo, Mich.

The Philadelphia Ledger has the following from Reading, Pa.: "Warned in a dream that he had but four days to live, James K. Phillips, a young farmer, told two of his friends of the strange message. Last week, within the time fixed in his dream for his death, he was killed by a tree, which he had chopped down, falling on him."

John C. Hemmeter writes from Cleveland, O.: "The Spiritual cause has acquired a new developing medium in Mrs. Lena Wolff, of this city, who made her debut within the past month before several societies here. Her phase of mediumship is clairvoyance and clairaudience. The ladies of the several societies mentioned assembled at her residence, No. 172 Auburn street, on her forty-second anniversary. A luncheon was served, whereupon the sister demonstrated her psychic powers in a number of experiments, all of which were successful and well received; in addition, commending her control, Morning Glory."

Subjects of lectures given by Helen P. Russegue in Springfield, Mass., Sunday, Nov. 3: Afternoon lecture—"What Is the Law that Governs Life and Leads to the Broader Spirituality of Man?" Evening lecture—"What Has Contributed Most to the Religious and Intellectual Development of the Age?" Subjects of lectures given at the same place, Nov. 10: Afternoon lecture—"The Spiritualism of Forty Years, and What It Promises for Forty Years to come." Evening lecture—"What Is Our Symbolism and What Constitutes the forms of Our Worship?"

The Wheeling (W. Va.) Register has the following: "The Wheeling Society of Spiritualists, of which Mr. Henry Brunhaus is the head, have decided to establish a monthly paper in this city. Medium J. G. Hinderer, now here, where he intends to locate permanently, is to be the editor. He says the new paper will be 'non-controversial,' and will be backed by the National Association of Spiritualists which has its headquarters at Columbus." We don't think the N. S. A. is backing this enterprise. It has enough to do in other lines without dabbling in the newspaper business.

Mrs. Ella Dare writes: "Better and stronger the paper grows with every issue. Surely it has set for itself an herculean task—the cleavage of rock-set prejudice, and the planting of truth seeds in the interstices. May it conquer and lead legions of hungry souls out into fruitful fields."

The Chicago Chronicle has the following from New York: "The baptism of nine converts to the Holy Ghost and Us society, a ceremony which was performed in the icy waters of the harbor, has attracted some attention to the belief of this society and to its leader, Rev. Frank W. Sanford, who claims to be a special agent of the Lord to warn the people that the second advent is at hand and who regards himself as a greater prophet than Elijah. He has of late led a strenuous life. During the summer he endeavored to hold his meetings at Stony Brook, L. I., but was run out of town. Since that time he has sought to obtain converts in various portions of the state, but with so little success that at a meeting held tonight and which had been widely advertised, ten people were present, three women members of the society, three newspaper men, one man, two small children and the pastor."

Attendant writes: "Sunday afternoon, Nov. 17, we had an unusually interesting service at the German Truth Seekers' Society, corner of Halsted and 59th streets, Chicago. The meeting was opened with a short talk by President Warne, of the Illinois State Association. Mrs. Warne followed with a fine address and spirit messages; next came an Inspirational speech in German, by Robert Grabe, the society's regular speaker. Then Miss Johnson, of the State Association gave some more good messages. Mrs. D. Besler spoke briefly, promising her assistance at future meetings. Wm. Lynn, regularly engaged by the society for test work, gave messages in a very unique manner, wholly different from others in its mode of external demonstration. Master Harry Paulz, a twelve-year-old member of Brother Grabe's developing class, spoke briefly under Indian control. The help of such talent together with the presence of a number of visitors from as far away as the North Side, gave us courage to put forth more hearty efforts to spread truth. We belong to the Illinois State Spiritualists' Association."

The St. Paul Dispatch has the following from Boone, Iowa: Actress Sadie Claffin, the soubrette of 'The Village Parson' company, which showed in Boone last week, was taken to the Kime sanitarium at Fort Dodge. The girl's mind suddenly failed the day after leaving Boone. Her madness was due to an over-indulgence in Spiritualism, one medium telling her her husband, from whom she is separted, would die January 8."

Mrs. Georgia Gladys Cooley has been re-engaged by Unity Society, of Milwaukee, Wis., to serve for the month of December. She is open for week night engagements outside of the city, also for camp-meetings for season of 1902. Address her at 526 Milwaukee street, Milwaukee, Wis.

The Chicago Record-Herald has the following from Kokomo, Ind.: "Cecil Champ, a 10-year-old orphan, told her classmates at school Friday of a dream in which her mother came down from heaven and requested her to accompany her back to the celestial shore. Cecil, in the dream, consented to do so. An hour after telling of the vision she was taken violently ill and died in a few hours. She had been in excellent health. Cecil was a student of St. Francis' Catholic Academy and lived with her aunt, Mrs. A. B. Coonfare."

E. W. and C. A. Sprague, missionaries for the N. S. A. write: "Wanted—The address of every Spiritualist in the states of Ohio and Indiana. Any one can do a great favor for our cause by sending us a list of all the people they may know who are interested in Spiritualism. Be sure to give postoffice, and street and number so far as possible. Address us at No. 745 High street, Alliance, Ohio. Parties wishing our services to organize societies may address us as above."

The Muncie (Ind.) Star has the following from Anderson, Ind.: "The Herald says: 'A scheme to purchase the entire town of Chesterfield has been started by local Spiritualists. Letters have been sent to all leading Spiritualists in the country seeking financial aid. A reporter learned yesterday that local Spiritualists are planning to purchase the town, where, if the scheme carries, a Spiritualist colony will be formed. It is said Dr. Hilligoss and Henry Bronnenberg are the promoters, and they are meeting with encouragement from Spiritualists throughout the United States. If the town can be purchased, one of the largest Spiritualist temples in the world will be the result. Spiritualists will be encouraged to take up their residence there."

A. M. G. Wheeler writes: "I am open for engagements to lecture and give platform tests before societies. Those desiring my services can address me at No. 74 Seventh street S., Minneapolis, Minn."

The Chicago Chronicle has the following from Binghamton, N. Y.: "Driven insane by a dream is the fate of Henry Hasbrouck, an artist from Chicago, who has been stopping at Coldbrook, the summer cottage of R. W. Hull in Stamford. The artist spent the largest part of the summer making sketches of the scenery and the fatal dream came only a short time ago. One day Hasbrouck told a friend that he had a dream of peculiar magnificence and he was going to try to reproduce it on canvas. In vain he worked to recall the details and his mind gave way under the strain. After becoming violent Hasbrouck was removed with difficulty to the state hospital in this city. It is believed that he will recover."

"At the Gates, a Dramatic Vision," is the title of a little pamphlet of blank verse, by Homo Sapiens. It purports to relate the experience of Queen Victoria at the gates of heaven. It is for sale at 124 Dearborn street, suite 4 and 5, Chicago.

