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SPRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPRITUALISM

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CRUELTY, DEMONIC, HEARTLESS, INSATATE.

Vivisection for Death-Doomed Criminals—A New Demand of Columbia.

At length the desire for human material on which to experiment makes vivisection honest in regard to experimentation on animals. Those opposed to this useless and demoralizing cruelty have, countless times, declared that it is worse than useless as a means of benefiting mankind. Lawson Tait, one of the greatest surgeons who ever lived, said: "Such experiments (experiments upon animals) never have succeeded, and never can, and they have, as in the cases of Koch, Pasteur, and Lister, not only hindered true progress, but they have covered our profession with ridicule."

Still they have been continued with unrelenting zeal, and any interference, investigation, or inspection has been fought with intense belligerence. Locked doors and no prying sentimentality to tell tales has been the expressed wish of vivisectionists. They have demanded to stand above, and outside of governmental supervision! The only class of citizens who have ever made such an audacious proposition.

Senator Gallinger's bill, about which all the pro-vivisectionists and the M. D. who are the agents for introducing and using the various serums manufactured and sold, have raised such a hue and cry, and secretly fought in every possible way, entirely misrepresenting the objects, and the demands of the bill, its consideration and passage, which simply asks, that, as worded in section 6 of the bill the government and the people be allowed to know what this autocratic class of educators (?) are doing.

"Sec. 6. That the Commissioners of the District shall cause all registered places to be from time to time visited by inspectors without previous notice, for the purpose of securing compliance with the provisions of this Act, and shall appoint and authorize an agent of the Washington Humane Society to make such inspection, and may also appoint such special inspectors as they may think fit, either permanently or temporarily, who may be willing to act as such inspectors gratuitously."

"The bill of Senator Gallinger was referred by the Committee to the Commissioners of the District of Columbia. The Commissioners ordered a public hearing on the subject, after which they appointed a committee consisting of George M. Starnberg, United States Attorney, Dr. William C. Crawford, health officer of the District, and Mr. Henry B. Macfarland, to consider and report. This committee could not agree, as the medical men insisted that no legislation whatever is needed.

There is a sharp difference of opinion among medical men as to the value of vivisection.

The ultra scientists assume to find in the key to the great mystery of life, and loudly proclaim the claim that human suffering is to be mitigated and human life greatly prolonged through the instrumentality of torture and experimentation upon the lower animals.

On the other hand, multitudes of educated, humane physicians, who have learned by patient research and large experience the value of other methods to secure the same results, and deny that any real advances have been made in medical knowledge in the laboratory of the biologist, while at the same time they deplore the cruel and senseless cruelties inflicted upon dumb animals by vivisectionists.

We quote from highest authority in substantially the last named class.

Dr. Charles Bell Taylor, F. R. S., and M. D., Fellow of the Royal Society, London, in an address Nov. 16, 1892, before the Medical-Chirurgical Society, Nottingham:

"Galvani's discovery of electricity was due to experiments on dead frogs—'dalle morte rane'—not on living animals; vivisection had nothing whatever to do with it.

The Anæsthetic properties of ether and chloroform were discovered by experiments upon human patients, not by vivisection of animals with tubercle, which were adopted from experiments upon animals, have led to death from initial fever, the infection of the whole system of patients who merely suffered from localized disease, and to failure and terrible disappointment of patients subjected to it.

"Vivisection was not needed for the discovery of the properties of nitrite of amyl, nor indeed, so far as I can make out, of anything.

"After all, it is not whether such a discovery was made by vivisection, but whether vivisection was indispensable to that discovery? If there are any such discoveries, either made or to be made, I must candidly confess I do not know them.

between the "Antis" and the "Pros" about the value to science of animal experimentation we are confronted by a set who assert that to be of any value to human beings experiments must be performed upon healthy human subjects, and ask that the government give its death-doomed criminals up to be placed in governmental laboratories and experiments upon until death ensues. I quote from the Brooklyn Eagle, in substantiation:

"The following article is confirmatory of what we have long maintained—that experiments upon animals, being found to be of no value to humanity, are unsatisfactory and misleading, human subjects would be demanded.

"Is there a better way to punish persons convicted of capital crimes than by executing them? It is a question which has long puzzled the thinkers of the world. Dr. W. B. Fletcher, of Indianapolis, Ind., is convinced that there is, in his opinion strapping a man in the electric chair, and letting him die by turning on a current of electricity, is a degrading. These scenes should be avoided, and at the same time the criminal should be made of use to society in spite of himself by making the living material of scientific investigation. He would make crime contribute to science, and therefore proposes that vivisection be used as a capital punishment, urging, in connection with other eminent physicians, that it is wiser, more expedient, and more humane.

"The doctor believes that when a man through crime has laid his life forfeit, he should not die as an example, but as a sacrifice. That the miserable life should go out for the benefit of mankind, not for vengeance. He claims that the interests of humanity would be greatly benefited by the innovation.

Dr. Fletcher has witnessed the vivisection by Claude Bernard, in Paris, of a human being in reality taught of him. He likewise witnessed similar experiments when a student under Professor John C. Balton at the College of Physicians and Surgeons in New York.

"Such experiments," said Dr. Fletcher, "upon the guinea-pigs and rabbits, vicious cats and dogs, and even upon man, are in reality taught us nothing of value regarding the action of the human brain. All we can demonstrate by the lower animals is that sensations and motions originate in the brain and spinal cord. But the qualities of the mind, the seat of memory, of reason, or judgment, are hidden from us as if no experiment had been made."

"Dr. Fletcher has lived day and night for years with mental wrecks all about him, having for sixteen years been superintendent of the Central Indiana Hospital for the Insane, using every means to find a cause for the darkening of the intellect, in the hope of finding at the same time a cure. He knows that to study diseases of the brain he must have means of learning the interests of humanity, and he knows that the primary question to be settled is, Where can the material be obtained upon which to study?

"My first thought," the doctor said, "was to raise funds to purchase in China or in other markets such criminals as were condemned to capital punishment, but there were so many stumbling-blocks in the way—the expense, for instance, of transportation, physical and chemical laboratories, lack of knowledge of so-called heathen languages, etc.

"After much consideration I began to reason in this wise: There are a hundred times as many criminals in the United States every year, many of the criminals are burned at the stake, or killed by slow torture, while others are tried by jury at great expense to the state, and finally condemned to be hanged or executed after they have lingered in prison for several months. Then again, the evasions of justice are so numerous that it is conducive to crime instead of checking it. Would it not be more appalling to those who are disposed to commit the highest criminal offenses if they knew, that if they were to be turned over to a government laboratory for physiological experiment and study, from which place they would never return?

"Were his idea to be carried out, mental development and mental diseases, so he believes, would be studied in a practical manner. Absolute knowledge, added the Doctor, 'would assist in stripping of the web of fantastic theory that now surrounds and obscures it. Make crime contribute to science, is my motto.' If the appalling increase of insanity and crime were understood by the thinking people of the country, it would be a revelation. He is thoroughly convinced that the method he proposes would be considered of the greatest interest to science.

"In another country," said Dr. Fletcher, "it will take half the revenue of every state to care for its paupers, defective classes, and criminals, unless something be done to get at the root of the evil that is devouring us. Confine the doomed man in a hospital prison, and there experiment on him until death ensues. The use of virus and the transplanting of bacilli in human subjects will lead to the disclosure of cures for many diseases now most dreaded by physicians, and result in the discovery of that would require years of research with dumb animals employed.

"The only way we can solve the mysteries of insanity and criminality, or the causes of degeneration, will be by experiment upon the healthy human being, and material for such vivisection should be furnished the medical profession by intelligent governments who have condemned criminals to die for political criminal offenses. Hanging, beheading, and death by electricity should be a thing of the past. The condemned man should be turned over to the physiological laboratory to do at least and last a good turn to mankind."

"Dr. Fletcher's words sound like the extreme of cold-bloodedness; but it is one which scientific men the world over will probably endorse, while they may be hopeless as to its realization. It is a national experimental laboratory, with all those condemned to capital punishment, as well as those convicted of lesser crime, which by constant repetition finally lead to greater ones, as subjects, contributing unwillingly their quotas to mankind's study of men."

Sin begets sin. Animal vivisection has begotten the desire for human vivisection. What are you going to do about it? As for me, am I feeling as President Roosevelt advises, "You must feel a fiery wrath against evil. When you see a wrong, instead of feeling shocked and hurt, and a desire to go home and a wish that right prevailed, you should go out and fight it. The wrong is overcome." Will not you?

CONFLICT OF OPINIONS.

A Few Cogent Thoughts for the Times.

I do not wish to question the right or justice of any individual to the complete control of his own individual opinions, and yet we all must realize that the conflict of opinions is the source from which many of our dissensions arise, and again contrawise, it is the source from which all or nearly all progress springs, as the old axiom, the agitation of thought is the beginning of wisdom. We all know that there are portions of the human race who are very susceptible to the influences of others, whether that influence be for their good or not, and there is another class who are ever ready to take advantage of the first man who shows any scrupulousness in his pursuit. Caring but little for the rights or welfare of others, they unconsciously prey upon the former class and mislead them in any direction that will satisfy their own greedy and unjust ends.

There is no class or combination of individuals so willing and eager to dominate over and mislead as that unscrupulous class who would place themselves as mediators between God and man, wishing to be recognized as special agents sent by God to do out his blessings to the people of earth, ever striving to draw the whole world after them in search of the will of God or that unknowable phantom, some great being sitting on a great white throne somewhere in the vast regions of mystic space. The more incomprehensible and unknowable it is the more eagerly it is sought after by that class who are ever ready to follow an illusive phantom, if it only be advocated by some unscrupulous hypnotic priest or minister of theology, always claiming to be an angelic mediator between God and man.

When I think of the conglomerated mixture of good and bad contained in that book of books, the Bible, I can but compare the scheming, unscrupulous greediness of the one, with the ridiculous contemptible, misleading paths of the other. No being or set of beings, either human or professedly angelic, could ever launch such a volume before the people of this world with any good intent toward humanity as a whole. I can see in it but the one motive, to serve those who composed the mixture in their nefarious pursuits. In my opinion it would be much better for the world at large if they could forget that there ever was such a book.

