

MUSIC AND ITS MISSION

Its Spiritualizing Influence.

About Good and Bad Music.

BY J. JAY WATSON.

People talk a great deal about good music, bad music, classical music, new music, old music, sweet music, etc., etc. Shakespeare even takes musicians to task for furnishing our music, and in the following terse words suggests an admirable lesson:

"How sweet music is
When time is broke, and no proportion kept,
So is it in the music of men's lives."

Many years' experience in the realms of the "divine art" has convinced me that a mere combination of musical sounds that do not touch the human soul cannot be called music. A heterogeneous lot of words thrown together without regard to symmetry, or a connected chain of ideas that appeal to our reason in any assumed literary production, and yet hardly be termed an essay, (and an immense amount of so-called music, possessing neither "rhythm nor reason," is constantly being placed before the eyes and ears of the good-natured public merely, it seems to me, as a matter of commerce. Even if sounds like words are thrown together, in a strict accordance with the rules of grammar and harmony, unless melody predominates, satisfactory results cannot be realized.

Musical notes are not only a distinct language, and a language all its own, but it is undoubtedly the most subtle and powerful of all the mediums through which the human heart can be reached to its inmost core. The poet has well drawn a strong line of demarcation between the power of music and the power of language when he says:

"Music oh! how faint, how weak,
Language fades before thy spell:
Why should feeling ever speak
When thou canst breathe her soul so well?"

In their well-measured efforts to improve the general musical taste, our critics are prone to forget that one most important word which should be connected with all real musical compositions. That word is melody. No matter how symmetrical or beautiful a human body, it would be a rather uncanny thing to love if the soul was wanting. We may have any amount of learned musical progressions, as Wagner, Beethoven, etc., but if the soul (melody) of the composition is absent it is more to be deplored than a good old Cremona violin minus a bow, for in the violin the tone, although inanimate, is only slumbering among the innumerable molecules of the wood and strings, and needs but the magic touch of the master to awaken its hidden mysteries, and the majority of our so-called classical musical compositions do not possess even the merits of this wooden box.

The compositions of the above-mentioned musicians have only been successful in exact proportion to the number of real melodies contained in them. In vain have musical societies and influential lovers of the art endeavored to make a scientific progression of sounds palatable to the human ear. A recent experience here in New York City which has cost nearly a half million dollars has amply proved that without melody no music can for long hold the attention of the great public. Some of the Italian operas have run for hundreds of nights in succession, making tens of thousands of hearts supremely happy through their soul-stirring melodies, and a movement is now on foot in New York City, and in fact has already been inaugurated, to once more establish melodious opera.

The true-hearted among humanity instinctively yearn for melody in music. It has been abundantly proven within the past century. The old fugues, which are mostly devoid of true melody as a dry bone of meat, have long since passed into oblivion. To be sure, an occasional composition of one of the old musicians is brought to the front, but as a merchant said to his daughter (a student in our institution a short time since), "a little of such so-called music is quite sufficient, and goes a great way." Many of the readers of THE PROGRESSIVE THINKER may call to mind the famous remark of that blunt but sensible old Englishman, Dr. Johnson, when, upon listening to some of the so-called classical music, he was reminded by a friend at his elbow that it was very difficult. "Did you say difficult, sir?" rejoined the old lexicographer. "Why, sir, I wish it were impossible."

Lord Byron wrote:

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had but ears;
Their earth is but an echo of the spheres."

And Byron was right. But I fear that he would hardly have written, "There's music in all things," if he had listened to some of the modern musical vagaries, yclept classical music; even professional musicians shrug their shoulders with a smile when it is mentioned by would-be musical critics, the majority of whom know as much about music and musical performances as a landsman knows about a ship, and I regret to say right here that I cannot recall to mind a single musical critic, even among our great daily journals, that can intelligently

analyze a musical composition, and more especially the department of orchestration. Every professional instrumentalist knows this is true. Yes, "true," it is, and pity 'tis, "this true." The old Chinese proverb:

"THE GREATEST GOOD TO THE GREATEST NUMBER."

is, to me, pertinent, especially when applied to the art of music. I am aware that I am now treading upon dangerous ground, but the experience of more than half a century among concert and orchestra, well, as my friend, Ole Bull, once remarked, "taught me some things." Justly Bentham, by the change of one word in the above-mentioned proverb, has, perhaps, made it dovetail a little more, apropos when applied to music. Bentham puts it, "The greatest happiness to the greatest number," and it seems to me, when the dear old cynic made this change he must have indeed been thinking of heaven's choicest gift to man.