"I see my coffin coming!" exclaimed James Savery, a veteran employe of the city of Bloomington, Ill. "They are carrying it into the house, and I am afraid that I am going to die." The Bulletin of that city then goes on to say that the remarkable supernatural warning thus received proved only too true. Before midnight he was a corpse. The aged wife of the old man was greatly alarmed over the exclamation, but hoped it would not prove true and that it was simply the imagination of a half-awakened husband. She gave him every attention, however, but while summoning help shortly after 11 o'clock, he breathed his last."

The papers give the following items in reference to the work of the State Association at Genoa, Ill.: "The State Association of Spiritualists held their state convention in Genoa at Odd Fellows' Hall on Saturday and Sunday evenings of last week. Four sessions were in charge of Dr. and Mrs. Warne of Chicago, during this date. The spacious hall was crowded to the utmost and those interested will be glad to know that meetings of this kind will be held here at least every month. Orrin Merritt of this place is a member of the Board of Trustees of the association and reports the date of regular annual meeting in Chicago during the month of February next." "Drs. Warne and Warne (husband and wife) who gave several addresses on the subject of Spiritualism at Odd Fellow's Hall Sunday, was conceded by all who heard them, to be splendid talkers and having their subjects well in hand." "Last Saturday evening, and three times on Sunday did the Spiritualistic belief hold meetings in Odd Fellows' hall. Dr. Geo. B. Warne, state president, and his wife, Mrs. Warne, and Miss Johnson, state secretary of the Spiritualist Association, were present and were well received. A goodly number of adherents were here from Kingston, Belvidere, Rockford and other places."

A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association, Alex Caird, M. D., president, holding meetings in Cadet Hall, have had a very prosperous season so far. We have had with us Miss Lizzie Harlow, H. D. Barrett, Dr. G. A. Fuller, Mrs. Dr. Caird and Hattie C. Webber. We serve a supper in the hall the first and third Sundays in each month. We have Thomas' full orchestra quite frequently, and singing by Unity Quartette every Sunday. Mrs. May S. Pepper will be with us during the month of December. We are expecting large audiences as Mrs. Pepper is a great favorite in Lynn, Thomas' orchestra will be present and Mrs. Georgia Merchant, the celebrated soloist, is engaged for at least one Sunday; so the public will have a feast of good things next month."

When writing for this paper use a pen or typewriter.

G. H. Kelley writes: "The many friends of Mrs. Celia Hughes will be pleased to learn that she has so far recovered from her late serious sickness that she feels able to commence her winter's work at her residence, 2517 Michigan avenue. Starting the first Monday in December she will open her developing classes, and her regular circles will commence the first Friday thereafter. Mrs. Hughes has passed through a severe ordeal which incapacitated her to such an extent that she was compelled to give up her work entirely for many months. It is hoped that all her friends, as well as other lovers of good, clean mediumship will remember Mrs. Hughes in a substantial manner by responding to this notice."

H. E. Pomeroy writes: "When I see a good thing, I instinctively know it. In No. 026, on the eighth page, is an article by Arthur F. Milton, called Lost and Found. That article is the keynote of true Spiritualism, and I want to endorse it. I am 80 years of age. When a man's brain is governed by a good heart, good spirits and angels are his companions."

J. Jay Watson writes from New York: "I am still here and shall play at the Spiritual Society gatherings next Sunday, the 24th inst. Mrs. May Pepper's work is grand, and her audiences very large and appreciative. She gives her last wonderful work in Brooklyn on Sunday next, and the dear old Cremona violin of Ole Bull will take part in some Norwegian music."

The Elmira (N. Y.) Evening Star says: "Mrs. Mary C. VonKanzler, the inspirational speaker, had a large audience last evening at I. O. O. F. hall. In fact, many were turned away, there not being standing room. The gifted lady held her hearers spellbound with her eloquence, and many a hungry heart went away satisfied. The text was the old question of Job, 'If a man die shall he live again?' She demonstrated the fact that 'there is no death; what seems so is transition.'"

Lucy S. Carroll writes from Wheeling, W. Va.: "Our society was organized September 28, 1901, by our noble workers, Mr. and Mrs. E. W. Sprague. We now have 100 members enrolled, and the good work is going on. Our hall was crowded Sunday evening. G. W. Way gave a fine lecture and tests. Samuel Hartman followed with a short but very interesting lecture. We are going to push this grand and glorious work right to the front."

W. H. Walz writes from Joplin, Mo.: "Spiritualists seem to be rallying here of late to their duty. We have two societies here; one in East Joplin and one in West Joplin. The East Side society has a State and National charter, but the West Side society has not taken out either as yet. There is quite a number of private and public circles being held and a number of mediums being developed. The East Side society expect to have a Thanksgiving jubilee dinner for mediums and Spiritualists. We also have quite a strong society building up in our vicinity four and one-half miles east, at Dinnweg. They have two juvenile mediums at that place; one is ten years old, Nelson Killebrew; the other is a little miss, fourteen years old, Cora L. Thomas. They both talk under control and give very scientific treatments. Both children are living with their parents. Parents would do well to follow this example, and rear their children to communicate with those that have passed on, thereby comprehending the beautiful philosophy of eternal life and the conditions and surroundings of our loved ones gone on before. I trust every one who has attained this knowledge will let their light shine forth that the world that is so much in darkness may come into the light."

B. Frank Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis is having crowded houses during the month of November, a great interest being shown by the inquiring mind in the philosophy and phenomena of Spiritualism. We have with us as speaker, Dr. J. O. M. Hewitt, of Chicago who is giving us a better understanding of the Bible, and is opening the eyes of the church-goer with a keener and newer understanding of the old, old book, teaching a better, truer and more spiritual life, by demanding that we know what we worship, emancipating ourselves from the dominion of the past of ignorance and superstition. The daily intercourse of the life unseen brings us greater knowledge, a kindlier feeling towards our fellow-man and a better understanding of God. At the close of each lecture, that is full of thought for reflection, Mrs. Josephine Ropp gives tests. Her work is most satisfactory and her phase of mediumship really remarkable. She gives names and relationship in full and such positive proof of identity that none escape."

W. F. Rutle writes: "We are pleased to report great success in our work. We were ably assisted yesterday in the afternoon by Mrs. Wagner, and in the evening by our old and esteemed friend, Mrs. Longstaff, and Brother Riggs, and had a full house. We desire to announce that Prof. W. H. Chaney will lecture on Sunday, December 1, at our rooms on the third floor, rear, Athenaeum Building, on the Astrological Explanations of Some of the Most Noted Bible Mysteries, followed by astrological delineations, and closing with spirit messages and clairvoyant readings through myself."

L. de Forrest, corresponding secretary, writes: "The Band of Harmony, Auxiliary to the Church of the Soul, will hold a bazaar in LeMoyne Building, corner Randolph street and Wabash avenue, ground floor, the room formerly occupied by Thompson's restaurant. Lunches will be served all day in the best style. Come one and all and buy your Christmas presents. Thursday, December 5. Donations of food and useful articles will be thankfully received at 40 Randolph street."