I would not have you think for a moment that I consider that there is no good in the Bible; but why in the name of the Most High did the writers mix such noble and angelic axioms and precepts with contemptible, filthy trash, and then have the audacity to call it all the word of God?

I doubt not that that deep and universal murmur (or prayer) if you choose to call it) of the people calling to those unseen forces ever working for the good of mankind, made its appearance in the person of Abraham Lincoln as our leader, and shortly after when war had actually commenced, there appeared another vacuum, the want of an accomplished leader of our army. It was some time before that gap was filled, but it came at last, and who could have filled it better than that indomitable never-give-up U. S. Grant, with that old motto, "On this line if it takes all summer." So it seems, if we could only realize it, our lives on this side are filled with instances of great unseen and over-ruling influences ever mindful of, and ever ready and willing to assist, us in the accomplishment of our wishes, if only those wishes are sincere and actuated by the benefits of all mankind.

The world waited a long time for something to happen that would revolutionize the wrongs in the theological world; but it has come at last, and we who are living on this side of life to-day are in it.

I do think that Modern Spiritualism, with its energetic laborers on both sides the veil is going to accomplish for the world that much needed liberty of opinion that will revolutionize free thought, and prove a far greater benefit to mankind in general, than did our civil war in the freedom of four millions of blacks from the slavery of the body. Look back over a period of fifty years. Can you discern a time when any five hundred years that produced such progress in science and inventions, and we are told that even greater are to come. What is doing it? The only answer is, in my estimation, the help of unseen intelligences in connection with our own. Flushing, Mich. A. CROSBY.

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EMMA ROOD TUTTLE.

A FINE GIFT TO THE N. S. A.

Important News From the N. S. A. Home Office.

To the Editor:—I am sure that it will be a pleasure to you, and to the readers of your valuable paper, to learn of some of the happenings of the N. S. A., with other matters connected with our cause, that we are familiar with, and as it is ever a pleasure to me to communicate with the Spiritualistic public through the agency of the press, I am glad to inform you of the several matters that we have been concerned with of late.

During the last few weeks, we were agreeably surprised at the home office by receiving letters from an elderly gentleman in the state of New Jersey, a friend of the N. S. A., and his good wife, to deed their property direct to the N. S. A., the same to be used for the good of Spiritualism and the blessing of mediums. This property consists of a commodious dwelling of thirteen rooms, heated by furnace, all in good condition—house ten years old—with an outer kitchen and other buildings, a beautiful grove upon the land of nine acres, two of which are cultivated, having a fine orchard of bearing fruit trees, and a well-kept garden of any sort upon the property, and the only condition is, that this aged couple shall be allowed to reside there in peace until both are called to the spirit world, where their beloved family dwells.

The husband has been a medium and healer for many years, he and his good wife are old-time Spiritualists, and have often enjoyed communion with the dear spirit friends in their own home; in two years more they will observe the fiftieth anniversary of their wedding, which they expect to see on earth, but they feel that the weight of years is pressing on them, and at latest it cannot be long before they will be called home. Mr. S. has never been a wealthy man; he and Mrs. S. have saved for their property by dint of economy and good management, for many years he labored at his vocation part of the day, and healed the sick gratuitously the other portion of his time, and much grand, humanitarian work was thereby accomplished. He is a veteran of the Civil War, and a hero in the ranks of Spiritualism. Feeling that they did not care to leave their home by bequest, in even the most carefully prepared will—these faithful souls, decided to deed it now, to the N. S. 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LETTER NUMBER THREE

"Ah!" he ejaculates, "I have it now. How intuitive you are! Women have intuition largely developed. Really, their instincts are very fine and seem to take the place of reason. Mark—he will not give her the credit of having reasoning powers, but intuition, instinct, he will allow that she possesses to quite a degree. Well; his horse and his dog have instincts and very likely are intuitive. Of course, she is, below him, nearer the brute creation. If she tells him this is not true, but that she reasons very quickly, that her reasonings powers are finer, sharper, quicker, more to the point, and that owing to this she arrives at the truth, sooner

(To be continued.)

Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being.—Rousseau

If there be any need for another name to distinguish spirit messages from the moral philosophy that has been the mainstay of the church in the scientific days, or the phenomenal phase, I might suggest the term "occult communications" from the exalted, to the domain of necromancy, or mesmerism. If some use their powers to locate gold mines, and oil wells, they might be moved by the highest motives, to discover treasure for philanthropic uses, and rob no man by so doing. Surely, those theoretic seers, who have been known to deliver messages, and claim so much for superior spirituality, as administered by the various ecclesiastical orders, do not seem to regard the hunt for gold—and the baubles of this world, as a bad part of their duty, and the "Occult" gains of mediums, without, without, frauds thrown in for reasoning, do amount to one part of the revenues that support the ecclesiastical systems

For one, I am a Spiritualist, first, last and all the time, and all men are my brothers.

LYMAN C. HOWE.

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Or The Threofold Power of Sex. By Lois W. brooker. Price, 50 cents.



THE MYSTERIES OF MAN, VISIBLE AND INVISIBLE

Mr. C. W. Leadbeater is a professional occultist who makes excavations into realms not accessible to the ordinary tourist, where he sees that which the ordinary eye cannot discern and hears that which the outer ear does not catch.

To use the jargon of the cult, he "functions" on these planes inaccessible to man in his ordinary state, and he claims that much of the work of his life has for its theater the ethereal regions of space. Nor is he by any means alone in his convictions that human life is capable of transcending itself beyond what is ordinarily dreamed. Recently Mr. Leadbeater has embodied some of his beliefs and experiences in a very attractive book, brought out with colored plates by the John Lane House of London and New York under the title of "Man Visible and Invisible."

A Relay of Bodies.

Mr. Leadbeater and the theosophists in general regard the "developed" man as one who has at command a relay of vehicles or bodies—the body being considered purely as the chariot or the vehicle of the soul. The body that we see is adapted to only the cruder form of life on earth; but the soul, it is held, can leave this behind, even while on earth, and use its subtle, or its ethereal body, in which to journey into space. Sees clairvoyantly, Mr. Leadbeater claims that each person is surrounded by an aura of color and that these colors change with spiritual states, and that they are always indicative of certain qualities. "In ordinary science," he says, "we speak of an atom of oxygen, an atom of hydrogen, an atom of any of the sixty or seventy substances which chemists call elements, the theory being that that is an element which cannot be further reduced, and that each of these elements has its atom—and an atom, as we may see from the Greek derivation of the word, means that which cannot be further subdivided. Any scientific science tells us, what many scientists have frequently suspected, that all these so-called elements are not in the true sense of the word elements at all; that what we call an atom of oxygen or hydrogen is not the ultimate, and in fact is not an atom at all, but a molecule which can under certain circumstances be broken up into atoms. By repeating this breaking-up process it is found that we arrive eventually at an infinite number of definite physical atoms which are all alike, so that there is one substance at the back of all substances and different combinations of its ultimate atoms give us what in chemistry are called atoms of oxygen or hydrogen, gold or silver, lithium or platinum, etc. When these are all broken up we get back to a set of atoms which are all alike except that some of them are positive and some negative."

The Planes of Life.

At the planes of life, so-called, Mr. Leadbeater says they must not be imagined as lying above one another "like the shelves of a book case, but rather as filling the same space and interpenetrating one another. It is a fact well known to science that even in the hardest substances no two atoms ever touch one another; always each atom has its field of action and vibration, and every molecule in turn has its larger field; so that there is always space between them under any possible circumstances. Every physical atom is floating in an astral sea—a sea of astral matter which surrounds it and fills every interstice in this physical matter. It is universally recognized that ether interpenetrates all known substances, the densest solid as well as the most rarefied gas; and just as it moves with perfect freedom between the particles of the denser matter, so does astral matter interpenetrate it in turn, and with perfect freedom among its particles. The mental matter in its turn interpenetrates the astral in precisely the same manner, so that all these different realms of matter are not in any way separated in space, but are all existing around us, and about us here and now, so that to see them and to investigate them it is not necessary for us to make any movement in space, but only to open within ourselves the senses by means of which they can be perceived.

But as all these varieties of finer matter exist in the outer world, so they exist in man. The physical body contains etheric matter; some bodies, with a larger proportion and some with very little, and this etheric force, which gives energy and endurance and lightness and a swift, creative power to fairly speak things into being.

Spirits with whom the stars converse To work their will,

as William Watson phrases it—this etheric quality can be increased. It is increased by light eating, by avoiding meat, by living the life of thought and love and outgoing generosity, and it enables its possessor to have exhilaration and power to an almost infinite extent.

"This etheric matter," says Mr. Leadbeater, "is easily visible to the clairvoyant. In the same way more highly developed clairvoyant who was capable of perceiving the more refined astral matter would see the man represented at that level by a mass of that matter, which is in reality his body, or vehicle, as regards that plane; and exactly the same thing is true with regard to the mental plane in its turn. The soul of man has not only a body, but many bodies, for when sufficiently evolved he is able to express himself on all these different levels of nature, and he is, therefore, provided with a suitable vehicle of the matter belonging to each, and it is through these various vehicles that he is able to receive impressions from the words to which they correspond."

A System of Telegraphy.

Mr. Leadbeater adds: "We must not think of the man as creating these vehicles for himself in the course of his future evolution, for every man possesses them from the beginning, though he is by no means conscious of their existence. We are constantly using to a certain extent this higher matter in our course, even though it be unconsciously. Every time that we think, we set in motion the mental matter within us, and a thought is clearly visible to a clairvoyant as a vibration in that matter, set up first of all within the man, and then affecting matter of the same degree of density in

the world around him. But before this thought can be effective on the physical plane it has to be transferred from that mental matter into astral matter; and when it has excited similar vibrations in that, the astral matter in its turn affects the etheric matter, creating sympathetic vibrations in it, and that in turn acts upon the denser physical matter, the gray matter of the brain.