"It is a common remark, which we hear of every side, that music means all sorts of things to different people, and none, I presume, will gainsay this truism. We all know that a martial air will immediately cause the blood to accelerate through the veins of a war veteran, and it is only a few weeks since I experienced this effect to a remarkable degree. During my late visit to Pennsylvania I was invited to attend a banquet at the home of General John P. Taylor, who, at the head of the First Pennsylvania Cavalry, performed such wonderful feats of valor during the late rebellion. After pertinent speeches by prominent G. A. R. officers, I was invited to give a little of my quality, the shape of a few pieces upon the famous old Cremona violin presented to me by Ole Bull. The first piece I played was "Yankee Doodle," with a long string of variations, and the effect produced was exactly as I anticipated, as it evidently set old chords vibrating, as well as called up old and sacred memories. A few moments later a past commander of the military forces of Pennsylvania, and the editor of a prominent public journal, requested me to play the old Scotch melody, "My Ain Kin Dearie," with similar variations, and again the effect was musical favorites, which each soldier designated, and which was a great privilege for me to gratify. One warm-hearted veteran asked for "The Last Rose of Summer," and tears flowed freely before this beautiful melody was completed. The spell, however, was suddenly broken by an old farmer, eighty-six years of age, who called for "The Fisher's Hornpipe," and to its enlivening strains he immediately pranced out upon the floor, accompanied by a wooden-legged veteran who had not yet ceased weeping over the tender strains of "The Last Rose of Summer." If the power of music to touch the human heart and the jolly risibilities was not here fully demonstrated, and all in the space of five minutes, we may look in vain for a more hearty endorsement of the marvelous power of music, and especially the wonderful effect of the violin in its sentimental or merry moods.

Would-be leaders in all musical fads, who make a business of using big musical words, of the true meaning of which they know comparatively little, would undoubtedly pronounce the music which I have just described as "a different order of merit, but simply music which required more than ordinary technical ability to execute. The effect produced upon this same assemblage by the change was of a different character. Instead of touching the hearts and heads of my hearers, the music now touched their heads, and applause of another kind greeted my efforts, many of the veterans showering compliments upon my somewhat meritorious display of violin gymnastics. Again I changed tactics, and selecting a well-known melody from the opera of "Martha," I first played it upon the violin, giving the effect of the baritone voice. I now introduced the same melody in the soprano clef, and ended by playing a duet for soprano and contralto. This brought forth such remarks as "How sweet," "How charming." Our wooden-legged veteran, however, was not satisfied with such every-day adjectives, and in his enthusiasm screamed out: "No, gentlemen, you have not any of you found the right word! That music is absolutely ravishing."

I now made still another switch-off, and played what would be termed by modern musical critics a strictly classical composition, and before I had half finished it, my hearers began to light their cigars and crack their jokes quietly, and as I finished the last note, I fear I had destroyed much of the spell produced by my previous exertions. "I will leave it for the intelligent reader to decide which, according to the above statements, was the good, and which was the bad music. I must ask the indulgence of our readers for introducing so much of my own personal experience, but when we reflect that many of those present at the banquet represent the best blood that flows through the veins of Pennsylvania's greatest heroes, it seems to me that the intelligence of their musical judgment should be recognized, and that at such a gathering, al-

though not composed of professionals, there were at least discriminating persons enough to know the kind of music that gave them the greatest happiness. This experience which I have related is in no wise exceptional.

Music is indeed a subtle force, with effects which can be produced by its mysterious agency that are well-nigh endless, and I may add here that possibly no instrument can successfully unravel so many of its potent effects as the violin when in the hands of one who from pure joys of its transcendent, although often hidden powers, is fortunate enough to be enabled to present even a few of its marvelous beauties to his fellow beings. All the pros and cons about good and bad music cannot change the immutable laws of nature, and the music which produces the summum bonum of human happiness is in my humble judgment the best music.

MUSIC IN THE CHURCHES.

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To know the cause why music was ordained!

Was it not to refresh the mind of man,
After his studies, or his usual pain?"

Take away the musical element from our churches, and our most eloquent clergymen would be at a loss for another medium so efficacious as music to open the hearts of the people to their teachings.