W. H. Tucker writes from Elyria O.: "Alice Baker, of 261 Pearl street, Cleveland, Ohio, gave the Progressive Spiritual Society of Elyria, on the 10th of this month, two lectures. Our rooms were filled in the forenoon and in the evening there were many more than could be seated. The best of attention was given by all. She speaks and sings under control, giving psychometric readings and tests. Several of our people called at her rooms for such readings, and were completely satisfied. In my estimation we never have had a lecturer and test medium with us that has awakened as much of an interest in the cause as she. Our rooms were well filled to-day, Mrs. Bacon on the platform. She is now past 77 years old but full of zeal."

Charles T. Ellis writes: "The regular services of the Church of the Psychic Forces were held on last Sunday at Mackinaw Hall, 200 E. 43d street. The conference at 3 p. m., was very interesting, Mrs. Cleveland giving some very good tests at the close. In the evening a lecture was delivered by Dr. Geo. Warne on "Spiritualism," being an answer to a sermon delivered the previous Sunday at the South Side Methodist Church, by Rev. Henry Irvin Rasmus against Spiritualism, who had chosen his text from I. Samuel, 28th verse, in which is given the account of Saul's visit to the woman of Endor. As is customary with all who attempt to denounce Spiritualism, he misquoted the Bible by saying that 'the witch of Endor was an abandoned woman.' The Doctor, who is an eloquent and forceful speaker held the audience in rapt attention to the close of the meeting and left no ground for the reverend gentleman to stand on. It is a pleasure to those who visit this church to say a good word for it, as it is conducted in such manner as to reflect great credit upon the leader, Mrs. Cleveland. All mediums who are recognized in the audience—and not a few come to this church—are welcomed by her and invited to participate, and a feeling of harmony prevails that is seldom met with in any church, and good results are experienced as a natural consequence. Mrs. Cleveland intends to devote every Wednesday evening, at the hall beginning with next week, at 8 o'clock sharp, to test circles. This is an innovation which we believe will be largely appreciated. All who are interested in the cause are cordially asked to come and give their assistance."

H. Tay, S. A. Davis and G. R. Becknell write from Decatur Ill.: "Mrs. India Hill, of this city, and Mrs. Mary Garrett, of Cincinnati, Ohio, have been holding public services on Sundays in the Sons of Veterans' Hall, to large and appreciative audiences, made up of members from all the different churches (the Catholic included), Mrs. Hill, as a speaker, giving our philosophy, wins for her and our cause many friends. Mrs. Garrett, as a psychic test medium, cannot be excelled. Her tests are to the point and always recognized. She is also a fine trumpet medium. In her seances there are wonderful demonstrations of spirit power; also a very marked degree of correctness in all communications given by her guides."

J. S. Geiger writes from Springport, Mich.: "Brother and Sister Carpenter, of Detroit, were with us the 10th and 17th, and organized an association here with 24 charter members Mrs. Marian Carpenter gave us three lectures—one on Saturday evening and two on Sunday. On Sunday afternoon she followed her lecture with tests or messages to the audience. No one can realize the depth and breadth of the uplifting, soul-inspiring words of love and eloquence that bursts forth in torrents from her lips, nor the pathos and rich melody of her heavenly music, but those who have been so favored as to have listened to her. Our town had never been invaded by a live Spiritualist speaker before, and I think this will wake them from their lethargy and set them to thinking."

F. O. Matthews has been called to take charge of the Buffalo Spiritual Church, where he seems to meet with a very favorable reception.

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "We are pleased to notify you of the organization of the First Spiritualists Unity Society in this city, with a membership of forty, and fair prospects for doubling very soon. Our officers are as follows: Mrs. Louis Duhl, president; E. F. Evans, vice-president; Mrs. Louise E. Zimmerman, secretary; Benj. Rhodes, treasurer; trustees, Dana Blodgett, Ira Smith, H. H. Goodwin, Mrs. Mary E. Stroman and Mrs. Chas MacNeil. Sister Von Kanzler has been with us this month giving us one continual feast for the uplifting of the soul. Brother and Sister Kates gave us a flying visit of one Sunday last month."

Several during the past few days have been sending in a large number of subscribers, for which they have our thanks. D. E. Young, of Union City, Mich., leads, sending in $13.50.

The Times-Star's special from Decatur, Ala., says: "James Wynn, an Oxford blacksmith, came very near burial alive to-day. After the funeral services the casket was opened at the grave, when the body was seen to move. The muscular motion of the face horrified the crowd. The casket was hurried back to the home of Wynn, where he is now under treatment. Wynn had been pronounced dead by the physicians."

Dr. T. H. White writes from Baltimore, Md.: "A few weeks ago I sent for The Progressive Thinker and the eight premium books I must say they are beautiful, and every believer in Spiritualism should have them. When I read that grand book, A Wanderer in the Spirit Lands, it causes me to feel so happy. It is a grand developer within itself. I have been a public medium for the past twelve years and I want to say to all Spiritualists, that if they fail to read your grand paper, they are really behind the spiritual times."

Dr. Emma N. Warne has been lecturing at Rockford, Ill. That place contains a large number of Spiritualists, and should have a regular meeting.

Josephine Norris writes: "The Hull-Jamieson debate alone is worth to me the price of one year's subscription."

Mrs. Carrie Firth Curran, missionary for the O. S. A., would like to hear at once from all Spiritualists who are desirous of her services. She also desires names and addresses sent to her of Spiritualists in any place. She has had a number of communications throughout Ohio, and will be in Geneva, for Sunday, Dec. 1. She would like to hear from all in that locality, so as to save expenses. Direct all communications to her at No. 123 Indiana avenue, Toledo, Ohio.

Mrs. L. A. Beam writes from Lawton, Mich.: "Mrs. Marian Carpenter, of Detroit, Mich., and E. E. Carpenter gave us a lecture and tests at Lawton, Nov. 6. Her lecture was one such as the whole world should hear."

W. H. Leidigh writes: "I have received your last premium book, A Wanderer in the Spirit Lands. I want to say to you that I think it is very valuable, and should be in every family. No person, especially young people, can read it without being benefited both spiritually and materially. We now have the whole list of your premium books in our family, and we consider that they are worth vastly many times more than they cost the recipients. The Progressive Thinker has surely grown to be a giant for good."

J. W. Ring writes: "I lectured twice in Beaumont, Tex., (the great oil district) the 19th and 20th. I had very good attendance, and arrangements are being made for my return each month. Mrs. Carrie Fuller Weatherford is here doing very satisfactory work. She will give psychic readings Thanksgiving night."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Hon. Luther R. Marsh.

I left Boston on Thursday, Nov. 14, en route to Middletown, N. Y., in order to be present and take part in the grand banquet to Hon. Luther R. Marsh, on Saturday evening, Nov. 16, in honor of his 90th birthday.

The hall of the Russell house was packed with the friends of the distinguished guest, and the occasion was indeed a "feast of reason and a flow of soul." The "Old Man Beautiful" was at his best, and his marvelous oratory was as telling as in days of yore.