So every time we think, we go through a much longer process than we know; just as every time we feel anything we go through a process of which we are quite unconscious. We touch some substance and feel that it is too hot, and we snatch away our hand from it instantaneously, as we think. But science teaches us that this process is not instantaneous, and that it is not the hand which feels, but the brain; that the nerves communicate the idea of intense heat to the brain, which at once telegraphs back along the nerve threads the instruction to withdraw the hand; and it is only as a result of all this that the withdrawal takes place, which seems to us to be immediate.

The process has a definite duration, which can be measured by sufficiently fine instruments; the rate of its motion is perfectly well defined and known to physiologists. Just in the same way thought appears to be an instantaneous process; but it is not, for every thought has to go through the stages which I have described. Every impression which we receive in the brain through the senses has to pass up through these various grades of matter before it reaches the real man, the ego, the soul within.

"We have here a kind of system of telegraphy between the physical plane and the soul; and it is important to realize that this telegraph line has intermediate stations. It is not only from the physical plane that impressions can be received; the astral matter within a man, for example, is not only capable of receiving vibrations from etheric matter and transmitting it to the mental matter, but it is also quite capable of receiving impressions from the surrounding matter of its own plane, and transmitting those through the mental body to the real man within."

An important illustration is given as follows:

"Suppose that, instead of the sight which we possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose, also, that among some possessed of these types of sight, and some of other types, there were a few who were curious to know the conception of the world obtained by each of these two types of men. Imagine them as standing on the seashore, one being able to see only solid matter would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean bed, with all its varied inequalities, and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would be always shining in the daytime."

Mr. Leadbeater points out that it is one of the commonest of our mistakes to consider that the line of our perception is also the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared to the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply made aware of the means by which the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perception."

The planes of nature are shown as the physical, astral, mental, Buddhic, and Nirvanic, with others added. The physical plane includes the solid, liquid, gaseous, etheric, superetheric, subatomic, and atomic, or, more clearly, it includes the dense body and the etheric double. The astral plane has the corresponding astral body; to the mental plane correspond the mental body and causal body.

About the Astral Plane.

Of the astral plane Mr. Leadbeater says:

"The name 'astral' is not of our choosing, we have inherited it from the medieval alchemists. It signifies 'starry,' and is supposed to have been applied to the matter of the plane next above the physical because of the luminous appearance which is associated with its more rapid rate of its vibration. The astral plane is the world of passion, of emotion, and sensation, and it is through man's vehicle on this plane that all his feelings exhibit themselves to the clairvoyant investigator. The astral body of man is therefore continually changing in appearance as his emotions change, as we shall show in detail later. ***

"As man learns to function in these higher types of matter, he finds that the limitations of the lower life are transcended, and fall away one by one. He finds himself in a world of many dimensions, instead of one of three only; and that fact alone opens up a whole series of entirely new possibilities in various directions. The study of these additional dimensions is one of the most fascinating that can be imagined, and those who feel an interest in it cannot do better than take it up in earnest, beginning with Mr. C. H. Hinton's admirable volumes of Scientific Romances. Short of really gaining the sight of the other planes, there is no method—by which so clear a conception of astral life can be obtained as by the realization of the fourth dimension."

Of this astral body we read: "Composed of matter, inconceivably fine, delicate, and ethereal, intensely alive and pulsating with living fire, it becomes as it were a radiant globe of flashing colors, its high vibrations sending ripples of changing hues over its surface—hues of which earth knows nothing—brilliant, soft, and luminous beyond the power of language to describe. Take the colors of an Egyptian sunset and add to them the wonderful softness of an English sky at eventide—

raise these as high above themselves in light and transparency and splendor as they are above the colors given by the cakes of a child's paint box—and even then none who have not seen can imagine the beauty of these radiant, ethereal, and flashing colors, or the clairvoyant vision as it is lifted to the level of this superlunary world.

"All these causal bodies are filled with living fire drawn from a higher plane, with which the globe appears to be connected by a quivering thread of intense light. ***

"We must not omit to notice one of the greatest characteristics of the developed man—his capacity to serve as a channel for higher force. It will be seen that from his causal body streams of this force pour out in various directions, for his attitude of unselfishness, helpfulness, and readiness to give, makes it possible for the divine stream, and through him to reach many who are not yet strong enough to receive it directly. Thus to become one of God's almoners is indeed a privilege worth working for, yet it is within our reach if we will try for it.

"The crown of brilliant sparks which ascends from the upper part of the body indicates the activity of spiritual aspiration, and is very greatly to the beauty and dignity of the man's appearance. This rises constantly from the causal body, no matter how the lower man may be occupied on the physical plane."

The Etheric Double.

Of the health aura Mr. Leadbeater says:

"The subject would not be completely treated if we omitted all reference to the minutely subdivided physical matter which is seen by clairvoyant sight to be part of the aura of man. Much of that matter is in the etheric state, and constitutes what is often called an etheric double. This is not in any sense a separate vehicle, but must be considered simply as part of the physical body. It is clearly visible to the clairvoyant as a mass of faintly luminous violet-gray mist, interpenetrating the denser part of the physical body and extending very slightly beyond it, as will be seen in plates XXIV and XXV. This etheric matter is the link between the astral and the physical, but it has also a very important function as the vehicle of the vital force on the physical plane."

"This vital force is poured upon us from the sun, which is the source of life in this inner sense as well as by means of its light and heat in the outer world. The earth's atmosphere is full of this force at all times, though it is in special activity in brilliant sunlight; and it is by absorbing it that our physical bodies are able to live. The absorption of this vital energy is one of the functions of the etheric art of that organ which we call the spleen; and that organ possesses the curious property of specializing and transmitting the force as it passes through it, so that it presents a totally different appearance."

"The force itself is naturally invisible, like all other forces; but as it enters around us in the atmosphere, it clothes itself in millions of particles which are colorless though intensely active."

"The specialized life force is present in very large quantities, and is constantly radiating from the body in all directions. A man in perfect health, therefore, not only is able to impart some of it to another intentionally, by means of mesmeric passes or otherwise, but it is also constantly, though unconsciously, shedding streamlets of vitality on those around him. On the other hand, a man who from weakness or other causes is unable to specialize for his own use a sufficient amount of the world's life force, sometimes, equally unconsciously, acts as a sponge and absorbs the already specialized vitality of any sensitive person who is unfortunate enough to come into contact with him. It is only too often that the result is that the man who is thus in contact with the victim of the disease, or the man who is thus in contact with the victim of the disease, is himself drawn upon, and the disease is transferred to him. This is the most common way in which disease is spread, and it is the most difficult to guard against. It is only by the illumination of the spiritual sense can the light of understanding be thrown upon this science, because it reverses the evidence before the senses, and furnishes the eternal interpretation of God and man."

These modest statements are the egoistic expressions of a poor, mortal mind, and should not disturb the equality of the reader. With the intelligent observer, the personal dictum "Thus saith the Lord" cuts no figure as it did anciently. It has no more weight to-day than the relation of a dream, which can neither be proved nor disproved. While Mrs. Eddy hesitates not to claim the Deity as exclusive authority for her special teachings, a representative of another similar school, born of the New Thought idea, says that Christian Science is not all that it is claimed to be; it is not what the founder would have you believe it is. As the chief exponent of the "Divine Science of Healing," he goes on to say that Mrs. Eddy's "abundant evidence" and "innumerable facts" are at hand to prove that this method is in truth the highest, best and only source of healing; and which, though it eschews drugs, effects both cures and healing by metaphysical processes. That Christian Science, as taught and practiced, is theological (because Christian), while Divine Science—Healing is method rather than dogma.

On the other hand, Slater Eddy declares that "Whoever affirms that there is more than one method of demonstrating Christian Science, greatly errs." And again "he who receives his knowledge of Christian Science from a human teacher may be mistaken."

Who among us shall decide when such deities disagree?

Each of these several schools, which grow and multiply under the head of metaphysical healing as representatives of the New Thought movement—rival offspring of a common parentage—has its central head, who stands as its recognized High Priest or Priestess. In presenting their respective teachings, some are nothing if not dogmatic and dictatorial; others are strenuously assertive and disputative; while yet others are philosophic and conciliatory. Commend us to the latter! "The science of heights" of pure Idealism, oracular assumption in the person of Mrs. Eddy, declares that "there is no reality or intelligence, or life, in matter." Every person of sense, however, who has considered the subject knows that matter in its distinctive realm, in its appointed place in the Infinite Economy, speaking in a spiritual sense—in the Universal Cosmos, in philosophical and in poetic language—is real, as are Mind and Spirit in their respective realms. Things unlike in their nature are not comparable, are not to be measured with one another. But Matter is co-eternal with spirit. To deny its reality, even from the standpoint of an Idealist, is a sophism the consciousness of which is only equalled by its falsity.

There is no intelligence in matter, repeats Mrs. Eddy ad nauseam, and hence no power in medicine to restore physical equilibrium. It is a matter of common knowledge, of scientific demonstration, that matter possesses chemical affinities, coexisting elements, atomic relationships, which are not to be overcome by any amount of mental wishing or praying. At best, these can only modify the mental attitude of the individual wishful, or, as it is pure fancy or fallacy that, "What is one man's meat is another man's poison?" When taken with the one or with different thoughts, the same food affects different people differently? How comes this if matter be insensible and dead?

But it is not a matter of intelligence on the part of matter, at all, to cure or render ill, or of food to nourish or sicken. It is rather one of nourishment, assimilation, etc. Some things are beneficial and nutritious, others injurious. How often a large company has simultaneously been made sick by unconsciously partaking of poisonous substances.

NEW THOUGHT MEDICINE.

Medical Methods, Christian Science, Etc.