In an autograph letter which I received from Henry Ward Beecher about the time I was giving my series of "The People's Dime Entertainments," in the great hall of Cooper Union, he remarks: "Your enterprise is a noble one. The philosopher's stone was to change all metals to gold. Is not music that masterful spirit? You are about to change musical notes into bricks, and will erect a castle not only in the air, but out of air." At the time of receiving this letter from Mr. Beecher, I was endeavoring to interest some of my prominent men in an undertaking which I have always had near my heart. It was to erect a home for the widows and orphans of lost fishermen in my native town, Gloucester, Mass. The undertaking has never yet been consummated, but that it will be in the near future, I have little doubt. When we reflect that between two and three thousand fishermen from that city alone have in a few years been swallowed up in the ocean while buffeting its dangers, in behalf of their wives and little ones, it does seem that Mr. Beecher's prophetic words should be realized. During my entertainments for the masses, above alluded to, I frequently met with kind words and kinder acts from such men as B. T. Babitt, Peter Cooper, Wendell Phillips, Walter H. Shupe, Thurlow Weed and others, who had music in their hearts and souls. I recollect on one occasion on meeting Henry Ward Beecher at the Parker House in Boston, grasping me by both hands, he enthusiastically remarked, "I see you are preaching better than the ministers in the Cooper Institute." "Yes," he added with a laugh, "the boys and girls will listen to your fiddling when they won't to our choir music." He then went on most eloquently to speak of the power of music, and how much strength it gave him at his church and Friday evening prayer meetings. None understand the power of music to soften the heart and prepare it for receiving tenderer and wholesome truths more than the clergy, and Mr. Beecher's stupendous intellect grasped the subject in its most important bearings. Scarcely a day elapsed, that some of our pupils and friends do not speak of the beautiful music to which they have recently listened in some church, and these remarks especially apply to the Catholic churches.

While I am a staunch believer and advocate of congregational singing, I do not forget the fact that the paid professional singers in our church choirs constitute the largest element which attracts the large assemblages. Bannum (Mr. Barnum) frequently used to remark, "I first touch the people's hearts by remarking to touching their pockets," and Barnum did not hesitate as to his methods of touching people's hearts when he wished to manipulate their shekels. He well understood the magical power of music, and still better another power which is as yet only comprehended by the wisest ones. I refer to the power of printers' ink. For example, let us take the recent fad over that musical meteor which appeared last season in the American horizon. I refer to the pianist, Paderewsky. While we admit that he was an exceptional pianist, yet we have pianists right in our midst who are in every way his equals, and several who are his superiors, and yet our American toadies unhesitatingly bowed to the fact (for it is a fact) that in the musical as well as other professions,

"Many their fortunes owe, we think,
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What would be the fate of theatrical ventures if the orchestra was not in constant attendance? The great mass of young men and boys in every large city will go somewhere for recreation, and no appeal to conscience can counteract the potent fascinations of spirited music, gleaming lights and glittering tinsel. The ballet, the clog dance and the farce, have, of course, their allurements, but all of these would fall flat without the enlivening notes of the violin and other instruments in the orchestra. The great secret of the attractiveness of even the lowest places of amusement, is the music, the jolly rollicking tunes that sing themselves, into the brain until every tone and peculiarity of the time has become a part of our exuberant being. The lowest rates of admission to first-class theatrical entertainments are too high for the majority of the people, therefore they have the choice of patronizing low variety shows, or depriving themselves of amusements. On high moral grounds, or for purely practical reasons, it might be urged if juveniles remained home altogether it would be better for their present and future welfare, but, as well might we argue that if a coming tornado would blow in a different direction no damage would be done. Sermons are plentiful, and of lectures there are not a few, which warnings and denunciations are hurled against the many moral afflictions under which society is laboring. If people do not know about the curse of intemperance, of bad company, and other kindred vices of a city, as well as of their frightful cost and terrible results, it is not from want of information. There is "line upon line and precept upon precept." If good wishes were curative, no one would be sick. If prayers were always answered, our jails, state prisons, reformatory schools, etc., would lack for tenants. If no donee were providential that whatever we wish to have (that is worth having) we must work for both the science that cures the body and the reform that cures the soul. As there are always plenty of sinners to be converted, so there are tens of thousands who rarely, if ever, visit refined public entertainments, because they have around them an air of exclusiveness to which this class has not been accustomed. A few men are reached, but not the masses; a few women, but not the wives and daughters of humble mechanics; a few children, but not those whose line of life is below that of others, who while being no better than themselves, have been born to better privileges. Theatricals, lectures and concerts of a public character, are held at as high a rate as, ever, and the only chance offered for a cheap entertainment is where no one can go without some sacrifice of decency and self-respect. At the time I was giving my dime entertainments in the great hall of Cooper Union, the New York Sun of November 24, 1877, printed the following editorial:

WATSON'S DIME ENTERTAINMENTS.

