

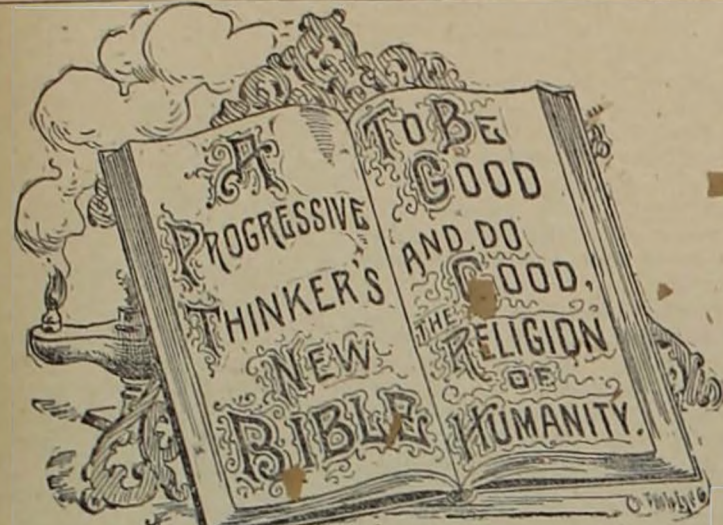


Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 5.

CHICAGO, NOVEMBER 19, 1892.

NO. 156



OUR NEW BIBLE.
It Contains Divine Lessons.

"BEAUTIFUL."
THE SPIRIT MOTHER.

Spiritual Economics—Prophetic
Ideals.

The realm of spiritual economics, though lying closely around us, and of which, indeed, we are an objective part, has as yet scarcely been even incidentally investigated by mortal man. A beautiful world of plans and work, methods and aims it would reveal to us, only to be appreciated in any sensible degree by such as have reached a fine stage of spiritual discernment. When we have arrived at a proper spiritual development, when our spiritual senses are so cultivated and developed that we are able to discern the presence of angelic visitors and apprehendingly hear the "still small voice" of their thought-utterances to us, we may learn rich lessons concerning the social spiritual economics of the higher realm unto which our better thoughts, hopes and aspirations are tending—the home of our highest, purest and best ideals; for such ideals are prophecies, written by divine formative nature in the essential being of man, and nature does not speak falsehood when she builds these high, pure, good and beautiful ideals in man's very being! They are nature's sure promise of what shall be, sometime in God's great forever.

A shadow of an idea, faint and imperfect, of one portion of operations in the domain of spiritual economics, has been presented in an article concerning the special work of the "spirit-mother," who, by reason of especial aptitudes, and by her own choice and by special assignment of the higher spirit directors, gives herself to the beautiful work of watching over and assisting the moral and spiritual development of "spiritual orphans" on earth and in spirit-life. In this work the kindly and fine mother-instinct, so lovingly helpful, so divinely tender, comes with full rhythmic beauty and sweetness into activity. It is this special endowment of womanly nature that qualifies her for the functions of mother and spirit-mother. A mother lacking this essential qualification, as unhappily and most unfortunately for themselves and their children, some do lack—but a poor substitute for a real, genuine, spiritually well qualified mother. Many mothers are as animal mothers only; their love is an animal love only, like the love of a cat for her kittens, or a canine mother for her puppies. Their thoughts, their life, their love, all are on the animal plane, and as such, they are lacking in the higher, finer and better elements of human development on the spiritual side. They are only half mothers—mothers on the animal side; but not spiritual mothers at all. Hence the spiritual development of their children, if cared for at all, must be cared for by spirit-mothers.

MOTHER-LOVE AKIN TO SPIRITUALITY.

There is in the essential quality of true mother-love something akin to the nature of that divine principle which we call spirituality, and hence the mother-love influence is, when spiritualized, especially conducive to the cultivation and fostering of the spiritual element in humanity. Mother-love, like the love of God, lives on and abides forever; it does not depend upon the moral worthiness of its object, but goes out in undying flow to the child, even when that love is spurned and not appreciated. Mother-love that follows the child all through its life, and beyond the grave into the other world; that never falters, never gets weary; though mortal heart and flesh may fail, it never dies! A love that goes out divinely spontaneous, enfolding the "black sheep" of the flock as well as the whiter ones—a love that, though wounded and bleeding with the cruel thrusts of the sword of ingratitude piercing the tender heart, still goes on, because the hand of formative nature has placed upon and within her moral being a spiritual MUST that cannot be set aside nor disobeyed.

This is an essential part of the equipment of the spirit-mother, qualifying her for her divinely ordained work of spiritualizing humanity; for the spirit-mother needs such a *perenna* of love that in pursuance of her divine vocation she can bear with the untowardness of her charge, the waywardness, the wrong

inclinations, the lapses into evil courses; can forgive not only seventy times seven times, but ever and over till she sees the final fruition of her work, and enters fully into her reward. To accomplish her perfect work, the spirit-mother needs the infinite patience and tenderness that can only come from infinite love, springing up from within as a living fountain.

Divinely beautiful is the work and the blessedness of the spirit-mother. As one mother may care for a numerous family, so the spirit-mother may not confine her work to a single one, but may, and many do, watch over and care for the spiritual development of a number, or a group.

The function and work of the spirit-mother do not necessarily cease with the passing to spirit-life of the child whom she has been watching over; but, in such event, the kindly mother-spirit may come into closer, that is to say more visibly intimate relations with her charge for an indefinite time. Or, again, having become spiritually prepared for ascent to a higher sphere, she may elect to pass on, up to a higher state and still maintain through the agency of others, her functional charge over the spiritual life and growth of the "little ones."

Sometime, however, she passes—the little ones over to the care of others while she takes a new charge in the earth-life or elsewhere. This change may be made for purposes of self-instruction and development and to enlarge her knowledge of humanity in its varied types as manifested in the different combinations of mental and moral qualities in different individuals, no two of whom are exactly alike. Here she finds a wide, rich and profitable field of study in harmony with her chosen vocation.

JAS. C. UNDERHILL,
40 Loomis street, Chicago.

BATTLE OF PHANTOMS.

A Ghostly Conflict That Indians
Say Presages War.

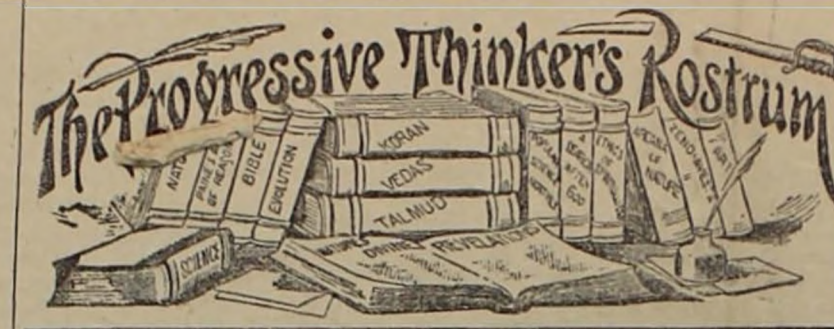
TO THE EDITOR:—All primitive people, says the *Forerunner*, and some considerably advanced in civilization, have legends of phantom warriors seen in the skies and generally presaging war or other trouble. The Indians of course have the legend in a peculiarly aggravated form, and a great valley in the western part of the Indian territory is the scene of many of these ghostly engagements.

In this valley, long ages ago, a great battle is said to have been fought, states the *New York Morning Journal*, and in this battle one whole nation of red men was wiped from the face of the earth by a victorious invader, who thereafter possessed the land.

In this valley, full of those little mounds, the Indians claim they have on several occasions seen the warring tribes in deadly combat, and closely following the ghostly battle came trouble to the Indians. Either pestilence, famine, or war has invariably followed the apparition, and while the Indians have not heard of the phantom tribe for many years, the legend is vivid in their minds, and now they believe they are again to be visited with trouble.