For fifty years I have been interested in and somewhat familiar with what is today properly classed under the head of psychology—the science that pertains to the functions and powers of the Soul—the phenomena of the Mind. It is interesting to note that during the last decade or two, many of the old methods, especially with reference to healing methods, now so common, have found accepted expression in our so-called "New Thought" literature. This term, however, is more modern than is the thought itself. Bigotry often breeds rarest devotion. Sticklers for old names, whether the nomenclature be true or false, applicable or otherwise, are no more inclined to give up their pet phraseology than the proverbial bull-dog is to cease his hold of a disputed bone.

Various efforts have been made from time to time, with more or less success, to have some phase of this "Thought Movement," formulated and utilized by individuals with organizing minds, for the purpose of persons, aggrandizement, the exploiting of self, or incidentally, pro bono publico. Metaphysical Teaching, Mental Healing, Christian Science, Suggestion, Divine Science, etc., have now their churches, books, magazines and newspapers by the score, devoted to the teachings diffused under these various names of kindred meaning.

The startling revelations made at the non-tide hour of the nineteenth century, the opening of the spiritual heavens, by which communication was demonstrated between what is popularly but incorrectly termed the mortal and the immortal life—the establishment of which Gladstone affirmed to be the most important work done in the world—this event, as one of its outcomes, has sprung into existence these many schools of high sounding names and pretentious claims, with which the general reader must be familiar.

Because of the difference there is in the mental make-up of individuals, the revelations of truth appear differently to different observers. Not infrequently with one, the first perception of a new-born truth is, to arouse the ambition; to another to feed his enthusiasm; to yet another it becomes an inspiration for all time. In the alembic of our soul's consciousness, the individual distillation of a newly awakened thought often becomes a marvelous source of personal strength and power. Each of these various New Thought methods of treatment, following out certain repeated theories of medical reform, have their numerous adherents, who are eloquent in behalf of what they believe to be the surest and truest, if not the only indispensable means of physical salvation. Each school is sure that its way to personal harmony is the most perfect. Each supports its claims with plausibility and scientific power. Each method has practically the same relative number of successful demonstrations to its credit. No one method can manage to maintain a monopoly of cures, though orthodox Christian Science affects to deny the position of the Mental Healer for the latter's infringement, as it were, of its patent right on the only true Christian or Biblical system of healing.

One of these schools at least, claims more than human origin for the mortal mind of its founder, and the Godhead. Mrs. Eddy declares in so many words that God alone taught her what she publicly dispenses as Christian Science. "No human tongue or pen," she says, "taught me the science contained in my book. *** It is the voice of Truth to this age, and contains the whole of Christian Science, because it is the revelation of Truth, unattainable with human hypotheses." Be it also remembered that she says: "It requires a higher understanding to teach this subject properly and correctly than to heal the most difficult case. *** Only by the illumination of the spiritual sense can the light of understanding be thrown upon this science, because it reverses the evidence before the senses, and furnishes the eternal interpretation of God and man."

These modest statements are the egoistic expressions of a poor, mortal mind, and should not disturb the equality of the reader. With the intelligent observer, the personal dictum "Thus saith the Lord" cuts no figure as it did anciently. It has no more weight to-day than the relation of a dream, which can neither be proved nor disproved. While Mrs. Eddy hesitates not to claim the Deity as exclusive authority for her special teachings, a representative of another similar school, born of the New Thought idea, says that Christian Science is not all that it is claimed to be; it is not what the founder would have you believe it is. As the chief exponent of the "Divine Science of Healing," he goes on to say that Mrs. Eddy's "abundant evidence" and "innumerable facts" are at hand to prove that this method is in truth the highest, best and only source of healing; and which, though it eschews drugs, effects both cures and healing by metaphysical processes. That Christian Science, as taught and practiced, is theological (because Christian), while Divine Science—Healing is method rather than dogma.

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"Spirit being all, matter is nothing," says Mrs. Eddy. Another woman, greater than Mrs. Eddy, says: "Spirit is senseless on the plane of matter. Why? Because spirit, as pure spirit, must have the necessary intermediate matter-vibrations by which the matter-vibrations are able to reach it, and which without these, it is unable to receive and respond to the vibration of physical matter. *** There is but one Matter, and all chemical elements are but modifications, aggregations, of this one ultimate matter!—Evolution of Life and Form, p. 33.

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"There is but one Life—of infinite manifestation—one life pulsing into innumerable vibrations, and these throwing matter into form,—is the eternal expression and mode of operation of all Nature. Yet Mrs. Eddy says, 'The supposed laws of matter yield to the law of Mind, in Christian Science.'

To what extent can thought, or mind, without any other agency or relation, affect a bar of pig-iron? They bear no kinship to each other. Mind and matter must first establish mutual reciprocity before manifestation of the one upon the other. Matter is as essential to spirit as spirit is to matter. Each is equally dependent upon the other. There can be no expression of spirit apart from matter. "Thought is intangible," says that eminent spiritual philosopher, Hudson Tuttle. "And to be felt must strike against another mind. It must impinge upon something else—and other mind—before it can be felt, perceived, or realized. Although potent when received by a responding mind, yet without this, it is not able to move a mote in the sunbeams."

While these various phases of "New Thought" teachings, of Metaphysical Healing methods, have much in common—their cures and failures largely paralleling each other—the notable absence of anything existing among them comes chiefly, if not wholly, from Christian Science believers and practitioners. They dispute the position of the Mental Scientist, though Mrs. Eddy, in a score of instances, insists that Mind, Spirit, God, are synonymous and interchangeable. Yet the Mental Scientist, working cures through metaphysical processes, is by the Christian Scientist repudiated for his method, because as it is claimed, he is not working in accordance with Christian Science teachings.

We conclude these comments with certain statements culled from the Christian Science text book, for the reader to consider in his musing moments. These quotations are chiefly confined to those that apply to the prevailing thought in this article.

"What is termed matter is unknown to spirit."

"Matter is a human concept."

"Matter is a mortal error."

"Matter and mortality do not reflect the facts of spirit."

"All animal magnetism blasts the moral sense, health and human life."

"Science reveals God as not in the body, as not in man, but as reflected by man. The greater cannot be in the less."

"Mortal mind creates its own physical condition."

"Mortals develop their own bodies" (as in the case of infants, we suppose!)

"Belief in feebleness, or any other physical ailment, must obtain in the human mind before it can be made manifest in the body."

"Great is Diana of the Ephesians."

GEORGE A. BACON.

THE ANGEL OF PAIN.

The Angel of Pain leaned down from heaven
And marked in the depths afar
A little speck in the dark adrift
Our world, the sorrowful star.
And a mighty yearning awoke and cried
In the breast of the angel then.
A swelling burden of pity and love
For the wandering sons of men.

And swift from the fields of asphodel
On his wings of silver flame,
With lips of mercy and eyes of love,
To the children of earth he came.
But the sons of men drew back and cried
For the wandering sons of men.

Or ever he touched their hand,
They hid their eyes from his tender smile
And his brow by the glory spanned.

For the mortal shrinks from the pure divine
As from the furnace cast
Must wither away to nothingness
Ere the gold shines free at last.

And the angel knew that the sons of men
Must wander and wait in vain
Till the gold of their souls was tried by fire
And sealed by the chrism of pain.

Thus tenderly far and wide he sought
To conquer the mortals' fear,
And ever the children of earth made moan
When the Angel of Pain drew near.

For the touch of his hand is a grasp of power
And strong on the living clod,
For he lifts their feet from the flowery ways,
And his steps lead up to God.

CLARE B. ST. GEORGE.

VOICES OF WIND AND SEA.

The sea is a jovial comrade;
He laughs wherever he goes;
His merriment shines in the dimpling lines
That wrinkle his hale repose;
He lays himself down at the feet of the sun,
And shakes all over with glee;
And the broad-backed billows fall faint on the shore

In the mirth of the mighty sea!
But the wind is sad and restless
And cursed with an inward pain;
You may mark at will, by valley or hill,
But you hear him still complain.
He wails on the barren mountains
And shrieks on the wintry sea;
He sobs in the cedar and moans in the pine

And shudders all over the aspen tree.
Welcome are both their voices,
And I know not which is best—
The laughter that slips from ocean's lips
Or the comfortless wail of unrest,
There's a pang in all rejoicing,
A joy in the heart of pain,
And the wind that saddens, the sea that gladdens,
Are singing the self-same strain.

—Bayard Taylor.

THE NEW MOVEMENT.

Is It to Be a Success?

The New Movement, inaugurated by Dr. C. E. Watkins' friends, for the thorough study of psychic healing, and healing the sick through psychic power, magnetic, hypnotic, thought suggestion, or with medicine, is launched at last. Dr. Watkins has consented to devote his entire time in the future to the C. E. Watkins Medical Co., a chartered institution, as is well known. Dr. Watkins believes thoroughly in the psychic treatment to cure certain diseased conditions; he also believes in medicine, or to use his own words, "I believe God made the roots and herbs with these medicinal powers, as firmly as I believe he made a Christian Scientist with their God healing attachments, or a spiritual healer; in other words he believes that truth is not confined to any one school of medicine or religion. I said to him in a conversation I had with him the other day, 'Doctor, you are the only conservative Spiritualist I ever met.'"

"Well," he said, "I may be conservative, but I like that name as it always puts me in mind of a man who only accepts of a fact after it is proven to be a fact; I believe in facts, and not in theories. I know that Christian Scientists fads. I know that Christian Scientists can cure what they claim, and they can cure disease only imaginary, and they can do cure imaginary disease; I believe in mind cure, because the mind or spirit can and does to a large extent control the physical; I believe in magnetic healing, because it does cure some kinds of diseased conditions; I believe in massage because it also cures some diseased conditions; I believe in medical science because it does cure some kinds of diseased conditions; I believe in psychic healing because it does cure some kinds of diseased conditions. I do not believe in Christian Science, because it does not cure organic disease; I do not believe that medicine can cure imaginary disease, though Christian Science does so. Now please do not smile, for I assure you that and imaginary disease is harder to cure than any other kind of disease. I believe that medical men are the most bigoted set of men on earth; next to them I place Christian Scientists because each one thinks that he has the whole truth."