A great deal of praise is due Prof. J. Jay Watson, the well-known violinist, in having conceived and carried out a scheme of cheap entertainments for the people. Much has been said and written about the necessity of such amusements, but this energetic manager and accomplished musician is the first to demonstrate in our country that the mass of the people will eagerly patronize a clean and enjoyable entertainment when it is offered at a paltry price. Hitherto it must be confessed, cheap entertainments have carried with them an offensive odor. Scores of places appeal to the poorer classes with questionable exhibitions, and they have been frequented by boys and young men who have been unable to pay for better amusement, and who were said to have no taste for better. That there is a decree on the part of the million for the chaste delights of good music, and the gentle stimulus of honest and edifying entertainments may be seen every Thursday night at the Cooper Institute, when the large hall is filled to overflowing with respectable people who greatly enjoy the fine music and monologues. The general satisfaction evinced by these immense audiences at what is unpretentiously good without being vulgar or startling, is interesting and promises well for the endeavor now so auspiciously made to furnish the public with amusements that are within their means. The cheap good thing does not frighten respectability, which is at an enormous gain with us; nor does the innocuousness of the performances weary the uncultivated. Prof. Watson and his musical artists have conscientiously endeavored to provide wholesome delights for the masses, and no one can observe the thousands of eager, pleasant faces lit with genuine satisfaction at a tender ballad or flushed with admiration at a violin solo, without feeling kindly toward the man who has so unselfishly secured to them so much enjoyment. The thing does not stop at Prof. Watson's patent, and he should reap the royalty, as he is entitled to whatever legitimate fruits may come of his planting and watering this wide domain. So far, Prof. Watson's "Dime Entertainments" have met with a success that was wholly unexpected, and it is only just to say in conclusion, that the arrangements at the Cooper Institute hall are of the most satisfactory kind, and the dime patron with his children find that they are treated with a courtesy and attention by the attendants that are utterly lacking at some of the most costly and pretentious places of amusement.

The New York Herald, New York World and other large dailies, as well as many other public journals, were filled at the time with sentiments like those above quoted, and I sincerely hope the time is not far distant when the struggling children of want and adversity will have the privilege of listening often to the

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ORGANIZATION.

The Views of One of the Leading Lights in Ohio.

His Statements Merit Careful Consideration.

TO THE EDITOR:—Please allow me space in your valuable paper to make a few statements in reference to Bro. Dimmick's sweeping annihilation of our facts stated in the October number of the *Spiritual Advance*. We have no desire to act as judge for our people; but I claim the right to state facts, and then let the readers render the verdict for themselves. As many of your readers do not receive the above number of the *Spiritual Advance*, we will just state our case briefly, and make but little reference to his criticism, because it is not to the point. While I was in the secretary's office the day preceding the Chicago convention, I interviewed Bro. Dimmick, and in the course of conversation I asked him how this National movement was started.

He replied in the following or similar words; others being present and heard the same:

"Some time last winter, Moses and Mattie Hull were filling an engagement in Washington, D. C. One evening, during conversation with a few friends of the cause, Mr. Hull suggested that it would be a grand opportunity to call a convention at Chicago during the summer, while the fair was in session. This idea was promptly supported by all parties present. They proceeded at once by selecting Milan C. Edson, president, Robert A. Dimmick, secretary, and three others, as a committee to perfect and carry out their impressions. This committee made a call for a national delegate convention of Spiritualists to be held at Chicago, Sept. 27, 28, 29."

Read his correction:

"It was not Mr. Hull, as you state, who called the first meeting in this city relative to the propriety of holding a convention at Chicago, but the writer, who invited Mr. Hull and others, to assemble for the purpose of listening to a proposition, to which there was a unanimous assent."

"They did not proceed to elect Brother Edson, as you state, as president, but as chairman of the committee, and myself as secretary of the committee of five."

If there is any difference in these terms, Bro. Dimmick surely should have the benefit of it, but this is unimportant.

We will pass over articles three and four, as they are nothing to the case under discussion, and will call your attention to article five.