John Willis, a deputy United States marshal, declares that he recently saw the phantom warriors. He had pursued a horse thief into the lonely valley, had camped for the night and was sound asleep when he was aroused by his horse which was snorting and jumping about in terror. Willis jumped to his feet thinking he was attacked by a band of outlaws from the noise which was made. All around him there seemed to be an invisible host of men, some on horseback and some on foot, and these men appeared to be in deadly conflict. The noise of the trampling hoofs and rushing men could be plainly distinguished, while blows were struck so forcibly that the sound could be distinctly heard. Battle of ghosts seemed to rage for over an hour, yet all the while not a thing could be seen in the valley, and Willis was almost convinced that the sounds were the result of a dream. His horse continued its frantic efforts to escape, and at last Willis was compelled to saddle the animal and get away from the valley.

This narration, to say the least, is curious, and illustrates the wide extent of Spiritual influence and power.



THE DARK SIDE OF LIFE. The Iron Rule of Poverty in Big Cities.

A Lecture Delivered
BY MRS. HELEN M. WALTON.
Before the Brooklyn (N. Y.) Progressive
Conference.

Fully one-half of the inhabitants of large cities are what is called distressingly poor, the other half divided; one-quarter doing fairly to get a comfortable living; the remaining quarter rich, or at least above the anxiety of every-day life, having been successful in business, or having the inheritance of money or the value of it from their own estate, banks or mortgages, have therefore fully secured against losses or unwise speculations by being so invested; not but that fools and misers do often venture into risks that wise men avoid from judicious weighing of the chances against the fact, and so avoiding shipwreck by good judgment.

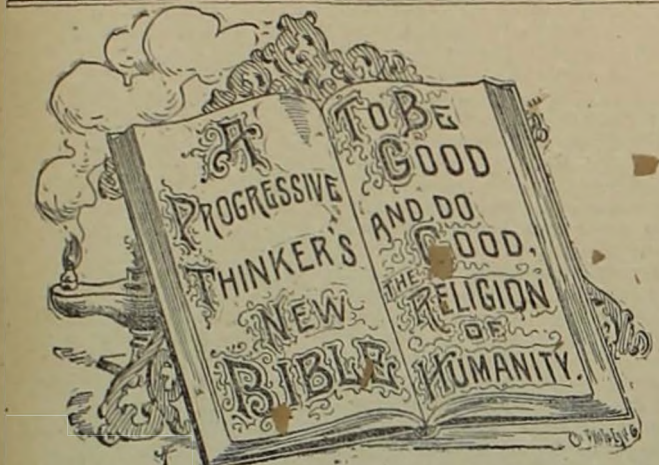
The larger one-half of densely populated localities swarm with men and women who have been driven into the city from the surrounding country, first, by necessity; secondly, by laziness or inability to labor at hard work, or repugnance to be obliged to labor every day alike, either in factories or farming, and so look to the cities as a *demour* resort for their incapacity to labor at one particular thing until it shall succeed to bring a living. They fail to find the promise that seed time and harvest will not fail, and so throw themselves into the vortex of struggling humanity to see and feel all manhood out of themselves by continual disappointment, until they sink into the servitude of beggary, and so walk their feet sore in seeking work for which they never had any capacity for doing, because it is easier than wood-chopping or plowing. Such soon join the ranks of the extreme sufferers, and are found to huddle in the gutters of the city lodging-houses or group in corners, until finally they commit crimes in their poverty that consign them to prison and their families to the almshouse; and if they can beg, borrow or steal a few pence, they deposit it in the bank of the gin-mill, the owners of which wear diamonds and ride in coaches, while their patrons go on foot or in the prison van to the cells that the authorities have provided for them instead of work.

The iron rule of poverty is found in these conditions of the poor. If they are ill, even the slightest ailment, or if they are old, or if they are disabled, or if they are without work, or if they are without a home, or if they are without a family, or if they are without a friend, or if they are without a hope, or if they are without a future, or if they are without a past, or if they are without a present, or if they are without a life, or if they are without a death, or if they are without a resurrection, or if they are without a judgment, or if they are without a reward, or if they are without a punishment, or if they are without a heaven, or if they are without a hell, or if they are without a God, or if they are without a devil, or if they are without a soul, or if they are without a body, or if they are without a mind, or if they are without a heart, or if they are without a conscience, or if they are without a faith, or if they are without a love, or if they are without a hope, or if they are without a future, or if they are without a past, or 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Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

VOL. 5. CHICAGO, NOVEMBER 19, 1892. NO. 156



OUR NEW BIBLE.
It Contains Divine Lessons.
"BEAUTIFUL."
THE SPIRIT MOTHER.

Spiritual Economics—Prophetic Ideals.

The realm of spiritual economics, though lying closely around us, and of which, indeed, we are an objective part, has as yet scarcely been even incidentally investigated by moral man. A beautiful world of plans and work, methods and aims it would reveal to us, only to be appreciated in any sensible degree by such as have reached a fine stage of spiritual discernment. When we have arrived at a proper spiritual development, when our spiritual senses are so cultivated and developed that we are able to discern the presence of angelic visitors and apprehendingly hear the "still small voice" of their thought-utterances to us, we may learn rich lessons concerning the social spiritual economics of the higher realm into which our better thoughts, hopes and aspirations are tending—the home of our highest, purest and best ideals; for such ideals are prophecies, written by divine formative nature in the essential being of man, and nature does not speak falsehood when she builds these high, pure, good and beautiful ideals in man's very being. They are nature's sure promise of what shall be, sometime in God's great forever.

A shadow of an idea, faint and imperfect, of one portion of operations in the domain of spiritual economics, has been presented in an article concerning the special work of the "spirit-mother," who, by reason of especial aptitudes, and by her own choice and by special assignment of the higher spirit directors, gives herself to the beautiful work of watching over and assisting the moral and spiritual development of "spiritual orphans" on earth and in spirit-life. In this work the kindly and fine mother-instinct, so lovingly helpful, so divinely tender, comes with full rhythmic beauty and sweetness into activity. It is this special endowment of womanly nature that qualifies her for the functions of mother and spirit-mother. A mother lacking this essential qualification, as unhappily and most unfortunately for themselves and their children, some do lack—but a poor substitute for a real, genuine, spiritually well-qualified mother. Many mothers are as animal mothers only; their love is an animal love only, like the love of a cat for her kittens, or a canine mother for her puppies. Their thoughts, their life, their love, all are on the animal plane, good as far as they go, but lacking in the higher, finer and better elements of human development on the spiritual side. They are only half mothers—mothers on the animal side; but not spiritual mothers at all. Hence the spiritual development of their children, if cared for at all, must be cared for by spirit-mothers.

MOTHER-LOVE AKIN TO SPIRITUALITY.

There is in the essential quality of true mother-love something akin to the nature of that divine principle which we call spirituality, and hence the mother-love influence is, when spiritualized, especially conducive to the cultivation and fostering of the spiritual element in humanity. Mother-love, like the love of God, lives on and abides forever; it does not depend upon the moral worthiness of its object, but goes out in undying flow to the child, even when that love is spurned and not appreciated. Mother-love that follows the child all through its life, and beyond the grave into the other world; that never falters, never gets weary; though mortal heart and flesh may fail, it never dies! A love that goes out divinely spontaneous, enfolding the "black sheep" of the flock as well as the white ones—a love that, though wounded and bleeding with the cruel thrusts of the sword of ingratitude piercing the tender heart, still goes on, because the hand of formative nature has placed upon and within her moral being a spiritual must that cannot be set aside nor disobeyed. This is an essential part of the equipment of the spirit-mother, qualifying her for her divinely ordained work of spiritualizing humanity; for the spirit-mother needs such a plenitude of love that in pursuance of her divine vocation she can bear with the untowardness of her charge, the waywardness, the wrong

inclinations, the lapses into evil courses; can forgive not only seventy times seven times, but even and ever till she sees the final fruition of her work, and enters fully into her reward. To accomplish her perfect work, the spirit-mother needs the infinite patience and tenderness that can only come from infinite love, springing up from within as a living fountain.