He said: "My advent here was stormy. The press assaulted, and the people ridiculed. I had no friend in all the town. But the clouds have rolled away, and the sun shines clear and balmy. This banquet, representing the intellect and charm of Middletown, tokens the present condition."

Men great and famous in the nation gathered to do him homage and these intellectual giants vied with each other in praise of Mr. Marsh. These things show in an eminent degree the changes of public opinion in relation to the unseen forces. Clark Bell, Dr. R. Ogden Doremus, Geo. Francis Train, Daniel Finn, Esq., and many others contributed their eloquence to the occasion. The famous Ole Bull Cremona violin which that great master presented me, cheerfully contributed its sweet tones to the occasion.

On Sunday, Nov. 10, I played for the poor unfortunates at the Middletown Insane Asylum, and their happiness was complete. Then at the Universalist church in the evening, then at two receptions in Mr. Marsh's parlors.

Sunday, the 17th, I play at Brooklyn Spiritual Society—Judge Dailey, I believe, president—and Mrs. May Pepper will give a lecture and some of her wonderful tests. Next week at the New York Press Club, and then home again to Boston.

J. JAY WATSON.

"Compulsory Vaccination."

Vaccination a Curse and a Menace to Personal Liberty, with Statistics Showing Its Dangers and Criminality, by J. M. Peebles, A. M., M. D., Ph. D., Battle Creek, Mich. Temple of Health Publishing Co., 1900.

For a number of years a battle royal has been waged, by an ever-increasing band of sturdy workers, against the practice of vaccination, especially compulsory vaccination. The above-named work of our genial Brother Peebles is a red-hot presentation of what are regarded as the evils of vaccination, coupled with a fiery denunciation of the compulsory enforcement of vaccination, especially in the cases of school children, with special reference, in the latter case, to instances where those children whose parents refused to allow them to be vaccinated, have been debarred from attendance on school.

In this volume Dr. Peebles has presented in extenso practically all the points that can be made against vaccination, having collected from every available source evidence of the injurious effects of the practice against which his book is directed, including the dangers incident to the use of the vaccine virus. A mass of historical and statistical information is contained in the volume, and it is a veritable encyclopedia of facts and arguments for the anti-vaccinators.

Without attempting myself to decide for or against the respective claims of the advocates and opponents of vaccination, I will venture to say that I think that Dr. Peebles, in the fervor of his zeal against what he deems a great curse, is rather too severe upon the physicians who advocate the utility of vaccination, and desire its practice be compulsory in times of danger from small-pox infection. These physicians are denounced in his book several times by Dr. P., in very strong language, as being governed by mercenary motives—they are said to urge compulsory vaccination in order that they may make money by receipt of the fees the public have to pay them for their vaccination services. Now, to my mind, there is no doubt that, almost or wholly without exception, the doctors who advocate vaccination are just as firmly convinced that vaccination is right as is Dr. Peebles that it is wrong, and that they are as conscientious on one side of this matter as Brother Peebles is on the other, and this independently of any mercenary considerations; though it may be sometimes these considerations may give additional impetus to the efforts of some doctors to secure compulsory vaccination. I hardly think that any reputable physician would desire to have enforced a practice that he did not consider advantageous to the community, simply to put a little more money in his pockets.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

This book is for sale at this office. Price, $1. 25.

HEROES AND HEROES.

We give unstinted praise to the man
Who is brave enough to die;
But the man who struggles unflinchingly
Against the currents of destiny
And bears the storm of adversity,
We pass unnoticed by.

We've plaudits and tears for him who falls,
Borne down in the shock of strife;
But a word of cheer we neglect to say
To him who plods on his dreary way
And fights in silence from day to day
The unseen battles of life.

There's courage, I grant, required to face
Grim death on the gory field.
There's also courage required to meet
Life's burden and sorrow; to brave defeat;
To strive with evil and not retreat;
To suffer and not to yield.

Some moments are there in every life
When the spirit longs for rest;
When the heart is filled with a bleak despair
When the weight of trouble, remorse and care
Seems really greater than we can bear,
And death were a welcome guest.

But we crush it down and we go our way
To the duties that lie in wait,
From day to day we renew the fight,
To resist the wrong and to seek the right,
To climb at last to the suncrowned height
And to climb o'er time and fate.

And thus—for my heart goes out to them—
My meed of praise I would give
To those who struggle life's path along,
The host of toil, who are patient, strong,
The unrewarded unnumbered throng,
Who are brave enough to live.

—Rocky Mountain News.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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EVER EXAMINE THE WATER YOU DRINK, or do you close your eyes and swallow it down regardless of what it contains? Think of drinking a wriggling, writhing mess of insects—not once but every day—insects that make our blood creep when we see them enlarged many times. Yet, with all that has been said and done to prevent it, with all the facts laid bare, and positive proof offered that seven-tenths of men's, women's, and children's diseases are caused by bad water and that Death comes from this cause, still thousands are making their system a dumping ground for the scum of the earth, a graveyard for these millions of deadly bugs. A powerful microscope proves all that we say. There is only one way to have pure safe water. Distilling it removes every impurity. The

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QUESTIONS AND ANSWERS.

This department is under the management of

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Address him at Berlin Heights, Ohio.

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

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

ASPHODEL BLOOMS.

I am now able to inform the subscribers to this long-delayed book of poems, that it will be ready by December 25. It will be beautifully bound, with six full-page, half-tone illustrations, and an elegant gift book for the holidays. The price is $1 postpaid; 75 cents to subscribers. The original announcement, that to subscribers it would be sent, with Mediumship and Its Laws, for $1 postpaid, holds good for all orders sent before December 1. I wish further to thank the numerous friends whose aid so generously given, has enabled me to publish the several works by the subscription plan, and yet more grateful am I for the fraternal words of cheer they have so freely given. It is impossible for me to write a personal response to all, but I assure them that it is not for want of desire to do so.

D. J. S. Reed: Some years ago I heard a voice distinctly, and a year after, at the fulfillment of the words, I heard the same voice sigh. Since that time, though ardently desiring to become a medium, I have received nothing, and yet I have the privilege of almost weekly sitting in a circle. Why, now that I understand better, do I not? Can you tell me anything of Louis Schlesinger?

A. Occasions may arise in the life of everyone, of great need of assistance, and the tension of the mind may give that susceptibility essential to spirit influence. This may happen only once in a life time. It was on such an occasion that this correspondent heard the voice.

Dr. Schlesinger is highly spoken of by those who know him. He has been long in the field, and mainly in the West. He has been severely criticised, perhaps unjustly, for the failures of a sensitive or healer do not destroy the value of the seances when they have been successful under the same conditions. In fact mediums who are always successful in receiving a set form of manifestations, are more open to doubt. Failure at times should be expected, and goes far to prove the genuineness of successful seances.