"The National Spiritual and Religious Association, located at Mantua and at Ashley, Ohio, was organized in 1889, and incorporated in 1890, under the general corporation laws of the state of Ohio, with power to organize and establish auxiliary or branch associations in every county in the state, also to issue certificates of stock to its members, etc. These associations already have a large membership, and a large number of stockholders, and have a goodly number of branch associations, all in a harmonious working condition, and all have an equal right under their charter to elect their speakers and ordain them, as much so as any other religious body in the State, and I think they are respected by the railroad companies and our courts as much."

Now read Bro. D.'s reference to the above:

"5. You refer to other bodies styling themselves National, one of which is your Religious Stock Association. We disclaim any intention to make this a body of a similar character."

Bro. Dimmick, here is where you have exposed yourself. You have not apparently respect enough for the societies you are trying to get within your grasp, to call them by their right name. The idea of societies of Spiritualists acknowledging their right to exist from a central society—to establish a veritable pope to determine their status before the world and before the law! To pay tribute—Peter's pence—to such pope, of 25 cents per head of membership! What a privilege it would be to have such a pope; but all valuable privileges are costly, and this is no exception; \$10.00 to State societies, \$5.00 to each local society, and 25 cents per head each year, is the money cost of this luxury. I will suggest the remembrance of the time and manner of the adoption of the great constitution being by Bro. Dimmick's circular as being equal, if not of far greater importance, to that entered into between the States, as expressed through the Constitution of the United States. It was reported at 10 o'clock at night, passed at once under the previous question, without debate or consideration; then reconsidered when every one was tired and anxious to proceed with a programme of entertainment. No one felt like taking any time or giving the matter proper consideration. It was hurriedly pushed through a dead cock in the pit. These facts every delegate knows who realized the situation.

Now as to our claims: We insist that under the laws of our land this National Association of Ohio has the same legal right to issue charters in other States that you have and no more so has the National Spiritual and Liberal Association of Florida (the same right); but we claim that neither of the three National Associations have any legal right to issue a charter outside of their own State. I have solicited the advice of eminent lawyers and judges in different States

and they all say emphatically, you must first secure a charter under the laws of the State in which you propose to issue your National charters.

An incorporated insurance company of Indiana has recently been forbidden doing business in Ohio, it being decided as unlawful. Last August I interviewed the secretary of the State of Michigan, stated my purpose to him as being that of organization. He courteously conducted me to the head clerk's office, introduced me and requested him to give me all needed information. I asked him if there was any law in Michigan that would give any recognition to a National Spiritual and Religious Association chartered in any other state. His answer was: "No, not unless they first incorporate and secure a charter in our State."

I then asked him how other religious bodies proceeded to become, as it were, one. He said the Disciples, also the Methodists of Ohio charter in Ohio; the same sects charter in Michigan, then form an alliance which gives them legal recognition in either State.

In 1888 a few persons secured an act of incorporation and received a charter at Washington, D. C., as "Patrons of Husbandry," and are known as the National Grange. This society issued a charter to the Patrons of Ohio, to be known as the State Grange of Ohio. Everything went well until three thousand dollars were at stake. Then the committee on finance investigated the matter and found by the best legal advice that they could not sue in the name of their State Grange, as it was not chartered under the laws of Ohio, and the matter was compromised. The committee not daring to run the risk of a trial. For further information apply to F. A. Durthick, chairman of the executive committee, Mantua, O., or the Master of the State Grange of Delaware, O.

One more point: We read in "Gleanings from the Rostrom," by A. B. French, on page 122, in referring to the persecutions of the Mormons in Missouri; "Hiram Smith testified that three or four hundred men, women and children were murdered by page 123 and 124: 'Early in 1840 Joseph Smith, with a few other prominent Mormons, went to Washington to implore the aid of the general government for outrages received in Missouri. The President, Mr. Van Buren, and Congress seemed to be impressed with the justice of their claims, but affirmed they were powerless to aid them, inasmuch as Missouri was a sovereign State, and fully empowered to deal with its own citizens.' Now, if the President and Congress of these United States are powerless to aid a religious association, when it has not been murdered, and persecuted, and its members murdered, what can your society, under your charter, granted to you by the laws of the District of Columbia, do to protect mediums and speakers, unless you first receive a charter from the state in which the difficulty arises. But this is enough to settle the question forever. Now we wish to call the attention of our readers to the question as to whether it is a religious body."