Divinely beautiful is the work and the blessedness of the spirit-mother. As one mother may care for a numerous family, so the spirit-mother may not confine her work to a single one, but may, and many do, watch over and care for the spiritual development of a number or a group.

The function and work of the spirit-mother do not necessarily cease with the passing to spirit-life of the child whom she has been watching over; but, in such event, the kindly mother-spirit may come into closer, that is to say more visibly intimate relations with her charge for an indefinite time. Or, again, having become spiritually prepared for ascent to a higher sphere, she may elect to pass on, up to a higher state and still maintain through the agency of others, her functional charge over the spiritual life and growth of the "little ones."

Sometime, however, she passes the little ones over to the care of others while she takes a new charge in the earth-life or elsewhere. This change may be made for purposes of self-instruction and development and to enlarge her knowledge of humanity in its varied types as manifested in the different combinations of mental and moral qualities in different individuals, no two of whom are exactly alike. Here she finds a wide, rich and profitable field of study in harmony with her chosen vocation.

JAS. C. UNDERHILL.
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BATTLE OF PHANTOMS.

A Ghostly Conflict That Indians Say Presages War.

TO THE EDITOR:—All primitive people, says the *Jerusalem*, and some considerably advanced in civilization, have legends of phantom warriors seen in the skies and generally presaging war or other trouble. The Indians of course have the legend in a peculiarly aggravated form, and a great valley in the western part of the Indian territory is the scene of many of these ghostly engagements.

In this valley, long ages ago, a great battle is said to have been fought, states the *New York Morning Journal*, and in this battle one whole nation of red men was wiped from the face of the earth by a victorious invader, who thereafter possessed the land.

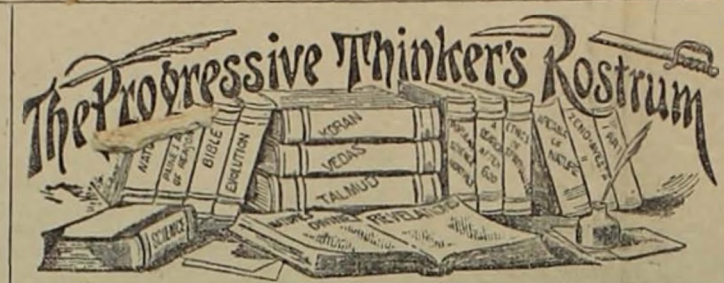
In this valley, full of these little mounds, the Indians claim they have on several occasions seen the warning tribes in deadly combat, and closely following the ghostly battle came trouble to the Indians. Either pestilence, famine, or war has invariably followed the apparition, and while the Indians have not heard of the phantom tribe for many years, the legend is vivid in their minds, and now they believe they are again to be visited with trouble.

John Willis, a deputy United States marshal, declares that he recently saw the phantom warriors. He had pursued a horse thief into the lonely valley, had camped for the night and was sound asleep when he was aroused by his horse which was snorting and jumping about in terror. Willis jumped to his feet thinking he was attacked by a band of outlaws from the noise which was made. All around him there seemed to be an invisible host of men, some on horseback and some on foot, and these men appeared to be in deadly conflict. The noise of the trampling hoofs and rushing men could be plainly distinguished, while blows were struck so forcibly that the sound could be distinctly heard.

Backward and forward the battle of ghosts seemed to rage for over an hour, yet all the while not a thing could be seen in the valley, and Willis was almost convinced that the sounds were the result of a dream. His horse continued its frantic efforts to escape, and at last Willis was compelled to saddle the animal and get away from the valley.

This narration, to say the least, is curious, and illustrates the wide extent of Spiritual Influence and power.

WHAT NEXT.



THE DARK SIDE OF LIFE.

The Iron Rule of Poverty in Big Cities.

A Lecture Delivered BY MRS. HELEN M. WALTON.

Before the Brooklyn (N. Y.) Progressive Conference.

Fully one-half of the inhabitants of large cities are what is called distressingly poor, the other half divided; one-quarter doing fairly to get a comfortable living; the remaining quarter rich, or at least above the anxiety of every-day life, having been successful in business, or having the inheritance of money or the value of it from their own estate, banks or mortgages, therefore fully secured against losses or unwise speculations by being so invested; not but that fools and misers do often venture into risks that wise men avoid from judicious weighing of the chances against the fact, and so avoiding shipwreck by good judgment.

The larger one-half of densely populated localities swarm with men and women who have been driven into the city from the surrounding country, first, by necessity; secondly, by laziness or inability to labor at hard work, or repugnance to be obliged to labor every day alike, either in factories or farming, and so lock to the cities as a *dernier resort* for their incapacity to labor at one particular thing until it shall succeed in bringing a living. They fail to find the promise that seed time and harvest will not fail, and so throw themselves into the vortex of struggling humanity to see and feel all manhood out of themselves by continual disappointment, until they sink into the servitude of beggary, and so walk their feet sore in seeking work for which they never had any capacity for doing, because it is easier than wood-chopping or plowing. Such soon join the ranks of the extreme sufferers, and are found willing to huddle in the purlieus of the city lodging-houses or group in corners, until finally they commit crimes in their poverty that consign them to prison and their families to the almshouse; and if they can beg, borrow or steal a few pence, they deposit it in the bank of the gin-mill, the owners of which wear diamonds and ride in coaches, while their patrons go on foot or in the prison van to the cells that the authorities have provided for them instead of work.

The iron rule of poverty is found in these conditions of the poor. If they are ill, even those who have precarious work are found in the tenement-house discipline: "Pay or move out!" Falling in this, the landlord shark sets their belongings on the sidewalk; and women and children stand weeping beside their family altar of a few bits of furniture, while the husband is humbly hurried off to some distant hospital, whose story arms receive either him or his corpse without a sign of pity, and yet, blessed are those refugees for the sick, homeless ones of any city when every other door is closed; and even eight-story tenements have their advantages, and cover the ragged or half-naked inmates from the storm and heat, while their owners sit in their palatial homes or, muffled in furs and satins, are driven to the opera. Is it any wonder, then, that speculators say that tenement-house property pays better than any other?

We need not travel to London or Paris to find the dense, dire and falling-down houses that people live in, places where children are born, and where old and young live and die in helpless misery; excavations beneath the streets containing communities of thieves. Baxter street, Mott street, and the Five Points have moved to the suburbs, to Harlem flat, and the East River rocks have received the unregenerate humanity that the civilization of down town has vomited out of its mouth, and the iron-grinders and steam-whistles of railroads and factories and the buzz of traffic has superseded the midnight cry of murder, the stifled scream of women in fear of their lives.

Not one in a hundred of the surplus population of cities know in the morning how or by what way they are to live, even if they have the will to work for their daily bread. They live by chance, and it seems sometimes as if they were fed by the heavens. The great raven that feeds the poor in their extremities is the pawnshop monopoly. Its golden balls swing in every by-street, and Isaac and Jacobs stand ready to take anything, from a pair of shoes, a flatiron, or a tinsmith's diamond; and if the men who make laws would make justice in them also, the Jewish institution might benefit the poor, and even does now, overcharging and arbitrary as it is, yet its iron rule presses heavily on the wretch who has had to part with his last coat, and who goes shivering in his home with cent per cent of extortion in his hand. Oh! God, let me not fall into the

THE DARK SIDE OF LIFE.

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hands of my enemies, the Shylocks of today.