P. L. S., Pontiac. Q. What of the MS. of the "Teachings of the Twelve Apostles?"

A. That erudite scholar of ancient literature, W. H. Burr, of Washington, gives the following answer to this question:

"The Andover Review for April, 1884, contained a translation of a Greek manuscript entitled 'Teaching of the Twelve Apostles,' found in 1875 by Bishop Bryennios in a 'Most Holy Sepulchre in Constantinople, and dated A. D. 1056. It is claimed that the original book was composed between A. D. 120 and 150. When I read the translation in 1884, I was constrained to assign the date of the original book to even an earlier period than A. D. 120, because Clement of Alexandria, who flourished about A. D. 200, quotes a passage from it as Scripture (Nisc. i, 20; Teach. iii). Assuming therefore that Clement wrote as late as A. D. 200, must not the 'Teaching of the Apostles' have existed longer than fifty to seventy years in order to be regarded as Holy Scripture? My conclusion therefrom in 1884 was that the book was written as early as A. D. 1. I had ascertained that the Jesus of Paul was stoned and hanged about 75 B. C., and could therefore easily conceive of Apostolic literature in the seventy-five years before the beginning of the Christian era.

"But I no longer credit the existence of any apostolic or post-apostolic writing before the revival of learning, in the 14th century. The self-styled Apostle Paul is, in my judgment, a myth. There may have been a Ieshu, or perhaps more correctly an Isa or an Issa, the illegitimate son of Mariam, as recorded in the Arabian Chronicles, who was stoned and hanged for alleged sorcery in Judea, about 1900 years ago, more or less. The Arabian story distinctly says that Isa escaped death by magic and that the mob killed their own leader Isoua, who had been transformed into the likeness of Isa; but the sequel of the story is, that for seven days, while the victim of the mob remained affixed to the stakes, Mariam came every night to mourn the death of her son, until he came down from heaven to comfort her, and that after a single meeting with his disciples at her house Isa returned to heaven. If the Arabian story, which is repeatedly referred to in the Koran, is historical, we may reasonably doubt that part of it which says the Isa escaped death by magically transforming Isoua, the leader of the mob into his own likeness."

It may be truthfully added that what is true of this MS. is true of all those wonderful "finds" which have successively been brought to light. They have been examined by those prejudiced in favor of the claims of the church, and hence utterly untrustworthy. Scholars may come to this task at some future time who will care only for the truth and not with the determination to support preconceived beliefs. Then the vast rubbish heap of writings dating from the first century to the revival of learning, will be sifted, and if there remains anything true and real it will be retained. At present when the honest student enters this field of "sacred history," he feels like the navigator suddenly encloped in a fog-bank. The coast-line assumes fantastic form, and what at one moment appears as real mountain-headlands or sketches of extended plains, the next melts into clouds. Fraud, cunning deception, and the ever "lying for Christ's sake" baffles every attempt to resolve the mystery.

Dr. D. C. R., Columbus, Pa. Q. What connection has the key to the Bastille with American History?

A. The Key to the Bastille was presented to Washington by Lafayette, and may be seen at Mount Vernon among the relics there preserved.

A Subscriber: Q. If it be granted, as is taught by Modern Science, that the mother has influence over the mental and physical traits of the child before birth, why are twins not more alike?

A. As the apparent conditions of twins, on both paternal and maternal sides are the same, it would be expected that influenced as they must be in precisely the same manner, they would be exactly alike in phyical form and psychic character. They often bear a strong resemblance and yet diverge to even greater disparity than ordinary brothers or sisters. In fact they may be of opposite sex. Even when like the Siamese twins the union has been yet more complete, the character has been notably different.

How are we to explain this strange fact? Not by rushing to reincarnation with its fanciful sophistry, involving ourselves in still more perplexing doubts. The conditions which surround the two germs may be identical, but they are different. One may bear greater influence of father or mother, and the proportion in which these are blended may make immeasurable difference of character. And as it is this mental constitution, we so call, which gives form to the physical body, that will equally show the difference.

If objection be urged, it must be borne in mind that the most potential factor entering into the formation of a living being is this germ force. The cell which bears it is invisible to the unassisted eye, yet it brings the cumulated physical and psychic acquirements of all its ancestral line from the remotest beginning. And such is its strength and persistency that the most adverse conditions at times appears to bring out its most wonderful features. Obviously in the union of two lines of ancestral growth, there may be attraction and repulsion in varying degrees, and the result uncertain.

THE POOR MILLIONAIRE.

He is cunning and shrewd—far-seeing, 'tis called,
One-pointed his gaze, and steady, intent;
He is blind to all things, completely enthralled—
On dime, and on dollar, his life-force is bent.

From morning till night, and often till late,
He studies and plans, just how to create
Some scheme or device, by which to beguile
More dollars from pockets, to add to his pile.
For the graces of life,
For his children and wife,
Not a moment to spare
Has this poor millionaire!

He is climbing a ladder, round upon round—
Of silver and gold, this ladder is made,
And about are strong chains, by which he is bound—
The fetters and rivets of traffic and trade.

He labors, and toils, and cudgels his brain,
And threshes his thoughts, to give him more gain,
Till nerves are all tense, and conscience awry,
And men are but toys, that money may buy,
But each link of the chain,
Grows to trouble and pain,
Turns to canker and care,
For the poor millionaire!

And his nature grows sideways, and withered and dry—
The juices of life refresh not, nor bless,
From the money he loves must come the supply,
To furnish him now with life's happiness.

He buys, and he buys, from morning till night,
He uses his gold with all of his might,
For travel, and art, and pictures and books,
And tires of them all, as soon as he looks.
For his soul has not guessed,
What it is to be blessed,
Nor that riches though rare,
Make the poor millionaire!

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"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

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The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

HUMANITARIAN WORK.

Salvation Army's Work in Saving Women.

A beautiful example of delicate and excellent humanitarian work is that of the Salvation Army, in New York City, as related in the Chicago Inter Ocean's special correspondence, which sets out with the statement that, a few weeks ago Magistrate Deuel, the Jefferson Market police judge, made his court officers laugh. The magistrate was not trying to be funny. Therefore the officers did not laugh outright. But in the seclusion of the corridor they had a beautiful time, chuckling in chorus over what seemed to them to be an uncommonly good joke. This was the joke.

After appointing Staff Captain Caroline Welsh of the Salvation Army to be a probation officer, the magistrate actually paroled several women of the class officially known as disorderly, instead of sending them to the island for ten days. They were instructed to report to Captain Welsh three times at intervals of three days. If they did so and behaved themselves in the meantime they would escape the island trip.

"Report to the Salvation Army lassie!" chuckled an incredulous one. "Shure an' them bright eyes o' hern will go blind lookin' for them women to report!"

But Captain Welsh's eyes are as bright as ever. Possibly they are a little brighter when she gives the statistics of the new experiment. During the first two weeks after her appointment eleven women were paroled to her care. Only one of the number failed to report to her. It is hardly necessary to state that the magistrate and the captain are doing the chuckling now. The court officers are busy wondering who said that the day of miracles is over. They would like to inform him of his mistake.