"Yes, we can truly reply to the question, 'Is your society a religious institution?' Yes, Brother King, it is the aggregation of many religious societies, and conscientiously we can say it. While we shall not attempt to deny our Religious Society, organized as National, but confined to your state, we refer you to the declaration in the act of incorporation, which distinctly states that the object is for the purpose of religion—to promote religion, morality, etc."

Now, let us look at the dates of this matter. Our article, that Bro. Dimmick is criticizing, was written the first of October, soon after I returned from the convention. It was published on the 10th of October issue of our paper, and I say now, as then, that the word religion did not occur once in the constitution which was adopted September 29, by the convention at Chicago. But further on we find that on November 1st they did incorporate, under class number 2, as a religious society, nearly a month after my article was in print. I am heartily glad that they did so.

Some have inferred that Bro. Dimmick profited by our statements, for most assuredly he has. He has taken the convention a question—did the convention desire it to be so? If so, why did they not refer to it in their preamble, constitution and objects? Now, readers, let us consider Bro. Dimmick's pre-emptive claims:

"One thing more, Bro. King, and I have done. If ever there was a movement of any kind whatever that emanated from the spirit world, this organization can lay pre-emptive claim to this foundation. For I stand ready to testify in the latest hour of my earthly life to the fact that the numerous documents that have been put forth from first to last, antedating the convention and since, have come to us from an inspirational source, and without any exercise of my study or will power of my own, and these have originated with me, except such as have come from Brother Barrett, our president."

Pre-emptive—meaning "above others." Well, so is the Pope the pre-emptive head of Romanism. He speaks of his documents, some of which antedate the convention. If I am not mistaken, that convention spent nearly one day and a half on your antedated documents, when your prepared constitution was laid on the table and the whole business referred back to the convention, new committees appointed and a new constitution framed, which was adopted the following day. Now, Bro. Dimmick, do not get vexed. We have no desire to block the wheels of pro-

gress, or stay the tide of Spiritualism. My time and my means have been largely used in the cause, I work for what seems right and just, and when your association has for its basis true American principles, it will find no stronger adherent than myself.

D. M. KING.

Mantua Station, O.

MIND AND MATTER.

Cogent Thoughts in Reference to Them.

Matter, self-existent and eternal; possesses inherently every principle in the Universe. Mind is a counterpart thereof and both in Nature are absolute necessities, for without mind there would need be no such principle as matter; neither is the dominant principle, since one alone is a cipher, while both united are the Universe.

Out of nothing nothing arises, while from something, something must forever exist; consequently it is evident that nothing tangible was ever created, and in no way can ever be ultimately lost.

In whatever form material may assume, the results of evolution call for all the principles and forces necessary to correspond with the developments whereby everything assumes its proper sphere in accordance with the conditions of natural adaptation and just compensation.

All the operations of nature are most definitely systematized and the governing principles attending any one thing attends every other of its class or kind, and the conditions attending any one planet in its formation, are equivalent to those attending all others in like stages of development, and through all gradations down to infinitesimal atoms, all are favored to their sufficiency, perfectly corresponding with what is due.

In considering planetary conditions, we reason from our own world as a sample one, and the elements, species, varieties



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Humanitarian Efforts to Redeem Them.

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PART ELEVENTH.

EXPERIENCES OF A WEALTHY MAN.

The experiences in the Spirit-world of those who have been considered shrewd business men in earth-life, furnished us much food for reflection. I remember a spirit who came to us a short time since, and accosted me as follows: "Why do you not speak to me?"

I replied: "Because I was waiting for you to address me first?"

"Well," he said, "I have found that none of my former friends will recognize or speak to me. If I approach them, they stare straight at me without appearing to see me, or they seem to gaze right past me; and when I accost them, they make no reply, but turn on their heel and walk away. And strangers, too, whom I address, turn away without noticing me. I was curious to see if you would speak to me, and as you said nothing for some time I began to think that you were going to treat me as the others had; but you did answer when I spoke to you."

I asked why it was that people had treated him in the manner which he had described, and he replied: "Well, I don't know just why it is, unless it is because they are envious of my position in life. You see, I am a rich man and people seem to be envious of me. I guess that's all."