The labor statistics show that there are twelve millions of tramps in the United States, men, women and children. How came this awful percentage of unemployed in this country? What an eating cancer in the vitals of any republic, and what is the meaning of the word tramp? Webster says it is a stroller, a vagrant, a vagabond. The history of this class is that when one is once a tramp, whether forced into it or voluntary, he always remains so. Idleness becomes pleasant to them. They roam the country in summer; hide in holes or almshouses and vacant barns in winter; forage on any pasture they meet. Many of them become criminals in high crimes and petty thieves in low; commit depredations on henroosts, sneak into hallways, and refuse not to look on the schoolboy's overcoat.

What is the meaning of this great army of dangerous humanity that menaces the country like the locusts of Egypt, eating up the hard earnings of tax-payers and the very bread of other poor, foraging in the granaries of the land where they never sowed or reaped a single grain of honest corn? Yes, how came this formidable army of unfed, poverty-stricken humanity, of which legislation makes no inventory. It can only be accounted for in the course of belonging. First, during the late war the children of the soldiers were left uncared for; many of the mothers being unable to school or discipline them. They grew up idle and lawless; betook themselves early to cities, becoming the Oliver Twists of the times. Gathering in large masses they became the terror of the police, the mistrust of every honest soul, and it is largely the blame of State governments, that have neglected to hold them in some reformatory institution's discipline till of age, but let them grow into ruffians and bullies of to-day instead of being colonized on the waste lands of the Federal Government. The cause of this increase of tramps is the immense increase of emigration which brought to our shores not only the industrious citizen, but the very muck and mire of European cities; the beggars of Italy and the hard-working German; the industrious Chinese and the cheerful Irish. Such of them as would work, found it; such as were ignorant, lazy and filthy with crime, gravitated toward their kind, thereby swelling the ranks of the bread-eaters of others' labor.

Another cause of the depletion of labor and the increase of crime is the centralization of trade in the hands of the few. Since the war (and even before) in every commercial city of any magnitude they have combined for the crystallization of trade, so with large capital they could purchase cheaper at wholesale than small dealers, enabling them to sell for less in consequence of enlarged opportunities and facilities, thereby throwing into idleness all small traders—widows, invalids and orphans—who heretofore made a living by retail, but who by this consolidation of trade became as paupers on the world. This grasping, taken the bread from the mouths of feeble men and women who possibly could earn a living in no other way; and there is no single department of the necessities of life but has entered this sweating system against the small traders, crowding them out of honest trades and forcing them into beggary or starvation, and on their heretofore useful lives entailing want, idleness and crime on their helpless children.

Another source of the iron heel of poverty is the labor union whose arbitrary rulings take from the falling masses the power of private judgment toward the employer by their edict, throwing men out from just and comfortable employment into idleness because the employer will not yield to the crazy and tyrannical will of the masters of the situation, and often causing thereby riot and bloodshed, proving conclusively that strikes and lockouts are not the remedies to cure so grave an evil as the encroachment of employers on the right of the workers to set a just value on his work compatible with his skill or unskilled labor, and nothing will ever settle the difficulty between master and man but the peaceful submission to a Bureau of Arbitration, consisting of just men chosen from both sides of the question. Under these circumstances, deplorable as they are, men that would willingly work at any price rather than starve, roam about the country until they grow lazy and join the brotherhood of tramps, becoming a terror to the villages, a menace to the well-to-do, a sorrow to themselves, a curse to any one who has pity on them, and all because thousands who beg or steal bread are not given work instead—honest toil held out to them for fair pay by the overseers of the poor. Almshouses are opened which encourage laziness instead of healthy employment. Almshouses, hospitals and houses of refuge should only be provided for the sick, feeble, aged, children and the insane, and this will be consummated when co-operation and colonization shall be the office of not only the

States, but the Federal government. Thus when municipal employment for all the industrious, both skilled and unskilled, shall become universal; when those asking for bread shall find implements and work for the asking, poverty will be abolished and beggary by able-bodied people become a crime by statute law, confining them to houses of industry where, if they will not work, they cannot eat—no taxpayer being obliged to provide for the lazy paupers; the proceeds of such industries to go to their families until their time expires.

All governments should be paternal, and every large enterprise should be in their hands, and run at a cost to the people. Large Railroads, telegraphs, colonization and minor industries should be conducted as the postal system. The navy yards and revenue departments are in the interest of the government, the government being through the people and by the people. Such measures would soon cut off the rule of corporations and limit the banking system to its legitimate office. The government would do away with commissions, abolish interest, taking out of the hands of the present infamous State banking system the plethoric increase of wealth to the favored banks that have been trading on the borrowed capital from government at a small per cent, and letting it out at such an usury of interest that should enrich the government instead of the bankers, brokers and sharks of Wall street, and like speculators on the wealth that is neither honest nor healthy.

Joining in the great cavalcade of poverty that marches continually around its cities and commercial towns, in this country as well as all others, are the factory workers in all kinds of factories, whose long hours and small pay threatens the slow starvation that always follows in the undermining of the constitution by ill-ventilated homes, crowded conditions, scanty food and the general exhaustion of hope that leads to the almshouse and grave, both for children and those premature by age. Of the utter helplessness of these none will recognize save in a strike or lockout, when people are forced to feel sympathy for the sufferers. So the iron heel of desperation grinds on and on into another generation of victims.

From center to circumference is still a more wretched class; men who work in mines below the ground, who toil by lanterns, yet see not the stars; they toil in bitter hardship. Their families see the sunshine and their children learn to read that there is a God, good and kind, which must seem to their parents like a fable, he is so far away from their lives; yet speculation in coal, one of the necessities of life, goes on, and corporations make corners in coal as well as in grain, and if possible, they would for gold bottle up the sunshine as they do gas, and deal it out by the foot or measure. If mining was kept on regardless of consumption, the men constantly employed, how long before the price of coal would go down and the poor be able to be warmed without picking ash barrels or dumping heaps in the suburbs?

It is estimated that there are one hundred and fifty thousand poor women in the city of New York and Brooklyn. The most of these are working for the lowest cost of living, and half of them for a mere existence, clothing and lodging being a mere chance. Taskmasters squeeze the very blood from the veins of young girls until it becomes so unbearable that they resort to every kind of strategy to live at all, and it is from this class of young lives that houses of prostitution are kept well filled, for girls do not resort to such places of their own accord, but are driven there by the cruel lash of poverty over their helpless bodies.

Contented societies make great efforts to save these helpless sheep from the shambles by providing some sort of homes or lodgings for the wretched class, and some of them become the very wards of houses of industry to teach them some way of getting a living; but it all ends at last by these again falling into the hands of soulless employers, only a little higher as to wages than before.

All avenues of trade are open to women now, but there is one avenue of poverty that the American woman never thinks of following—that is the honest service of housework. There seems to be an opinion that to do this is degrading, and they prefer starvation in a filthy tenement house to plenty in a comfortable home and the protection of a respectable family. These causes and the many others that abound in this country and elsewhere produce the spectacle before us to-day of a land of eternal fullness, with a people of great commercial ability, and above all, with hearts alive to every call of distress? A nation of men and women of continual activity are compelled to view the great cancer sore eating at the vitals of our once prosperous country, drawing it into the general cesspool of universal poverty, whose result has, by the mismanagement of our reserves, become linked with the nations of Europe as a younger brother in the crime of causing the flow of wealth into the hands of the minority, consigning the majority to the demoralization of poverty, which is but the kinship of crime, while the population is so increased in this country that bread even can be scarcely found for the starving many. Even now the large exports of products of this country bid fair to cause a famine of breadstuffs, unless there is some plan soon devised to colonize the waste lands by government, and compelling the labor of the tramp thereon to raise at least such products as shall meet the consumption of their own class.

The poverty of the masses and the de-

mand for its redress is entirely in the hands of the rulers of this country, and we will be to the nation that does not make provision for its people before it is too late to save itself from destruction.