"Well," I said, "what about the new movement?"

"Well," said the Doctor, with a smile, "the new movement is the old movement; we are going to try and search for truth; we expect to open at once three or four private sanitariums where all these different methods will be used in the cure of the sick. This will be the first thing that we shall do, then we shall start classes all over the United States to study man, and the different ways to keep humanity well and strong, to study the best way to keep from being sick; in fact, I had my way the new medical company would have been called the Universal Health College. But until later on we must depend merely on curing those who are sick; but I believe that a physician should be a teacher or instructor, as how to retain health, as well as to merely cure, after one has suffered with illness for years."

"Who are you going to start your private sanitariums, Doctor?" I asked.

"We shall open our first ones near Boston."

"What kind of disease shall you treat?"

"All kinds of diseased conditions, nervous diseases, mental, and stomach, and all organic or chronic diseases."

"Do I understand, Doctor, that you intend to give all kinds of treatment?"

"Well, no," said the Doctor laughingly, "not to each patient; we shall have each case thoroughly examined, and shall give each case that treatment which is best adapted to it."

"Doctor, do you mean to say if a patient comes to you and you find it is hypochondria, or imaginary disease, that you will call in a Christian Science healer?"

"Yes, sir; if I feel that it is necessary, I should do so just as quick as I would call to my assistance the best surgeon, to remove an ovarian tumor."

"But will not psychic treatment cure such a patient?"

"Well, it depends," he said, "on the patient. The fact is, my friend, and again the Doctor smiled, "psychic treatment is not recognized by the law, and Christian Science is not. You see that Spiritualists give their time largely to proving that sister Mary, or brother John, or Abraham Lincoln, or Garfield, can come back to earth, and they have left it to others to push practical truths to the front. I am in hopes that we may all live to see the day when a physician can cure his patient by any method he may choose, as long as it cures the patient. Well, I have illness by psychic power. I always give a few pills, or tablets, or give the psychic treatments free; for while I think personally that our postal and medical laws are wrong, I believe it my duty to live up to the laws of my country."

"How soon do you think you will get the private sanitarium started?"

"I think that our first sanitarium will be started by April 15. Terms will be made right to those who wish to come. Do not come all patients to work to study for arguments with which to meet the very common question, 'Why do you always receive cures for your spiritual manifestations?' Cloth bound, 35 cents; paper 25 cents. For sale at this office."

"Oh, no, not at all, that is a matter left to them; our only endeavor will be to cure them. We shall not try to make any one believe in our own private belief; we are going to try and get results; we have no pet fad; we shall devote our entire time to curing them, and leave our patients to believe as they may see fit; but like all others, we shall have plenty of reading matter pertaining to psychic healing lying around handy."

"All throughout the east the New Movement is the constant subject of discussion, and the Doctor's new private sanitariums. One of the questions is, 'Who is back of this movement?' Ask the Doctor, and he only smiles. We desire to say that we had heard that Doctor Watkins had had a consultation with some of our leading Spiritualists, and

The Progressive Thinker.

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J. R. FRANCIS, Editor and Publisher.

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The price of The Progressive Thinker per year to foreign countries, is \$1.75.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania avenue S. E., Washington, D. C.

Stop the Paper When the Time Paid for Expires.

To the Editor:—You find one dollar enclosed for The Progressive Thinker one year. Please stop the paper after the time paid for expires.

Yours Truly,

It has always been our policy to stop The Progressive Thinker when the time paid for expires. That practice we have adhered to ever since we commenced the publication of the paper. The system of sending out the paper "on tick" to those whose subscription has expired, whether they want it or not, is pernicious, unbusiness-like, and causes no end of dunning and nagging in order to make collections. It is a nuisance on both sides. The Chicago Chronicle of late date says:

"According to a dispatch from Washington, some of the leading magazines of the country are resorting to very objectionable methods of making sales. It is charged that they continue sending copies of their magazines for a year or more after the expiration of subscriptions and then resort to methods amounting to blackmail to collect for the extra time. They are said to go to the length of threatening lawsuits to collect the money not due them."

"It must be pretty generally known by this time that under the decisions of the courts publishers here no just claims in such cases and cannot collect at law if the persons from whom they attempt to collect choose to keep up the fight."

"The subscriber is under no sort of obligation even to give notice of discontinuance. It is the business of the publisher to keep his own books and know when a subscription expires and discontinue when it expires unless he chooses to keep on sending his publication at his own risk."

"This, it may be presumed, is generally known, but publishers, if charged, presume upon their ability to get money out of people by threatening them with suit, thinking that the victims will pay rather than go to the trouble and expense of defending suits in the courts."

"This is a pretty small business for a publisher of a magazine that makes any pretensions to respectability. It would not pay generally to sue for the subscription price alone. The plan is evidently one of bluffing, with the object of keeping up a big subscription list as an attraction to advertisers, but there would seem to be considerable danger of exposure, which ought to be fatal to both the big subscription list and the advertising patronage."

"Victims are appealing to the post-office department for relief and the department is said to be taking action. But what can it legitimately do more than to refrain from delivering the refused publications?"

Spiritualists who are imposed upon by having magazines or papers sent to them after the time of subscriptions expire, should bear in mind that collections cannot be forced, however threatening the attitude of the publisher may be.

The Sunday Newspaper a "Necessity." Says the Record-Herald.

The status of the much-maligned Sunday newspaper is settled at last. There need be no further controversy over the question as to whether this product of our modern civilization is a "necessity" or a "luxury." This question, big with portent and power, has been settled by a plain, modest magistrate without any fancy frills or pompous display of legal learning, in the City of Brotherly Love.

It remained for Magistrate Gorman to embrace an opportunity that many a learned judge might covet, and he rose to the occasion with a panegyric of the press that showed him to be not only a graceful artifice in phrases but a jurist of uncommon political sagacity.

Employees of several of the Philadelphia newspapers were arrested for violation of the Sunday "blue law" of 1794. The arrests were made of course without any reference to the well-known fact that the work on Sunday newspapers is done on Saturday. The magis-

Crime Increasing!

An Object Lesson for Spiritualists to Consider.

FACTS AND FIGURES THAT SHOW THE WORLD IS RETROGRADING IN ALL THE CARDINAL VIRTUES.

CRIME INCREASING—CESSPOOLS OF CORRUPTION IN LARGE CITIES—THE COST OF CRIME IN CHICAGO—AN APPALLING SHOWING—ROTTENNESS IN NEW YORK—THE CHURCHES AND WRONG-DOERS—THE CRIMINAL ADULTERATION OF FOOD—STARTLING FIGURES IN RELATION TO THE INCREASE OF CRIME—WHAT OF SPIRITUALISM?

That MONSTROUS CRIMES are prevalent at the present time in various parts of this highly civilized and religious country is proved by reports that come from many quarters. The stealing of chickens by southern negroes, negroes steeped in ignorance, and just emerging from barbarism, is one of the most insignificant and inconsequential of crimes, compared with those ungarbled or referred to by the modern criminologists. A millionaire, engaged in bogging in St. Louis, has been sentenced to the penitentiary for three years—an exceedingly mild punishment when compared with the crime of stealing chickens and the subsequent arrest and conviction, sending the culprit to jail for 60 days.

That city seems to be reeking with corruption, overflowing with the virus of official rottenness and filth, presenting a scene lamentable in the extreme. Officials stealing! Officials engaged in buying and selling patronage! Officials, black and devilish in their deeds, assume to be the guardians of the public. Officials, under the pretense of governing the people, plundering them directly and indirectly!

Such is the sad picture drawn of St. Louis. In St. Paul, Minn., the officials selected to serve the people have committed the gravest of crimes until the political waters there have become more poisonous than the SLIME OF THE SERPENT.

Chicago is no better; it is only one of many cesspools overflowing with the filth of putrid souls—souls going to the house of worship on Sunday and then during the week days SWINDLING THE DEAR PEOPLE—ROBBING THEM OUTRIGHT.

So prevalent has crime become in high places, so bold has been the attitude and schemes of those who desire to live at the expense of the public, that one is inclined to ask where can honesty in its pristine purity be found? Here we have the Civic Federation, Voters' League, Citizens' League, and various clubs, watching the city government, and while they have done a most excellent work, yet to a most lamentable extent stealing has gone on. The city treasury has been plundered; trusted employees have assisted in the stealing, and the nefarious work of pillaging that has been revealed makes one's feelings have an arctic chill.

AN ASTOUNDING STATEMENT.

A late article in the Chicago Tribune shows the deplorable condition of this city:

More than \$4,000,000 is spent in Chicago annually in the prevention and punishment of crime.

WITH A MONEY LOSS OF \$10,000,000 MORE AS THE WAGES OF CRIME, THIS AVERAGE LOSS OF \$7 PER CAPITA BECOMES AT ONCE THE GREATEST AND MOST SHAMEFUL TAX THAT BURDENS THE CITY, AND THE COUNTY'S INTEREST IN THE CITY.

"Vengeance is mine saith the Lord; I will repay," are the words of holy writ.

"Honesty is the best policy," are words as sacredly full of truth.

But \$14,000,000 a year as the cost of crime and the measures for its prevention and punishment in Chicago are figures to make people think.

Suppose in a night every resident of Cook county should be stricken with an honesty that is not imposed or regulated by police and courts. Suppose the full measure of the golden rule to come into universal practice in a night. What an upturning of the whole framework of the city's present "civilization." What a readjustment of things which have come to be part of the economic system of the city. How many professional men to be thrown out of business because of it; how many institutions to be abandoned and deserted; how many thousands of police officers to be dismissed; how many trades and occupations to be abandoned for all time?

Not all the revolutions of history would compare with this world-wide abolition of crime, and the abolition of it only in Chicago would shake the globe.

STARTLING COST OF CRIME.

To students of men and of material things of a material world, however, it is declared that such a revolution of things is an impossibility; that virtue without its contrasting vice, and dead perfection without its opportunity for the expression of sympathy, and of charity, and of gratitude, would make a world unfit to live in. Accepting this, however, these figures on the cost of crime as an element in Chicago are startling enough for the layman.