HAS POWER OF BELIEVING.

Captain Caroline Welsh is about as tall—that is to say, she is about as short—as Queen Victoria was. Her heart is somewhat out of proportion to her body, being large enough to embrace the whole of Manhattan island as well as the surrounding country. She distinctly resembles another royal person besides Queen Victoria. This is the White Queen in "Through the Looking Glass." It isn't that she looks like the White Queen, but that, just like that amusing character, she has such a power of believing.

"Why," said the White Queen, "sometimes I've believed as many as six impossible things before breakfast."

That is the way with Captain Welsh. She's a believer of the calibre that moves mountains. For eight years she has been working among the fallen women of New York City. She has prayed and she has struggled, but, most of all, she has believed. When the wise ones at the police court laughed at the notion of paroling disorderly women, and said that it was absurd to expect them to report on their good behavior, the captain simply believed what was declared to be the impossible. And the impossible promptly came to pass.

The captain lives at one of the Salvation Army rescue homes for women who want a chance to leave the life of the streets. This one is at 316 East Fifteenth street. There are about thirty-five girls in it now. Last winter, with only thirty-five beds in the house, there were more than forty occupants. At night beds were made on the floor. This winter Captain Welsh is believing—but that doesn't belong here.

"Five girls are due to report to me this afternoon, between 3 o'clock and 6," said the captain the other day, as she sat in the parlor of the home and listened for the door bell to ring. "It is only a little after 2," she went on, "so I need not expect any of them yet. But last week one of the girls came early and I want to be ready for them."

"You say they report to you. What do they tell you?"

WHAT THE CAPTAIN ASKS.

"I ask them what they have been doing, and whether they are following the Judge's instructions about keeping off the streets."

"What is to prevent their lying to you"

"Nothing. They can lie to me with a pretty good chance of not being found out."

"Then what good does the arrangement do?"

"I hope—I believe" (correcting herself) "it is going to do a great deal of good, in time. I——"

The bell rang, and a cheerful little adjutant came in.

"It's Miss ——," she said.

"Ah!" the captain exclaimed. "I was expecting her. I believed she would come early. She was the first one last time."

The reporter offered to interrupt the interview while the girl came in to make her report, and, the offer being accepted, took a seat at the other end of the long room.

"Well," the captain's genial voice exclaimed as the girl entered, "how are you to-day?"

"Pretty well." And they shook hands.

"And what have you been doing since I saw you?"

"Been staying in the house. This afternoon I wanted to see you, so I took a car and came up here early."

Then the voices sank to a low tone, and for half an hour the two women sat close and talked earnestly. Finally they arose and shook hands again.

"Then you'll be in to-morrow?" said the captain.

"Yes, I'll come."

The door closed after the caller and the captain turned around, looking as pleased as if she had found a hundred dollars.

"She doesn't have to report again to-morrow, does she?" asked the visitor.

"Oh, no! She's coming up to-morrow to—I guess I won't tell you."

The captain hesitated.

"Oh, well, you wouldn't recognize her if you ever saw her, and you don't know her name, so I will tell you. She doesn't know how to read or write, and we're going to teach her. We'll manage it. She told me about it just now. She said that she couldn't get work because she was too ignorant. So she's coming up and we're going to teach her."

CONSIDERATE OF THE UNFORTUNATES.

"You are unusually considerate of her feelings when you hesitate to tell this lest it may betray her ignorance to some one."

"Why shouldn't I be? I can't expect to rouse self-respect in a person by treating her with contempt. You asked what good this paroling is going to do. As a matter of fact, the chief hope of good lies in the fact that the girls are by this means brought into some sort of relations with honest, decent people, and if they really want a chance to live a different life they can have that chance."

"How are you going to give it to them?"

"In one of several ways. We have just this week opened a laundry here in the basement of this house. I've worked for it so long, and it has come so hard! But I never stopped believing we should get it soon or later, and now we really have it. We have put in $1,200 worth of machinery and we can employ fifteen or sixteen women. They will live here in the home, and the beginners will have only their board and clothes. To the more proficient ones we will pay something."

"But you can't keep the same girls always, even if they want to stay."

"No, when a girl has been with us long enough for us to understand her, we get her a place in domestic service."

"But who will employ her?"

"I might almost say, who won't? We could get places for a great many more girls if we had them."

"How do you happen to have so many in the home then?"

"Because I won't send a girl out until I have reason to believe that she can be depended upon. When a girl has stayed with us six months I know what she can do and to what extent she can be relied upon. This morning we had an application for a servant at $12 a month and another application for a cook at $25 a month. Our girls go into excellent families. In fact, we would not send them anywhere else.

"As I said, at last we have our laundry. We also have a bookbindery where we employ about fifteen girls. That is in our Industrial home in West Thirteenth street, where the girls board. We pay them by the piece at the regular rates paid in other bookbinderies and they are at liberty to find a better position when they can. Other girls are taught sewing. They make the uniforms we wear. Other girls are taught stenography. A young woman stenographer gives us her services two evenings every week. That is her way of doing good in the world. I think it's a pretty good way."

GIRLS ARE TAUGHT HOUSEWORK

"Of course all the girls in the home here are taught housework if they don't already understand it. They take care of the house and learn the proper way of doing everything.

"While most of our girls have been of the class known as disorderly, we have some whose trouble is drinking. It is a little easier to find places for them than for the others, but we can always get employment for any of them. What we need most and what I am believing hard that we shall get is another house where we can take girls to board.

"Do you know what pay many girls get for their work? We have one tall, beautiful creature who received the princely salary of $3.25 for working in a store. Now, if anybody will explain to me how a girl is going to live on that I would be very grateful. This girl has no home. She, therefore, has to hire a room somewhere, and for that she must pay at least $2 a week. That leaves her $1.25 a week to buy her meals, her clothes, her pleasures. I'd like to know how she's going to do it. I know of plenty of cases like that; plenty of them.

"I want to start a boarding-house for those girls. I want to give them a clean room, plain but wholesome food, a parlor where they can receive their friends and have some innocent amusement. I want to be able to do it for $2 a week. The good Lord knows that they will have hard work making their extra $1.25 a week pay for their clothes and other expenses, but the problem won't be so hopeless as it is now. I want that boarding-house. I'm believing hard that I shall get it. But I need it right now.

"Of course that would not be a home like this one. Here we take girls and women who have no alternative to the life of the streets. If they really want to escape from it, they can come here and stay with us until we can give them a chance outside with a reasonable assurance that they will not go back to their old ways."

"But do they want to reform?"

"Oh, there are so many of them that do. We need twice as large a home as this is, but we are so cramped for money. We get an allowance of the army funds, but it doesn't begin to meet our needs, and the rest comes only by voluntary gifts. We ought to have much more in order to carry on our work."

MOST OF GIRLS REFORM.

"But do the girls really reform? Do they stay reformed?"

"Yes."