THE JESUITS.
The So-called Society of Jesus.

No confederation of men has played such an important role in the destinies of nations as has the so-called society of Jesus, denominated by Pope Paul VII. the "Sacred Militia" of the Holy Catholic Church. To write the history of this society would be, as has been said, to write the history of the world since the date of the founding of the order in 1540. The object of the intensest hatred, dread and animadversion on the part of their enemies and their victims, the Jesuits have been called by their devotees and admirers, "angels," "saints," "martyrs," the most noble, virtuous, self-sacrificing and pious of men who labored solely for the religious interests of mankind. Banished from nearly every civilized country of the globe, Catholic and Protestant alike; disbanded and prohibited by Pope Clement XIV., for their numerous crimes against the peace and welfare of the church and of nations; their doctrines and practices condemned by both ecclesiastical and civil courts, and held up to the contempt and scorn of the world by the surpassing irony and exquisite wit of a Pascal, the Jesuits, with a policy modified to more nearly suit the spirit of the modern time, still have faith in themselves, and yet hope to gain for themselves, and for the Pope of Rome, universal dominion over mankind.

The objects for which this order was instituted are briefly stated in the bull of Gregory XV., canonizing Ignatius Loyola and Francis Xavier, thus: "At the time when new worlds were just discovered; when in the old, Luther had risen up in arms against the Catholic church, the soul of Ignatius Loyola was inspired to found a company which should devote itself specially to bring about the conversion of the heathen and the return of the heretics." For the accomplishment of these objects the order has ever labored, founding and maintaining missions and educational institutions in all parts of the globe, in Christian as well as in heathen lands; and if it has not explicitly declared as a tenet of its creed, it has most certainly exemplified in its labors, that obnoxious principle with which Jesuitism has become identified, namely, that the end justifies the means.

It was the Jesuits who turned back the flood-tide of the reformation, and reclaimed for the ancient dominion of the Romish Church much of the ground lost to Luther and other early champions of religious liberty. Long and merciless was the struggle to quench the flame of liberty in France, the Netherlands, Germany, England and other countries of Europe; and in that frightful and devastating conflict the Jesuit was ever to be found on the side of the oppressor, ready, with all the craft, duplicity and skillful arts of his profession, to aid him in his efforts to overthrow and subvert the rights of the people.

The avenues through which the Jesuits have accomplished much, and still hope to accomplish all, for their plan of universal subjugation, are ostensibly three—teaching, preaching and the confessional. Through these channels they not only seek to indoctrinate the people, but, coupled with their system of espionage, they become possessed of a most accurate and extensive knowledge of the social, moral, intellectual, religious and political condition, as well as of the most secret hopes, desires and fears of all classes of society.

The Jesuit's scheme of education does not include the education of the masses. He deems those in the lower ranks of society as unfit for education. It is sufficient that they be taught to obey the mandates of the church as conveyed through the priests. With all the means at his command—wealth, time, men and political influence—he has never projected a single plan for the furtherance of popular education; in fact he has always shown himself hostile to all such plans whenever proposed by others; and to-day, in our country, he is arrayed against the school of the people and endeavoring by almost superhuman effort to supplant it with a school of his own fashioning, wherein the first and vital concern is the formation of loyal subjects of the "one and only true church."

But the confessional, the so-called Sacrament of Penance, is that not a sacred gift of Christ which shall forever be kept inviolable from all manner of profanation? And is it not to be entirely devoted to the contrite soul that lays bare its innermost self before the spiritual physician that it may receive from him the blessed boon of forgiveness? Such an office ought indeed to be held sacred and inviolable; but alas, it is not so esteemed by the son of Loyola, who regards no confession so sacred that it may not be utilized for "the greater glory of God," as that glory shall be determined by the superior of his order. Assuredly not for the spiritual welfare of the penitent does the Jesuit keep a register of all important information gained through the confessional, the contents of which become available to the superior-general of the order at Rome, and to the fathers of the society, for any or all of their purposes.

The moral system of the Jesuits—if maxims and principles of policy and

expediency can be dignified by such a term—has been the topic of the widest and most earnest discussion from the days of Pascal, and the term Jesuitism has long been in the popular mind a synonym for all that is crafty, deceitful and heartless in the dealings of men; and one does not need to read far into any Jesuit "Compendium of Moral Theology" to discern that he is being instructed in a subtle system of special pleading, "pious finesse"—of blasphemous audacity, rather than in moral and spiritual truth. The Jesuit system is, in short, a system of sophistical justification of moral delinquency and crime. It is asserted, however, by the more honorable and sincere Roman Catholic devotee, that the obnoxious doctrines of the Jesuits have been condemned by the highest authority of the church; and, indeed, so far as form is concerned this is quite true; but the condemnation ought, nevertheless, to be taken much in the "Pickwickian" sense, since the same doctrines, slightly modified in form of expression, are still being taught in all Catholic seminaries and schools under Jesuit domination, and these comprise the vast majority.

That the institution and spirit of Jesuitism are inimical to the intellectual progress, and to the moral, social and spiritual welfare of mankind, as well as to the stability and safety of nations, is not only obvious from an examination of the system itself, but is abundantly evidenced by the facts of history. The Jesuits have often been charged with a studied determination to subvert all governments which they could not control, and all manner of political crimes have been repeatedly laid against them, and if they have not been guilty in every such case, it is at least a singular fact that whenever a great political crime has been perpetrated some of their number have almost always either been visible as a prime actor therein or been detected suspiciously lurking somewhere in the background.

Jesuitism, since the Council of Trent, 1553-85, has been the inspiring genius of Catholicism, with intermittent periods of partial obscuration, until the Vatican Council of 1870, when it achieved its signal triumph in the adoption of the doctrine of papal infallibility. Murmurs of dissatisfaction respecting this supreme dogma, heard at the time of its adoption, among the more liberal and enlightened clerics and laity of the Catholic Church, are growing less and less as time rolls on, and the day may not be so very far distant when the Jesuit party, the soul of Roman Catholicism, restless under the encroaching restrictions of temporal governments, will make one more determined and mighty effort to fire the Catholic heart in some land of religious and civil liberty so that it shall attempt, by the dread power of the sword, to restore to the viceregent of Christ his "de facto" as well as his "de jure" temporal kingdom, which latter, however, according to good Catholic doctrine, he never has been, nor never can be deprived of.

Need, then, the lovers of religious and civil liberty to be apprehensive to-day, when in Spain, in the province of Guipuzcoa, in the very castle where the illustrious founder of this most remarkable order was born, another Spaulard, possessing presumably all the well-known traits of the Spanish character, has been chosen general of the "Sacred Militia," whose number is not far from ten thousand active and well-dilled members, each ready to do the bidding of their commander at the hazard of every danger and of life itself? Time alone can prove; but he that loves most ardently his country and the liberty it guarantees, will not fail to keep an ever-watchful eye upon the movements of so subtle, powerful and insidious an enemy of human liberty as this so-called "Sacred Militia" of the Church of Rome.

A. M. GRIFFIN.

Papish Arrogance.

Previous to the death of Mrs. Harrison, the following item went the rounds of the press:

"A dispatch from Rome states that the Pope has expressed much sympathy with President Harrison in his bereavement. When he learned that Mrs. Harrison was likely to die, he sent her the lady his apostolic benediction."

After her death, another item was widely published, saying that the holy father had sent an expression of his sympathetic sorrow to the President. Not a word of comment was made, and the reader was left to infer that the pope had condescended to confer a great favor.

Mrs. Harrison was a Protestant, and as such, an "apostolic benediction," un-called for, by the pope, was an insult which ought to have received the personal rebuke of the President, and through him, of the nation. It was the direct line of the policy so persistently followed by the Catholic church of crowding itself, on all occasions, to the front, however undesirable its oficious interference may be, and it is a lamentable fact, the secular press dare not utter a word in condemnation, for fear of Catholic influence.