Putting into actual figures the cost of determining, pun-

ishing, and preventing crime in Chicago, the list below gives a comprehensive estimate of the directions in which the money goes. The police force with its 3,000 men leads:

Police department.....	\$3,500,000
Bridewell—City's portion.....	\$175,000
County's portion.....	18,000
Criminal court—Conduct.....	45,000
Supplies.....	20,000
Judges.....	10,000
State's attorney—Office.....	50,000
Supplies.....	4,500
Jail.....	54,800
City police courts.....	10,000
Juvenile court (preventive measures).....	2,500
For locks, bolts, electric wires, watchmen and special policemen.....	250,000
Total.....	\$4,125,000

EFFECT FELT BY ALL.

But as compared to the cost of attempting to prevent crime and to punish it, the cost of crime's doings are immeasurably greater. Taxation has made the conduct of such institutions named above not at all prohibitory; if only these measures means completed the end sought the burden would be light.

BUT WITH THE MILLIONS OF DOLLARS INVESTED IN THESE INSTITUTIONS AND THE MILLIONS SPENT UPON THEIR CONDUCT, CRIME'S EFFECTS ARE ON EVERY HAND, AND SCARCELY A PERSON IN THIS GREAT CITY ESCAPES THE PHYSICAL, MENTAL, OR MORAL EFFECT OF THE EVILDOERS.

Take the person who seems least exposed to the effects of the evil-doer. How many anxious minutes, or hours, or days does he spend in a year worrying whether his property or person is safe from burglar or holdup man? How much is he perturbed by the mere flaunting of vice in the streets? How much of nerve tissue and force are expended by him in his necessary contact with crime or its shadow? How much of his time goes to jury service? How much to the witness stand?

In a thousand ways the least exposed of these are victims of the criminal and of the machinery for dealing with criminals. But when it comes to the murder, where a whole family may be made dependent upon the state; when it comes to embezzlement, where thousands are despoiled of the savings of years; when measures for the prevention of dishonesty are enforced in the tens of thousands of businesses of the city—the sum total of the cost of crime in Chicago must be measured in the tens of millions of dollars.

In all the large cities this devilishness has been carried on. The crimes of daily occurrence consist of house-breaking, highway robbery, petty pilfering, cutting off the hair of young girls, the enticing of young and innocent maidens into houses of prostitution, shoplifting, etc., etc. It makes one shudder when contemplating the crimes against society, and the millions of dollars required to arrest, convict and punish the criminals.

CRIME AND ROTTENNESS IN NEW YORK.

The rotten condition of municipal affairs is sadly illustrated by the account detailed in the daily papers of certain students in New York City—six in number—who, in order to bring to light the extreme rottenness of that metropolis, disguised themselves as tramps of the worst sort, and uncovered the election frauds in certain districts of that city. As the report states, these young men about a week before the day of registration went into the Ninth assembly district—Dever's bailiwick—became acquainted with Dever's lieutenants under assumed names, were taken into the Dever club as full-fledged members, were assigned rooms in West Twenty-sixth street, where their bills were all paid, and on election day they were voted twice, some of them three and four times.

After this the formality of arresting them was gone through with. They were taken to the West Thirtieth street police station, where the money which had been given to them for voting—\$3 for each vote—was found upon them, together with the slips bearing the names upon which they voted.

After they were bailed Erskine, Ward, and Townsend declared themselves to the court.

It was the working out of a well-planned scheme of operations that took the young men into Dever's country. They were all public spirited, had plenty of money, and had grasped the questionable work going on in Dever's district. Two of them were acquaintances of Supt. McCullagh, and they laid before him what they proposed to do. He gave them outlined instructions and told them to go ahead.

They first appeared around Twenty-third street and Eighth avenue, where they were soon noticed and accosted by a young man whom McCullagh's men have as yet been unable to locate. They said they were in hard luck, but were willing to make themselves useful on election day.

After a few meetings they were taken to the Dever club and became members—of course, under assumed names. Then Depeirs and Demorest were taken to a room in West Twenty-sixth street and instructed that this place was to be their home until after election day, and that they were to say to all questioners that they had lived there for six months. The others were provided with rooms elsewhere.

Depeirs was told to register in a certain election district

as John Sims, and Demorest was to register in the same district as George Gordon.

The young men continued to evade registering, but on the morning before election they were taken, bright and early, by McCormick and the unidentified man, and introduced to various Dever captains. On election morning Demorest and Depeirs were conducted to a certain district and told by the captain to wait around until they could "dope out" some of the names of those who had been challenged at the time of registration, and then they would be expected to vote.

When the time came the two men received each a slip, bearing the name of a registered voter, and went into the booth and voted that name. When they came out they went to Charles Miller's saloon, in West Twenty-sixth street, and received each \$3.

These students—honest at heart—in order to unearth wrong-doing in all of its hideous depravity, assumed the role of the professional tramp, and revealed a PUTRID, POISONOUS CURRENT OF CORRUPTION TO THE GAZE OF THE WORLD THAT SHOWS A MOST DEPLORABLE STATE OF AFFAIRS.

Men in the high walks of life seek positions of honor and trust by bribery, buying of votes, stuffing the ballot-box; in fact, every expedient possible to secure election is resorted to by the aspirant to office.

Wrong-doing is not confined to the illiterate sneak-thief, or to the degenerate, but the college graduate, the urbane and dignified church member, the Sunday-school leader and the devout reverend, all assist in swelling the list of criminals. The church has its wrong-doers—its frauds—its embezzlers—its licentious devotees—in fact the church has representatives of every known crime. One of Chicago's leading divines deserted his wife and four children, eloping with a woman who deserted her husband and her lovely boy and girl.

THE CHURCHES ARE IMPREGNATED WITH DECEIT. THE PASTORS THEREOF TEACH A LIE; IF TRUTH IS TO BE CONSIDERED AS SACRED, THEN THEY ARE THE WORST FAKES ON EARTH, TEACHERS OF ERRORS AND FALSEHOOD.

TOMBSTONES GREAT LIARS.

It is lamentable that the clergy has carried to a great extent its lying methods into eulogizing the unworthy dead. A daily paper says:

"Cynics have declared that tombstones are the greatest liars in the world. This is only another way of saying that the ancient maxim, 'Tell nothing save good of the dead,' is respected everywhere. Humanity agrees that anger, malice and hatred should stop at the grave. Hence the gravestone recites only the virtues of him who sleeps beneath it and says nothing of his failings and weaknesses."

"It must be admitted, however, that in some cases charity is heavily drawn upon in the effort to find virtues to ascribe to the deceased, and it is this consideration, undoubtedly, which has influenced the clergymen of Hamilton, Ohio, to declare by a unanimous vote that they will no longer preach funeral sermons save in cases where they can conscientiously ascribe to the dead merits warranting eulogy. They decline any longer to compete with the tombstones in indiscriminate praise of people simply because those people are dead."

On all sides crime confronts us. The very food one eats is impregnated with a saturnalia of crime, with an epidemic of beastly rottenness on the part of human virtues.

SOME ASTOUNDING STATEMENTS.

Paul Pierce, the versatile editor of the What to Eat Magazine, reports the extent to which human rascality will go, revealed in the investigation of the milk supply in New York City conducted by the Rockefeller Institute. The bacteriologists found that the milk was not only adulterated and polluted, but actually traced 300 outbreaks of epidemic diseases to impure milk.

Some months ago an analysis of the milk furnished the patients of a Chicago hospital showed formalin in sufficient quantities to cause or at least hasten the death of sick persons.

Just as astounding is a statement made by the assistant food commissioner of Illinois, that he had located four slaughter-houses for horses, mules and donkeys in Chicago. "Real beef is never handled in these places," he said, "but their delivery wagons run to markets, restaurants and free lunch saloons with great regularity. As healthy horses, mules and donkeys are too valuable to be worked up into hamburger steaks and sausages, only the diseased or disabled ones are killed; even horses that have glanders. Filthy butter, absolutely unfit for use, is collected in this city and shipped to the woods, where it is re-manufactured and sent back to Chicago and sold as pure butter. Fermented and rotten tomatoes are manufactured into catsup and sold by leading houses as pure."

The coffee congress, which has been in session in New York City, has tried to discover some way to stop the adulteration of that article, but it has no power. It can only recommend. Many of the prepared coffees sold at the groceries contain a mixture of other articles, some of them healthful and others not. Congress will be guilty of grave dereliction of duty if it fail to enact stringent legislation and place all forms of manufactured foods under the care of the commissioner of internal revenue, as oleomargarine and other imitations of butter are now.

In his annual reports Secretary Wilson of the Department of Agriculture, has strongly urged Congress to pass a comprehensive pure food law. The chemistry forces of his department have worked in co-operation with the pure food congress and other organizations, and their analyses show that hundreds of articles of daily use are adulterated, many of them in such a manner as to make them highly injurious. The pure food commissions of several states are doing splendid work in educating the people up to the fact that adulter-

ation injures legitimate industries and fosters deception and fraud. But this work is in its infancy, and the people must awaken to the great importance of the question and demand larger appropriations and more efficient laws and publicity, to successfully prosecute a work of such vast consequences. Everywhere there is incontrovertible evidence that crime is increasing. Every nook and corner in this republic contains a vast amount of evidence to establish the fact.

The decadence of ancient Greece and Rome, their language dead, their vast commercial cities in ruins, their wonderful works of art buried beneath the debris of ages—only their history remains to tell of their rise and fall, and to such a doom this Republic is tending unless the high-tide of crime be stopped in its onward course.

A distinguished writer, Rev. H. Martyn Hart, D. D., in a late number of the Chicago Tribune says:

Mr. MacDonald, the specialist in the United States bureau of education, in his statement just presented to congress, says, without question, that crime is steadily on the increase. This may be seen from these figures, published ten years ago. The data of the last census has not yet been issued, so that 1890 is as far as we can go:

"In 1850 there was one criminal to every 3,442 of the common population."