"What proportion of them?"

"I don't often talk about that, but I believe—my experience proves to me that 75 per cent of them can be reformed."

"That is a remarkable statement."

"I know it is, but I do not make it rashly. You must admit that eight years of experience gives me the right to speak with some assurance. I only can judge a wider range of cases from my experience with those we have had, but I think I am justified in doing that."

As the second paroled girl had come to make her report, the visitor took leave of the captain and went around to the Isaac Hopper home, in Second avenue. This is an institution especially for women who have been sent to the island for drunkenness. It has been in existence for years. When the matron was asked if she could find employment for the women who came to the home she had the same report to make.

"Without any difficulty," she said. "The same families have been coming to us for servants for the past twenty years. Why do they come? For several reasons. One is that they know the worst of a girl, instead of having to find it out for themselves. Another thing is that when they take a girl from here they know that she comes to them clean and well. If they get a servant from some intelligence office they do not know from what dirty, unwholesome surroundings they may be taking her, nor what contagious disease she may have.

"Most of our girls go out of town into the suburbs for their places, but we send some of them to families living in the city. We have one servant who has been engaged whenever she was sober by one family for the past five years. She gets excellent wages and is a splendid cook. Her one fault is drinking, but during those five years there were two straight years when she kept perfectly sober. She got off on one of her 'spells' a while ago, and, after serving her sentence at the island, came to us.

MUST DO PENANCE FOR FAILURE

"She stayed here until she was quite herself again, and then, as this same family wanted her again, we sent her up there. But she deceived me. Rather, she disappointed me. She meant to go, but she met some of her friends, and the first thing I knew she had been sent to the island again. We shall keep her here now longer than we would ordinarily, because of her failure to do as she would have done. They earn no money here, have little liberty, and in her case, of course, it is penance to keep her. So we shall do it by way of punishment."

"Do you lose faith in these women?"

"No. Few of them can completely reform. They do want to. They tell me when they are sober, that if they could choose between death and keeping on in this life of periodical 'drunks,' they would rather die. Some of them do reform, but most of them seem to have an appetite which once in a while they are absolutely powerless to resist."

"Do you ever have women who have been arrested for other offenses than drunkenness?"

"Sometimes they have been arrested for theft, and sometimes we have disorderly women."

"And can you find people willing to employ them?"

"Yes, always. We could place more women than we have. I know these girls well, and I can say that if I should go to housekeeping myself I should immediately come here or go to some similar home to get my servants."

Surely such work is worthy of emulation and deserving of all praise. How fully in accord it is with the philosophy of Spiritualism—far more so than with any system of dogmas or beliefs that relegate any portion of the human family to endless perdition and hopeless misery. Their beliefs aside—though their general work is tinged by that influence—this work is along the lines indicated by the Spiritual philosophy when the same is not merely held as an ideal, but is actualized in earnest effort to help humanity to the attainment of better life here and now in this present world. JAS. C. UNDERHILL.

Chicago, Ill.

INCOMPATIBLE.

Socialism and Christianity Are So Declared.

My neighbor handed me a copy of The People's Paper, in which I became much interested, and read it all carefully, and it met my approval generally, until I came to "Socialism Defined," which contains many definitions and the party platform. Here I met with serious obstacles in the sentiment of certain definitions expressed as follows:

"The ethics of Socialism are identical with the ethics of Christianity. Socialism is simply applied Christianity."

To make this idea still plainer one of them says: "I believe the things that Christian Socialism stands for. It is God's way out of the wilderness and into the promised land. It is Christianity applied." Now add to this the direful consequences expressed by Zola, "Whosoever is content to scoff at the new gospel—Socialism—is a fool. Whosoever treacherously stifles it is a criminal." We perceive a remarkable similarity to Christianity which says: "Preach the gospel to all the world. He that believes it shall be saved. He that believes not shall be damned."

It proposes to force its acceptance by the people under threat of an angry God and Devil and damnation in Hell for disobedience. In the Dark Ages Christians made it a crime to oppose their religion, and millions suffered death. It is a fair supposition that the Socialist party approves and adopts the above quoted statements; otherwise they would have no place in Socialism Defined. We understand they are baits to catch Christians.

Among the definitions we observe statements from dictionaries and from eminent writers—Morris, Ruskin, Creelman, Wilcox, Clark, and others, which are all sound and sensible ideas. They have no reference to Christianity. The platform of the Socialist party is very good, and it contains not the slightest allusion to Christianity.

We observe another averment which says: "Socialism has nothing to do with a man's religion." It has so much to do with a man's religion that it must be Christian, simply.

If Socialism is "Applied Christianity" it interferes very materially with a Mohammedan's or Buddhist's religion, for Christians regard those people as heathens; therefore they cannot be Socialists and hold to their religion. It also interferes with the Spiritualist's religion, which is incompatible with Christianity.

We (millions of us) want nothing to do with Christianity with its mythical God and formulas of worship. It is a fraud; a sham; badly mixed and confused; represented by hundreds of independent selfish sects, as much unlike each other as an equal number of people of different nations. It makes men competitors and antagonists—a burden to human progress. It is a disgrace and dishonor to humanity.

"Christian Socialism" will not win. If the Socialist party carries Christianity in its future campaign, they have got a heavy burden that will eventually defeat and crush it. Socialists had better cut loose from it, let it alone and attend to their own business, as expressed in their platform of excellent principles and purposes. Then we will be with them. But we don't want to follow any "God's way out of the wilderness;" for we have no faith in Jehovah nor any other God.

Socialism Defined opens and closes with two clauses that fit each other admirably. "The ethics of Socialism are identical with the ethics of Christianity." It closes with a remark from Mark Twain: "I bring you the stately matron Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiachow, Manchuria, South, Africa, Etc., with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking-glass."

Mark Twain expresses a great truth—a scandalous fact. Christendom is liable to blight or curse anything which it may control.

Socialism professes to be allied to Christianity (admitting it into the list of definitions), then dismisses it with a slap in the face.

A. H. NICHOLAS.

Summerland, Cal.

GREETING.

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So please to loan us now your ear,
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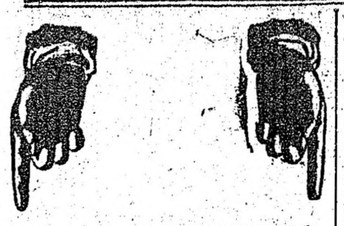

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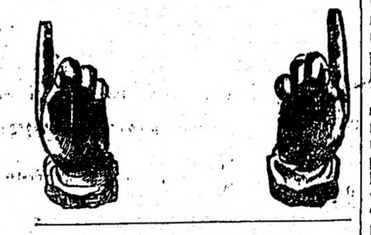

WHAT IS PRAYER?

Thoughts on Its Nature and Philosophy.