Something Novel.

A novel divinity school has been established at Boulder, Colo. It is to be non-sectarian, not only in the sense of being under the control of no particular denomination, but also in the actual representation and co-operation of representatives of several different denominations in its direction and teaching.

Psychical Research
Theories, by M.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

The series of papers we are about to publish were communicated from spirit life in the precise form in which they were presented to the public. They have not been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under inspiration, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the dictation of a mortal, so that he is quite sure the reports are in all respects substantially correct.

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be extended for their own sake alone, and not by the aid of the source from which they emanate. To each essay is assigned the individual experience of some other spirit, thus passing away from earth, and these latter are called "The Past," and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the higher scenes, modes of life and occupation have a reality about them that cannot fail to deeply affect the spirit and all its efforts to be worthy of that glorious goal.

Preparation for the Future Life.

Time has come when men must perceive their true interests are best subserved by a noble life. The cultivation of the mind and the body. The climax of all human being is in the instincts which it inspires are not emotions and sentiments of the soul, not aware that there is anything of more precious than the soul. It lives forever grows forever. It is the great central of immortality, and shines amidst the darkness with a steady, undying radiance. We then see men who live as if they had no soul, and who never seem to aspire to anything more than the beasts. They live and die and no more is known of them than as if they had never existed. But the day will come to them when they shall know that they have soul to be saved or lost, and then there will be weeping and wailing for the time lost in folly and neglect, and the man shall feel that his nature is indeed endowed with spirit and rendered immortal by the living principle of its own inherent essence. There is no time like the present to learn this truth, and no time like the present to prepare for the future. When it comes our turn to tread the dusty path of death, we shall feel that we are not ready for the change and not equipped for the life to which it will introduce us. We can scarcely blame anyone but ourselves for this condition, nor can we look for any escape except through the medium of reformation and suffering.

Why then not begin and reform at once and get ourselves in a position to meet this inevitable moment with composure and hope. There are so many reasons in favor of this course, that it is strange men can not feel their force and act upon their suggestions before the time approaches for the final summons. There are many who imagine that they can delay safely till this opportunity is more apparent, and that then there will be time enough to make provision for the future. This delusion has led many souls, and will continue to destroy many more. The divine record says that "Now the accepted time, and now is the day of salvation. Come all ye that are heavy laden and I will give you peace." The longer a man delays to qualify himself for the world beyond the harder it will be for him to do so at any time. There is nothing sure but the present. I have no mortgage on the future, no certainty that you will see another day. You are now alive and able to do the work that will secure the present and the future and make your peace with both. Delay not a moment, nor trifle with your own welfare. When the storm rages it is too late for the mariner to put the ship in order. The muttering of the tempest was heard in vain, and when it breaks upon the waters it sweeps the sails and the masts; it floods the deck and the bulwarks with shipwreck and destruction. A little care when the first symptoms were heard would have saved all and carried the craft through the gale without the loss of either life or property.

We are creatures of folly; our desires are often the opposite of reason or justice, and our passions mislead the judgment and obscure the intellectual capacity of the mind. Conscience has but a feeble grasp, and avarice has a strong one. We feel and know what is right. We acknowledge what is good and honorable, and yet our conduct often fails to conform to what is clear. There are many forms of delusion, but none exercise so much sway as self-love and the ambition of opinion. The only antidote to these defects is a good life, and a pure motive in our acts. We can alter our deformities by cultivating our virtues, for God has made record of himself in ability to obey his law, and to maintain a character for truth, honesty and uprightness.

ILLUSTRATION FROM SPIRIT LIFE.

There is now an impression that life in the "other world" is not active or industrious. This is a great mistake. The moment a spirit becomes conscious of its new existence a career of usefulness opens before it, and every hour is devoted to some kind of useful effort. When the first symptoms of life pulsate through the veins and give energy to the human system the whole being is in active operation. The blood rushes in torrents to the extremities, and returns to renew its vitality at the great ocean of physical energy; and when the nervous system is first attuned to its most spiritualized communion with every other part of the body there is constant action by night and day; and the ceaseless industry of all the vital organs, such as respiration, digestion and nutrition, are necessary to sustain life; and were they to suspend for an instant their reciprocal activity the body would be unable to keep the vital spark alive, and death would immediately ensue. The Spirit

world is analogous to this movement of the material body. Everywhere is motion. The most honorable person as well as the highest intelligence have each something to do. The moments are filled with useful effort of some kind. The poet sings, the artist paints, the sculptor chisels, the orator speaks, the philosopher investigates, and the useful arts give employment to every species of talent and skill. The machine is fabricated, the building is constructed, the gardens are cultivated, the fields and flocks are tended, and the mountains and rivers are explored for their treasures. There is work for both sexes, the most delicate as well as robust, and all ask for it as you ask for air or food. Such is the constitution of spirit-life that no one can possibly enjoy happiness without it. It is the universal principle of the spirit races, and one of the grand sources of their enjoyment. When I was ushered into this state of being, such were the conditions I found, and I experienced no difficulty in conforming to them. I had been accustomed in earth-life to idleness and luxury. My parents were in affluent circumstances, and I was an only child, and hence was neither expected nor required to exert myself; and when I married, my husband belonged to the same social condition, so that beyond the necessity of dressing, shopping and enjoying an elegant home, I had no further call for responsibility. The state of things in spirit-life just described took me by surprise; but my surprise was soon turned to delight when I learned how divine work becomes in the celestial world, and how it gratified every feeling and passion of the soul. I do not speak of work in the sense of labor or toil, but of that kind of exertion which is as grateful to the soul as are the healthful exercise of the physical organs upon which life and health and happiness depend, and which give to human beings the bounding impulses of free and pure animal life on earth. So it is with the spirit, it feels the elation and grandeur of living when every act is devoted to some useful purpose, and every moment is replete with a sense of noble and sublime aspiration worked out into the concrete forms of beauty and love.

The grand motive to excellence in spirit-life is the enhancement it gives the soul. There is a body to the soul, and the senses are the same as those of the material form, but infinitely refined and purified. The eye sees, the ear hears, the olfactory is refreshed, and the taste and touch gratified in a manner unknown in the earth sphere. All the objects to which they relate, or to which they are appropriate appear on a grander scale, and are endowed with a delicacy of impression that yields the highest sense of enjoyment.

When the spirit first enters upon its new life, it experiences a sensation of wonder and delight. The unexpected sights and sounds are so different from all its former experiences, that a considerable interval takes place before it can rally its powers and perceptions. The grand climax of feeling is reached when it begins to perceive the forms of friends long since gone, and to see faces once familiar appear again radiant with loving smiles of welcome. Then indeed, the spirit feels that life has come again to those who were dead, and the joy of the moment is scarcely over when the strangeness of self-existence seizes upon the consciousness with a rapture that fills the whole being with a thrilling sense of a pure and divine selfhood. The mind takes on a clearness almost instantaneous, and the life on earth is revealed as in a panorama to the inward gaze. Here the new-come sees, what he never did before, the true value of earthly conduct and he realizes how much depends upon it in the primary conditions of spirit-life. There is no glossing the circumstances that have produced character, and the whole nature and conduct that makes its history appears to the soul with a fidelity to the truth that startles the conscience by the clearness of all its details. This luminous exposition is made for the purpose of reconciling the spirit; or at least of informing it in regard to the condition it is to occupy in spirit-life. It is not the first lesson taught the spirit upon its arrival, but it is among the most important of them all, since it is to determine its place and position. This is the divine method by which the soul not only knows, but fixes for itself its future life, as also what shall be its fate what shall be its surroundings hereafter, and it adopts the result not only cheerfully, but with pleasure, for it knows by inward intuition that it is the place for which it is best fitted.