In 1860 there was one criminal to every 1,647 of the population.

In 1870 there was one criminal to every 1,021 of the population.

In 1880 there was one criminal to every 837 of the population.

In 1890 there was one criminal to every 715 of the population.

There were 8,834 murders in the United States last year; the year before the number was 7,852—an increase of 1,000! One death in every 112 is murder! There were 986 more suicides last year than the year before—8,231 is the fearful record of godless unrestraint. One death in sixty-five is either a murder or a suicide in the United States. The record for embezzling, forgery, defaulting, and bank wrecking for 1902, representing money stolen from its owners, was \$6,769,125—\$2,683,556 more than in 1901.

"In the face of this alarming condition of the morality of the nation it must be confessed that the public education is a failure. It fails to do that very thing for which education is undertaken; it fails to train our youth to the yoke of discipline and obedience; it fails to create in them a principle of energy which enables them to resist temptation; it fails to induce them, of their own free will, to accept the law of labor and duty; it fails to make them patriotic citizens and God-fearing men and women."

"Have little respect for the man who is only a destructive critic. Do not pull down even the hovel which shelters you, unless you have prepared a better house for your refuge. I therefore would venture to suggest a remedy to arrest this increasing torrent of anarchy and revolution."

"I would stop the public education at about the sixth or seventh grade. I would take the money now expended on high schools and universities and spend it on lower education. The character is formed practically between 7 and 14."

"I would supply a teacher to every twelve children. I would make those children, by almost individual attention, master, and thoroughly master, the groundwork of education. They should read aloud history, geography, etc., and plenty of it; they should write compositions; commit to memory the best of literature."

"By this plan a boy or girl of 15 or 16 would leave the public care thoroughly and accurately instructed in the groundwork of education, and, which is of far more importance, with habits of careful observation, accurate expression, economy of time well established, and—above all—with the law of labor, not play, stamped upon the character."

"Every civilization which has practiced immorality has decayed and finally disappeared. And this great country is not beyond the reach of a universal law. This country is rapidly deteriorating in its moral fiber, and the material decline will inevitably follow; and, unless our citizens arise and grapple with this demon of irresponsibility and immorality by reorganizing the public education, even this land of vast opportunity, rapidly becoming the land of license, will fall from her majestic height into an unimaginable chaos of social disaster."

The above is a most lamentable showing—religion, politics, state, national and municipal governments, and all the churches the abode and propagators of the criminal element.


But what of Spiritualism?

What has this nineteenth century miracle to answer for? Does it not add to the crime of the world by tolerating fakes?

That is a question each Spiritualist should answer.

1903 READ OUR NEW BULLETIN. 1903

To DO GOOD & BE GOOD
THE RELIGION OF
HUMANITY.



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Lyceum! Lyceum!
Who are we?
We are children,
As you see!
Bound to be
From superstition's
Darkness free!
Who, who are we?
DR. T. WILKINS.

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1903 MASS MEETING 1903

of Illinois Spiritualists

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An Address by Spirit John Pierpont, through
the Mediumship of Mrs. Mary T. Longley.

the infinite, not only in touch and in thought, but in vital relationship and expression; not until we realize that now we are pygmies, because we are mean and sordid and narrow, because we have spite and envy and jealousy and all the little things that should belong only to the earth and are no part of the divine; not until we realize this and are ready to throw aside and trample under our feet these little things that belong to the mean, lower stratum of life, and which should be of the past and the undeveloped things, shall we show out the godhead within us, shall we realize that we are children of the Infinite and may become like unto that Glorious Presence which fills the universe with power, which gives activity, animation, consciousness—all that is life—to everything which we behold, or grasp or sense in this stupendous life around us. When we realize this and grow broad enough, and strong enough, and sweet enough to put the little things that are of no moment really, that belong only to the material, under our feet, as we would press down the thorns and briars that spring up and sting us by the wayside, and take hold of and incorporate into our beings the grand, beautiful thoughts and expressions of the harmonics of life, bringing out from within the germs that are already there of beauty, intelligence, activity, spiritual grace, love, purity of thought and harmony of being and sweetness of character to form a more radiant presence, we shall be worthy the fatherhood of God, that shall make us worthy specimens of his great and glorious image as children of the Living God.

TROUBLES OF ITS OWN.

Oh, how proud we are of telling all our petty pain;
And how seldom people sympathize most ev'rybody knows.
When we sigh with deepest sorrow, or in agony we groan,
This old world takes little notice; it has troubles of its own.
While it always seems relieving just to tell on the spot,
And for fear without the telling it too soon will be forgot,
It does little good to tell it to the common heart of stone,
For it finds the world too busy with the troubles of its own.

It were just as well to tell it to the grand and noble trees
That are moved to some emotion by the whisper of the
breeze,
But you must not tell it thinking you have troubles all alone,
For the world will echo back to you, it has troubles of its
own.

When you hear a friend recounting all the woes he has to
bear,
You are sure to feel within you that you have had your
share,
And you try to make impressive to your friend in word or
tone
That the world around about him has deep troubles of its
own.

Ab, the time to be most watchful is when others are most
blue,
Of the clouds that hover round them can be brushed away
by you,
And you cannot drown the troubles of another with a moan
But a smile will oft relieve him of the troubles of his own

DR. T. WILKINS.

THE ANGEL'S MESSAGE—DR. GREER'S EXPERIENCE

To the Editor:—The angelic message given me some time ago, and which created so much interest in church circles, is now for the first time, by special request, written and presented to *The Progressive Thinker* for publication.

It was in the twilight of one evening several months ago while all alone, sitting in the silence and indulging in a little mental concentration, I found myself in dreamland and in the presence of an angel. Not an angel, however, of the feminine type with wings, but a veritable angel of the masculine type without wings. A man clad in a brand-new blue police uniform and enveloped in an aura of astral light, wearing on his breast a brilliant star, showing that as one of the powers of heaven he was on duty.

He introduced himself to me thus: "Dr. Greer, I am an angel sent to you with a message, and the message is thus:—

"The time is coming and is not far distant when all your spurious Christian churches shall be swept from the face of the earth as by a cyclone, and there will be but one true church known among men, and that will be the Church of the Golden Rule; the natural law of life for human conduct in the home, in society, and in the world.

"Where I am we regard all your churches as gambling houses and all church-goers as gamblers, for they are gambling upon a futurity beyond the grave, of which they know nothing, and the clergy get away with all the stakes.

"And where I am, too, we regard all Christian clergy a knaves, hypocrites and liars, for they are teaching and preaching the most absurd and unprovable doctrine, based on fable and fiction, and which they themselves do not believe, but pretend to believe, for the position they occupy and the money there is in it. The claim that a belief in this church doctrine or in that can save men's souls or pardon sins is a delusion, and the moneys exacted for that end is monstrous imposition. But why save men's souls? Are men's souls lost? Who can prove it? What clergy, pope or bishop can declare it? Till proving such, better try and save men's bodies; save them from bad blood, a disordered intellect and feeble constitution. If the clergy would teach intelligently the laws of heredity or science of life for the creation of bodies before born, there would be less teaching for salvation of bodies after being born. But it is mostly in material bodies—bodies not seen—that interest the clergy."

"An unproven doctrine, by whomsoever promulgated, how-
ever antiquated or popular, is a peculiarly infamous wrong
the result of priestly knaves, and should be held up for the
scorn of mankind. The so-called Christian plan of salvation
(but which is not Christian) is responsible for much iniquity
for instance, its promise of pardon gives only encouragement
to more iniquity, and hence there is more sinning and more
wickedness in Christian lands than in any other. For wilful
sin there is no forgiveness. Every wrong like every vice will

n have its own punishment, and no one can atone for the sin
y of another. If so, where would be the principle of divine jus-
tice? The imposition upon the human race and slander upon

Deity by priestcraft to further their professional interests has become intolerable, and their daring persistence is now well up to the limitations of divine endurance, when such iniquity cannot longer be tolerated. The sad condition of the religious world in spirit life, by reason of disappointed hopes is startling and appalling, calling loudly for the extinction of priestcraft: The petrified institution of priestcraft, therefore, so long engaged in imposing on the ignorance and credulity of mankind, and in misrepresenting and libeling the Deity, in imputing to Him a greater cruelty than that of man, and making men actually afraid to die, must go. Yes! the ecclesiastical profession with all its mythical and malignant scare-crowd deities must go, and leave to the laity the true Deity, the Lord of the Universe—the God of Love.”

Thus spoke the angel, and after receiving from him some secrets of the true art of right living, I awoke from my ecstasy, marveling at my experience. DR. R. GREER.

Chicago, Ill.

Experience is by industry achieved, and perfected by the swift course of time.—Shakspeare.

True statesmanship is the art of changing a nation from what it is to what it ought to be.—W. R. Alger.

Sleep thunders all our lifetime about our eyes, as night hovers all day in the boughs of the fir tree.—Emerson.

To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.—Stearns.

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

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MISSION OF SPIRITUALISM

From a Lecture Delivered by Rev. Axel Lundberg.

To people living in a period of material progress and spiritual darkness, there is only a secondary importance. When our business is prospering, our provisions plentiful, our bank account swelling and our prospects bright, we are apt to forget that this material success is not the only form of happiness and by all means not the highest one. In feeding our body we often let our spirit starve.

But now and then things happen which remind us of the cold but undeniable fact that this earthly happiness is not destined to last forever. Death knocks at our door. A father, a mother, a child, a wife or a husband, or perhaps a dear friend is suddenly stricken by a blow from an unseen hand and mercifully torn from the warm clasp of our arms, and we stand alone, bereaved and crying at the open grave, which now seems to be the only bed we can prepare for the one who was dearest to us in this world. Life now seems to us empty, dreary and gloomy, the day turns into night, the sun into a shadow, and we ask ourselves: Is life worth living any more?

In vain do we look to religion for relief, for our creeds, ministers and churches have nothing to tell us but the chilly information they give to the breaking heart: Wait till death calls you, too, and then, but not until then, you might meet your friend again either in heaven or hell, or you might meet him in the next life. Who can tell from your heavenly abode, while he is writhing in endless agony among the fire and brimstone fumes of Hades.