As we sail upon the illimitable sea of human knowledge in our puerile craft of investigation, in most parts supposition, we find that we will never reach the great ultimatum of all life's energies; and yet we see in life the beauty of a most perfect three: cause, effect, end; spirit, nature, life; life, death, transformation. The ultimate is produced by the union of the will of life with the intellect of thought; in other words, life is the offspring of the affectional in the form of a woman mated with the rational faculty in the shape of a man.

Every thought which contains within it the seeds of life, by which is meant every idea, which falling into the fruitful soil of receptivity, grows and blossoms into the maturity of strength and power, reveals to us the spiritual essence and law of prayer.

But in the consideration of this subject we want to cast out of our mind the conservative, conventional, orthodox idea of prayer, and look at it in a rational, radical, spiritual way. For there is prayer and prayer—prayer that is always answered, and prayer that is never answered.

What is prayer? Prayer is the conatus of effort, the persistent, energetic influence of man's life to obtain that which he seeks. That upon which man sets his heart is the god of his life, and though he may pray in public places, in revival meetings or elsewhere to a so-called Jehovah, if every energy is given to the acquirement of wealth he is a worshiper of Mammon, and his real, true heart-prayer is to his god, the Almighty Dollar.

When we consider the question of hypocrisy in all its essential bearings of life we see that man becomes either a conscious or unconscious hypocrite. The first should be despised; the last should be pitied. The first is a knave and a rogue; the last is simply a deceiver, but while he deceives others he deceives himself the most of all. He is the slave of his own hypocrisy. In the world of religious thought we see different kinds of people to-day: First, the tyrant, of which material the priesthood is made, and of the same substance is every man who is desirous of placing upon the neck of his brother man the collar of creed and dogma; second, the hypocrite, who professes to be what he is not; and thirdly, the freethinker.

Now, taking our position on prayer and seeking for an illustration, we will look for a few minutes at Mr. George Gould. This gentleman is a Presbyterian, with which we have no fault to find. But if that gentleman prays, and uses his Lord's prayer as given in the Bible, he becomes in the first two words, guilty of telling the Lord a falsehood. For in the spirit of the prayer we see in the words "Our Father" a recognition of the universal brotherhood of man. Grover Cleveland is also a Presbyterian, and although personally we have nothing against the man, we should think from the exalted position of the presidency which he has held he would believe more fully in the doctrine of election than in any ideal state of brotherhood.

Again in the words "Give us this day our daily bread," Mr. Gould and all of whom he is a type pray in sound and words, for the sustenance of both body and soul, and yet would deprive his fellow-man of both these inestimable blessings in order to secure more benefit to himself.

As I said before, prayer is effort. A man may mumble words to the winds of heaven, expressing most earnest desire for the possession of some favored good, and yet if that prayer is words becomes no effort in his life his prayer is vain. On the other hand, there are men who never uttered a verbal prayer in their lives, yet whose entire lives are successful prayers.

Take a common illustration of prayer in act. When the farmer ploughs the ground and casts seed into the furrow he obeys the commandments of Nature as they are written in the seed and in the earth, in the sun and in the rain; and his prayer is effectual according as the conditions are favorable or unfavorable to the answer of such prayer. For remember this, no prayer is ever answered unless the conditions are favorable for such answer. In this case the conditions would be according to the state of the ground, the seed put into it, the skill in husbandry, the protection afforded to the growing plant, and the culture bestowed upon it.

The fruit-grower plants a tree; the act is a prayer for fruit, and in the growing of the tree, in the swelling of the buds, in the unfolding of the leaves, the man sees the daily answer to his prayer.

If a man's prayer is naturally and spiritually in harmony with that which is necessary for his best development, his prayer is answered and his life is made more beautiful and happy. If his thought harmoniously blends, in praying the prayer as taught by Christ, with Christ's thought he enters into heaven here and now through the gate of life. Any man or woman, I care not how unfamiliar with the words of that wonderful prayer he or she may be, who is in any way, shape or form trying to better the condition of humanity by educating the people into the recognition of the universal brotherhood of man is praying that prayer of Jesus the Christ in spirit and in life.

It is with hesitancy that I speak of Christ the man, for so much of his history is wrapped in the swaddling-clothes of myth and fable, and it is hard to separate the wheat of truth from the chaff of falshood and of humbug, yet no doubt in my mind exists that Christ was a good man. His life was a perpetual prayer for righteousness. In his martyrdom on the cross, according to the Bible story, he breathed forth a prayer of forgiveness.

Thus it is! Every good man's life is a prayer for the good. Every bad man's life is a prayer for the bad and vile. The first is a union of the divinity of the higher powers of being with the humanity of man. The latter is the mating of infernal deviltry with the depravity of animalism.

Every man and woman prays. The object to which a person devotes his life is the god to whom he prays, and his devotion to such object is his life's prayer. It may be the acquirement of wealth; it may be the attainment of knowledge; it may be the acquisition of fame. No matter what the object, if it takes his life's attention and devotion, it is the god to whom he pays homage and adoration.

Every Utopian dream of genius is in reality a prayer—a prayer for the betterment of a world. Sneer not, kind friends, at idealism, for what are ideals to one generation become the active, palpitating heart, life and soul of the next.

In "Uncle Tom's Cabin" Mrs. Stowe sent forth her prayer and earnest plea for the recognition of the African race to life, liberty and the pursuit of happiness; and Edward Bellamy's prayer is like unto it in his grand and glorious volumes of "Looking Backward" and "Equality." Plato's prayer is embodied in his "Republic;" Sir Thomas More's in the "Utopia;" Campanella's in "The City of the Sun;" Lord Bacon's in the "New Atlantis;" and Cabel in his "Voyage to Icaria." Tom Paine's most effective prayer is embodied in that little volume of "The Age of Reason," which has brought down upon his devoted head the wrath of the churches for the last century.

Lincoln's Emancipation Proclamation was a prayer for liberty, as was also the Declaration of Independence in 1776. All the martyred hosts of earth are those whose beautiful lives ended in a prayer for liberty on the cross, at the stake, on the gallows or at the foot of the guillotine.

All works of genius, art, beauty, invention, are prayers of the devotees at the shrines of their respective objects of worship. This is true in all and everything. By a man's character and walk in life you can obtain a fairly accurate idea of the kind of god he worships. As Ingersoll says: "An honest god is the noblest work of man."

With this new view of prayer before us, we believe the Spiritualists should most certainly be a praying people. Those who have been honored by the gift of mediumship should most certainly get into conditions, enrapport, as it were, with the visitant spirits of that other sphere, thus conducing to and effectuating better and more truthful communications. All prayer lies in effort and study, and if we study how to bring about the best conditions that the best effects may be produced, the science of spirit phenomena will be greatly accelerated and increased; its influenced quickened, made richer and better, and its life become a more potent factor for good. Such I should hope would be the Spiritualists' prayer.

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TO SPIRITUALISTS.

The Progressive Thinker in its issue of October 26, very kindly printed the address delivered by the undersigned at the N. S. A. annual convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Lima, Ohio. JAMES B. TOWNSEND.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Stedman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Bonding street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

True Mission Church, Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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