When all the joyful meetings are complete, and the bright things and sights have become somewhat familiar, the spirit seeks for its own status in the brilliant grouping of its new life. As just mentioned, this is not a matter of choice, for it is determined by the temper and life that preceded, and the soul itself adjudicates the present, so that it may appear to be the position chosen by itself. It is, therefore, satisfied and happy, and it falls into place with a joyful acquiescence. There is no apparent constraint, and yet the position chosen is inevitable, as if foreordained. This is one of the mysteries of spirit-life, for each one goes precisely to the place best adapted to his condition. There is no misplacement in the Spirit world, and no one is put in the wrong place or in that of another, and the grand harmony of the whole is preserved by making all the parts fit into their surroundings.

But the most astonishing phenomena appear when the spirit goes forth among the work of the Spirit-world. Here are the stupendous avenues for the stars, here the noble constellations are seen in their minutest motions, and in their magnificent circuit. The eye is clearer than the mightiest telescope, and more piercing than that of a sunbeam. This grand spectacle is viewed at great distances, and fills the soul with an idea of the sublime impossible to express.

When on earth our thoughts can reach the furthest star, but here we have that clearness of vision that reaches them by the spirit sense. The overpowering grandeur of the universe thus disclosed fills us with a deep

and profound sense of the greatness of the Creator, and we adore his name as he speaks to us through his works.

The systems of the heavenly bodies are all open to our inspection, and the opportunities thus afforded to search into the secrets of astronomy are far greater than can be accomplished by the best instruments devised on earth.

It may be asked, why not reveal this information to your friends who are engaged in astronomical studies here. This would, indeed, afford us great pleasure, but we have not the means of doing so, and even if we had it is doubtful if we would be permitted, for the reason that there is nothing better calculated to invigorate the intellect than studies of this description, and if the knowledge could be communicated and acquired without effort it would interfere with the divine plan of human progress and improvement. Man must work out his science, literature and art by the gifts which the Creator has endowed him with for that purpose, and the attainments thus accomplished ensue to his strength and character. But I was referring to the works of the Creator as seen in the Spirit-world. Here, indeed, they appear grander and greater than to our human vision. The mountains are full of all the most precious minerals, and often blaze in the reflected light of the Spirit-sun, like a jewel set upon the brow of nature. The rivers run in clear currents of crystal purity, and the fields are covered with a vivid foliage that never fades except to appear in newer and fresher forms. The flowers bloom perennially and offer their fragrance to the air. The sweet perfume spreads through all space and fills each sense with increasing delight, as the balmy breezes come from the bending heavens. The soul rejoices, the heart leaps with life, and the whole being is expanded by the grandeur and the glory of living amidst the scenery of the world so made by the divine hand of supreme and everlasting power.

Test Medium.

TO THE EDITOR:—In these degenerate days, when our test mediums are confronted by the discouraging fact that some of our best workers are trying to put them down, I wish to use your columns to make a fair statement concerning one of our best mediums, Frank T. Ripley, of Boston, served Brady Lake camp for the whole month of August last, and gave tests from the platform nearly every afternoon, and his average tests with full names were twelve to twenty names each day, and at the close of the meeting, on the 28th of August, there were five thousand people present, and he gave twenty-eight full names (by count), with other tests. These tests were the drawing-card for thousands of our investigators.

Bro. Frank T. Ripley ought to be better advertised and better known than he is. Bro. Ripley will be engaged at Lake Brady camp again next season, or else I am mistaken in the quality of the good sense of the management at that camp. These platform tests are what makes our camp meetings a grand success, and it is what helped make Brady camp a perfect success the past season.

Hoping to meet Bro. Ripley in Buffalo, N. Y., in April or May next, and hoping and wishing well for our camp at Brady Lake, I will close by saying that any society wishing to engage a good test medium can write to J. W. Dennis for an endorsement of Bro. Ripley's guides, and of the work they do through him. The committee at Lake Brady, consisting of Chas. Thomas, Benj. F. Lee, C. H. Palmer, and Edwin Fowler, endorse the above. Also the members of the Great Western Band of Akron, Ohio.

J. W. DENNIS.

Notes from Springfield, Mo.

TO THE EDITOR:—Allow me to send you a few items from this part of the liberal and spiritual field of thought. We consider ourselves highly favored in having Rev. James DeBuchanan, Ph. D., M. D., with us. He has been lecturing for us about six weeks and we have now succeeded in securing his services for the next two months, and trust we may be able to keep him all through the season. The Doctor is universally liked, except by those who have not yet outgrown orthodoxy, and our audiences are constantly increasing under his ministrations. We do not wonder that the people appreciate him and his lectures, for when he talks he says something, and the people know it. He is a scholar, and his arguments are full of force, for he knows what he is talking about. He has organized a Children's Progressive Lyceum, which meets every Sunday afternoon at 2 p. m. On Thursday night we have "Everybody's Club," which he also organized. On Wednesday afternoon the Ladies' Benevolent Educational Society meets. This society was originally organized by Mrs. M. T. Allen, but had gone down for want of a leader. The Doctor has revived it and it is now in a flourishing condition. The regular spiritual lectures are Sundays at 3 and 7:30 p. m. Next week at the meeting of "Everybody's Club," he will give us an illustrated lecture on Geology, or the Science of the Rocks. Spiritualism needs many more such fearless advocates of truth—truth unalloyed. In the Doctor's lectures we realize the old adage quite fairly, "knowledge is power." Would that every speaker upon our liberal and spiritual rostrum was fully equipped with a thorough knowledge concerning the things whereof they would speak, and Spiritism, philosophical and scientific, would make more rapid progress.

L. M. WILLIAMS.

"Spiritual Songs," by Mattie E. Hull, thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.

The French "human" ostrich, Cigno has a new trick. He swallows a watch. The spectators watch him swallow and then listen to what they are sure is the ticking of the time-piece in his bowels.

Young Folks' Club for Spirit Research—First Report.

NOT AN INDIVIDUALIZED BEING.

At the breakfast table Sunday morning, November 6, 1892, my mother, a clairaudient medium, was controlled by several spirits. She always repeats words of the controlling spirit. One spirit, giving his name as Samuel Coulter, an old acquaintance who had lived in Charlotte, said: "I feel as if I was not an individualized being." This was an interesting remark, and I asked for its explanation. He said: "I had lived in retirement, and feel my lonely condition still. This condition of life still makes its appearance. It seems as if my lot had been cast in solitude. Praying and waiting will bring me out of this condition. It is a long growth with me; it has its time; so it is. It is the mingling and the commingling of conditions."

Reflecting that Mr. Coulter had spent the latter part of his life in retirement on account of physical disabilities, and had taken no active interest in any public question, I asked: "Do you feel as if you had not accomplished enough in the world?"

"That is the great stumbling block," replied the spirit. "I hope the time will change for me."

Knowing full well my old acquaintance had sat in dreamy meditation for many a long hour, I replied: "You did not take any active interest in any public movement; you only let the world go as it pleased."

"Yes; that is it," said the controlling spirit. "I feel ashamed of my lost time and opportunities, but making this acknowledgment helps me."

Next his spirit daughter "Joe" announced herself, and said: "I am so thankful to help papa. He is making a great movement on this side of life. His aching heart has been a great source of trouble to him. Yes, go where you will all over the world, and you will see such conditions of life. There is much need of help and so much to do. I wish you could but see as we do the needs of one and all."

This was a short message long years ago. Mr. and Mrs. Coulter had become radical in religion, and were convinced of spirit return and its phenomena. She was, and is, an enthusiast in Spiritualism. Her house has been the abode and stopping place of many a medium. But he was indifferent.