But, friends, is this the only consolation we are able to offer to souls bent down in sorrow? Is this the only balm for the deep wounds cut in a mother's, a wife's or a husband's bleeding heart, when death's cold and merciless hand has thrown its black and heavy veil over the sunlit faces of our dearest ones? If it was, it certainly would have been better for us never to have been born into a life that commences with pain and suffering and ends in despair. But fortunately it is not so. We Spiritualists claim that the departed friends the firm assurance that they shall meet again. And not only after a long separation of ten, twenty or perhaps fifty years, but now and while we still dwell in this earthly form and material body. We claim that we can hear the voices of our departed friends, press their hands, clasp them in our arms, and see their forms with our eyes, as we once saw them before death took them away from us. And by preaching this Gospel to the world, Spiritualism has done more to relieve suffering and bring happiness, hope, cheerfulness and gladness to our homes than all other religions put together have been able to accomplish during all the innumerable centuries of the world's history, that have passed before Spiritualism built its light towers on the mountain peaks of the desert of this world. For Spiritualism gives us the only real and tangible proof that death does not end our existence. And it does it by producing the so-called dead themselves as witnesses in the case. And those so-called dead ones say: "We are not dead, we are more alive than ever; we live a higher and purer and a more perfect life than we did when on earth; we are happier, wiser and better off in every respect, and we wish to tell you about the happiness we enjoy and that shall be yours."

Those who are not familiar with Spiritualism might object to this statement. What else could we expect? Those who are Spiritualists now, once did the same. What convinced them can also convince you. We do not ask any one to believe our words. We do not tell you to believe because we believe. We only ask you to investigate, to come and see for yourself, to look at the facts and hear the witnesses. If you do so, honestly and reverently, you will sooner or later find that however much you have objected and doubted there are tests so strong to prove our claims that you either must deny the reality of everything you see and hear, or admit that Spiritualism is true.

What are these tests? They are not old facts or events that happened hundreds or thousands of years ago, but the witness of which are unknown and perhaps unreliable. They are not facts which have occurred far away, where you were not present. They are not facts told you, and which you are requested to believe on the authority of some one else. No, they are facts that are occurring now, at all times and at all seasons, and right here in Chicago. They are facts you can see and investigate for yourself, and be as sure of as you are of your own existence. While I do not propose to convince any one by telling some of the facts I have alluded to, but on the contrary would most emphatically advise every one to investigate and find out for himself, I still will refer to a couple of instances within my own experience, where it seems to me the test conditions are very strong.

Two friends of mine, husband and wife, attended a materialization seance. I will not say that they were both Swedes and natives of a province in Sweden (Dalecarlia) where every county has its own brogue or dialect, so you can know from where they hail as soon as they commence to speak. After a while the form of a lady appeared in the seance room and said to the departed sister of my friend's wife. When asked to give some proof or sign from which they could recognize her, she grasped his hand and placed it on her own head, which was very hot as from fever, and she had done just the same a few minutes before she expired. And furthermore, when speaking she used the dialect not spoken anywhere in the world except in that little remote corner of that county which has only a few hundred inhabitants. The medium was an American lady and had no knowledge whatever of the Swedish language, and could never have heard that such a dialect existed, much less

LIBERTY AND JUSTICE.

Will Spiritualists Help Make Ours the Land of the Free?

The high calling of American citizenship in fulfillment of the impulse that started our national existence, is to act in our institutions and systems, liberty, justice, and the welfare of the people. Spiritualists ought to have an enlarged conception of the benefit and value of making this noble purpose of well being and progress an undiminished factor in all departments of social life and activity. This world that "lies around us" is the spirit realm into which is ceaselessly passing a procession of souls in a more or less unfolded state, makes the educational conditions of this stage of development of serious importance.

While the hell of orthodox has vanished from the faith and consciousness of all who accept the philosophy of Spiritualism, we know that passing out from the fleshly form does not change the spiritual status of the individual. Human associations, organized society here in the earth place, to promote the welfare of the individual in this mortal existence, not only, but to promote the development and progress of man as a spiritual being beyond this plane, should actualize the ideals and principles for which our forefathers fought, and died, the equal and inalienable right of every human being, to life, liberty, and the pursuit of happiness, and to promote the general welfare by establishing justice. Our constitution was framed to secure these blessings of liberty.

It cannot be claimed that as a nation enthusiasm for and devotion to these ideals and principles has kept pace with the passion for gain and devotion to the material aims and purposes that contribute to the prestige and power of wealth. The evolution of our competitive capitalist system has brought us to an acute stage of class conflict, and complete dependence of the worker upon an employer, in all but the agricultural industry.

The worker wealth-producer is no longer enjoying the liberty of equal opportunity to gain subsistence, or to education and development of faculties and powers of mind. The enormous increase of child labor within the past twenty-five years is a hideous picture showing how much stronger has become the spirit of pillage and greed, than the spirit of establishing justice, and promoting the general welfare.

This reckless abandonment of the welfare of the child, if not arrested can produce disastrous results to our country. It is enslavement to the child and a far more serious condition of slavery than that of the child of chattel slavery. The child of negro slavery was sold and bought, and was a chattel, and was free from wronging, toll, and it was to the interest of the owner that the child should become a healthy, strong adult.

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A CONSPIRACY.

Its Purpose to Malign and Misrepresent Spiritualism.

Since the advent of Modern Spiritualism, fifty-five years ago, there has not been a more persistent and infamous onslaught for its overthrow than at the present time. Letters, writers, correspondents, contributors, and editors are busy concocting articles, that by false reports, ridicule, and attempts at reasoning, are calculated to bring the subject into disrepute. From the animus of these articles, their unity of design, they evidently proceed from a common source, are instigated by a leading mind as editor in chief dictating to subordinates. The most damaging and slanderous effusions appear as editorials in journals that admit no reply, and hence reach a class of readers who presumably will not hear the other side.

To show the profound ignorance of the editorial mind on this subject, as exposed in the New York World. It is stated that after having all the frauds exposed, Spiritualists fell back on "subconscious self" as a means of explaining how spirits communicate? This is the very theory by which opposers have attempted to show how the trick is done.

The manifestations, cries this editor, quoting from a London paper, "have been time after time exposed," and still the belief of the credulous dupes "persists in civilized communities as it does in Central Africa, the Solomon Islands, and other remote fastnesses of savagery."

The Eagle does not soar like its namesake, but prefers mud, like the turkey. The editor thinks Spiritualists like "sublimity" and "mystery" more than severity. When the question is caught in fraud, it settles the matter in the minds of the "gentle." "But your wild-eyed, long-haired, long-bearded man, and your wild-eyed, mustached, and short-haired woman, are not fazed a bit." Such is the venomous drive which passes for wit and argument in the office of a great metropolitan paper.

These are samples of hundreds of articles, some witty, some argumentative, other denunciatory, but all taking for granted that the manifestations, taken as a whole, are from beginning to end fraud and deception.

Some time ago I remarked in an article, the solidarity of the attack. The death of a Mrs. Smith, claimed to have been one of the Fox sisters, had the occasion for publishing hundreds of articles, asserting that the sisters had "confessed" that they made the rappings with their "toe-joints." It was singular for news papers to publish as news, a happening ten years in the past, and that simultaneously from New York to San Francisco. The story was made and all in all, but changed and modified as through written expressly for each journal.

In an instance, the writers start out with a great show of fairness to strengthen the final conclusion that the "confession" had shown the whole thing a fraud, and with it Spiritualism had collapsed. That subject becoming exhausted, the exposure of fake mediums furnished an unfailing source for material.

The difficulties in meeting this form of attack are great, for these frauds pose before the world as genuine, and are accepted as such by the public, and the smirch is not removed by showing that these facts are not recognized by Spiritualists as a body, as genuine, and which they may be supported by a few who call themselves by that name. In almost every city there are numbers of these fakirs, and there are many traveling from town to town giving exhibitions. They have the patronage of many who profess to believe in Spiritualism! Invariably sooner or later, they are exposed, usually by Spiritualists, who are disgusted with their coarse trickery, and the matter is herded by the press. The business of furnishing outfits for fraudulent manifestations, has sent a great number into the field and the cause has to struggle against their infamous practices. They advertise extensively and those desiring the services of a medium are imposed on.

It was argued that if spiritual societies would "ordain" mediums, as speakers, or as devoted especially to the manifestations, other societies who wished to employ them, would thus know that they were worthy; the ordained have the privilege of the clergy and meeting the standing of religious gatherings. The result has been that some societies have not appreciated the greatness of the responsibility thus imposed, and have granted ordination to many without the least regard to their ability as speakers or honesty as mediums.

I have before me a letter from a Spiritualist who, wishing to interest a people of his town, wrote to strong advertised mediums, who announced their readiness to attend functions and officiate at weddings and hence are "ordained ministers." They would come and give six trumpet sermons for one hundred dollars and expenses, or six materializing seances for two hundred and expenses. They said: "Test conditions will not be permitted as the manifestations are sufficient tests of themselves." If Spiritualists would let mediums who will not submit to fair test conditions severely alone, and demand that every seance be surrounded with such simple arrangements as will make deception impossible, the fakirs would disappear; the cause no longer be degraded by constant exposures, and those to whom it is dear humiliated.

Never a cause carried a heavier burden. That it has grown strong in adversity, unchecked by the venom of its enemies and the mistakes of its friends, shows how much the genuine exceeds the counterfeit, and the strength of its foundation in truth.

HUDSON TUTTLE, Editor-at-Large National Spiritualists Association.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.—Shenstone.

Employment is nature's physician.—Galen. If hours did not hang heavy what would become of scoundrels?—Bancroft. Education is our only political safety; outside of this ark all is deluge.—Horace Mann. Let your literary competitors be kept from the public eye for nine years at least.—Horace. Death but supplies the pit for the extinguishable lamp of life.—Cicero.

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