My conclusion is that his earthly habits of being alone and in solitude, and his indifference to teach others what he had learned about this great philosophy, still clung to him in spirit-life. When a person knows a truth he should be positive and tell it to others that they may know he feels as if he were in possession of solid foundation facts. Then they will think that something sensible has convinced that person, and they, too, will respect him and his ideas, and, perhaps, investigate sooner.

Then, again, all can do good by searching out persons who need help mentally, morally and physically, who need cheer and encouragement. Let us all do a thousand—yes, a million acts of kindness, and be millionaires—not in money but in good deeds.

My final conclusion is, that as we live here so we pass into spirit life, retaining our own characters, faults, habits and good qualities. Let us all improve our dispositions, and make the most of life.

H. E. MARTIN, Secretary.

Diamondale, Mich.

The Cause at Springfield, Mo.

TO THE EDITOR:—The meetings here are growing in interest and numbers under the efficient management of our talented speaker, Rev. James DeBuchanan, Ph. D. The ladies have just organized into a Ladies' Benevolent and Educational Society, to help on the work already well begun. We number among us nearly all the workingwomen in the society, and we mean to do our part in carrying on the work of reform.

With the advice and aid of our speaker we are getting ready to hold a fair of a week's duration, to assist the society financially. The women want to do their share of the work, and our speaker also is as willing to work with us in this department as to lecture. We hope to report a grand awakening here spiritually before the winter closes, evidence of which we begin to see in growing audiences every Sunday to listen to the earnest words of truth from our lecturer, Dr. DeB. is a thorough scholar, being a graduate of Heidelberg, and for twenty years a clergyman, and is well-qualified intellectually to show the errors of orthodoxy and the beauties of the spiritual philosophy. He has printed and distributed a challenge to any minister to meet him in public discussion upon any of these questions: "The Authority, Authorship and Authenticity of the Bible"; "The Existence of a Personal God, or the Reality of the Life of Jesus"; "The Moral Influence of the Leading Doctrines of the Church upon Mankind," or "The Influence of Christianity upon the Civilization of the World." No one has yet accepted the challenge. We hope someone will, as nothing better than a discussion of this kind could be devised to draw out the people to hear the truth, and the truth never suffers by being discussed and analyzed; so we have no fear of our cause suffering in the discussion. Let the people hear both sides and decide on the merits of the case.

Mrs. R. C. Black, Secretary Ladies' Benevolent Society.

The Chinese have a kitchen god which is supposed to go to the Chinese heaven at the beginning of each year to report upon the private life of the families under his care.

Hannah Dale, known throughout England as the girl giantess, died recently at her native place, Mow Cop, near Tunstall, in the Potteries. She weighed 454 pounds at her death. She was eleven years of age.

The French "human" ostrich, Cigno has a new trick. He swallows a watch. The spectators watch him swallow and then listen to what they are sure is the ticking of the time-piece in his bowels.



ZULIEKA: A Child of Two Worlds.

By OUIA.

Through the Mediumship of Mrs. Cora L. V. Richmond.

Yes, there has been something in the air, as heretofore announced, and it has at last crystallized and assumed definite shape, and is designed for the columns of THE PROGRESSIVE THINKER. We are glad that it is just what it is, and nothing else, for it will prove a great attraction, and be instrumental in doing a vast amount of good. We advertised this attraction as "something in the air," and so it was, for the wise beings, the exalted spirits, who brought it to earth, were in our atmosphere imparting their inspiration and making their preparation for the grand work. THE PROGRESSIVE THINKER man, ever on the alert for attractions, knew this fact, and the result is now before our readers. Mrs. Cora L. V. Richmond, one of the grandest mediums who ever lived on this earth, is the instrument through which this "something in the air" so crystallized that it could be brought to the notice of mortals. ZULIEKA is the title of the story that will be told, and it is founded on absolute facts, the important scenes of which are located in India.

We take especial pleasure in announcing this story—if such it can be called—it being founded on realities instead of fiction. It is by Ouija, Mrs. Richmond's poetic control, and she will weave the narrative together in a fascinating manner.

Now, Spiritualists, let us hear from you. Our attractions for the Winter months will be large and varied, and each one should act as missionary to aid in the good work. Don't let a single Spiritualist escape you. Of course there are a few Spiritualists who will not take any Spiritualist paper, to aid in redeeming the world and advancing it to a higher plane. You can do nothing with them at present.

The coming Winter campaign will be most brilliant, most attractive, and well calculated to do a grand work for the cause of Spiritualism and humanity. We are doing our part, and now, Spiritualists, Free Thinkers and Mystics, do yours. Interest your neighbors in the paper; tell them that it will only cost them two cents a week, and that they should contribute that amount to the general good of humanity. THE PROGRESSIVE THINKER leads all other free thought papers in the extent of its circulation, in the brilliancy of its attractions and in the uniqueness of its methods. Other Spiritualist papers have from time to time tried to copy its methods, but in so doing they could not, of course, begin to equal the original; they were only copyists.

ZULIEKA, a Child of Two Worlds, will be one of Mrs. Richmond's grandest inspirations, and the Spiritualist who fails to read it will miss a rare treat, and in some respects will be left in the rear. The following constitute the heads of the twenty-four different chapters:

PART I.

- Chapter 1—An Earthly Paradise.
- Chapter 2—Zulieka's Birth.
- Chapter 3—A Strange Visitor.
- Chapter 4—A Prophecy.
- Chapter 5—The Moon-Stone.
- Chapter 6—The Sacred Tree.

PART II.

- Chapter 7—The New World.
- Chapter 8—The Rescue.
- Chapter 9—Meeting and Parting.
- Chapter 10—Visions and Visitations.
- Chapter 11—A Realm of Wonders.
- Chapter 12—An Earthly Hades.

PART III.

- Chapter 13—Earth-bound.
- Chapter 14—Glimpses.
- Chapter 15—Certainties.
- Chapter 16—The Orphan.
- Chapter 17—The Search for Heaven.
- Chapter 18—Home-building.

PART IV.

- Chapter 19—Found at Last.
- Chapter 20—The Shrine of Love.
- Chapter 21—Spirit-Life and Labors.
- Chapter 22—Step by Step.
- Chapter 23—World-making.
- Chapter 24—The Kingdom of Heaven.

The winter months are now approaching; the evenings will be long, and all true Spiritualists should have on their table a Spiritualist paper. They should try to have their neighbors enjoy this spiritual feast also. Call their attention to the fact that THE PROGRESSIVE THINKER combines cheapness and excellence, and it is furnished for one dollar per year, or three months for 25 cents. Surely anyone can afford the latter sum.

"The Teachings of Jesus not Adapted to Modern Civilization, with the True Character of Mary Magdalene." By Geo. W. Brown, M. D. Price, 15 cents. For sale at this office.

"The Religion of Man," by E. D. Babbitt, M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to interest and instruct. Price, \$1.25; postage, 10 cents.

"Immortality," A Poem, in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of Voices. Price 60 cents. For sale at this office.

RELIGION By the Material and Spiritual Universe.

By EDWIN D. BABBITT, Author of "Principles of Light and Color."

This is a most excellent work. It is Babbitt's 4th book, and is a thorough and comprehensive treatise.

CHAPTER FIRST—Religion and General Character of the Universe. In three parts: (1) The Universe as a whole. (2) The Universe as a part. (3) The Universe as a person.

CHAPTER SECOND—God as a Spirit—Materialism and the Universe. In three parts: (1) The Universe as a whole. (2) The Universe as a part. (3) The Universe as a person.

CHAPTER THIRD—The Deity, Location and Mode of Working. In three parts: (1) The Deity as a whole. (2) The Deity as a part. (3) The Deity as a person.

CHAPTER FOUR—The Deity, Location and Mode of Working. In three parts: (1) The Deity as a whole. (2) The Deity as a part. (3) The Deity as a person.

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