"You say that you are a rich man, and that the reason people treat you so coolly is on account of their envy. Now, is there not some other reason? How did you come by your riches? Was there anything in connection with the accumulation of your wealth that would cause people to look upon you with an eye of disapprobation? My motive in asking these questions is not that of curiosity, but a desire to get at the truth of the matter, so that I can assist you, if possible. It seems to me a sad thing for a man to be in the position in which you find yourself, and now let us look into the matter with a view of bringing about a better state of affairs."

"You seem to be a fair kind of a fellow," he replied, "and I don't mind telling you that I have been a little sharp at times, in driving a bargain with others, and there have been times when I pressed people who were in my debt a little hard, perhaps; but I am not the only man who has done those things, and there is no good reason why people should make such a fuss about it all of a sudden. I began life a poor boy, but I was determined that I would not always be poor. So I commenced to save and accumulate, and as I grew older and possessed more my cravings for wealth increased and my scruples grew less, until I would stop at nothing to gain the coveted dollars." (Speaking to another spirit.) "What the devil do you want here? Get out of here! I don't want to see you! Turn those eyes away. Will you turn them away, I say!"

"What is the matter now?" I asked. "Do you recognize those eyes? Why is it that they trouble you?"

"I don't like to have her look at me like that!" he said, and I won't have it, either. Turn your eyes away, I tell you! Of course I know the eyes! I turned her out of doors once, because she couldn't pay the rent; but that is no reason why she should follow me around like this with those everlasting eyes. I had to have my rent, and if she could not pay she had to get out, that's all!"

"Well, now," said I, "let us discuss another subject, and forget, if we can, for a time, these unpleasant things. For several years I have been interested in that vital question, 'If a man die, shall he live again?' and I have investigated sufficiently to convince myself that there is a life beyond the mortal. I have ascertained that the change which we call death is but the birth into a higher life; that our home, or condition in that higher life depends wholly upon our life here; that, if we lead good lives, full of love and sympathy for our fellowman, full of unselfish effort to brighten the lives of those about us, we find awaiting us on the spirit side of life a home correspondingly bright and beautiful. But on the other hand, if we live dark, selfish lives, striving only to gratify desires of a selfish nature; if we crush down others that we may

raise ourselves, we find that our habitation in the spirit world is as dark and forbidding as were the deeds of our mortal life."

"You say," he interrupted, "that you have ascertained these facts through investigation. Will you please explain how it was that you ascertained them? Who knows if there is a life beyond this? The church doctrines teach that there is, but you must accept it all on faith, as they prove nothing whatsoever of a life beyond the grave."

"You ask me to explain to you how I have ascertained that there is a life beyond the mortal? I will tell you! I have in various ways, that were entirely satisfactory to me, communicated with those who had been my friends or relatives in this life, but who have passed through the change called death. They have proven their identity to me, so that I have confidence in them, and in that which they tell me. It is they who teach me of the conditions of spirit-life. They tell me of their own experiences and of the experience of others whom they have met or seen; and their teachings accord so well with the laws of nature as they come before our observation here, that I cannot doubt the truth of that which they impart to me."

"What do they tell you regarding the death and subsequent conditions of the individual? Is there any 'change in the twinkling of an eye'?"

"They say that the change called death is but the stepping-out of the man, the mind, the spirit from the mortal body, which, through accident or disease, has become unfit for further occupancy. That the spirit takes with it into the Spirit-world the knowledge and ideas which it has gained in earth-life; and that its condition, as I have before stated to you, depends upon the life which was led in the mortal."

"What do they teach you of heaven and hell? of God and the Devil? of the atoning power of Christ? of the Judgment day? and of eternal punishment?"

"They teach us that heaven and hell are conditions of mind, and not locations. That a heavenly condition is produced by a life of unselfish devotion to the good of humanity, by forgetting self and laboring for others. That hell is the condition of mind consequent upon an earth-life on exactly opposite lines; where one has striven for self-gratification, regardless of the needs or rights of others. We are taught that there is neither personal God nor personal Devil. That no one can atone for your sins or for mine, but ourselves. That punishment is not eternal; being an outworking of the law of cause and effect, it is very plain. You do a wrong deed, knowingly, the memory of that act remains with you. At last a time comes when you will meet that occurrence in your memory with a full consciousness of all its wrong. You ask, how can I make restitution? How can I undo that which I have done? Then will the way be made clear to you. Then will those come to you who have love in their hearts, those who understand the laws of being. They will teach you that in working for others you can lessen the load that you bear; and as you earnestly strive to follow out their teachings, peace will come to your troubled spirit and you will be happier. The degree of your happiness will depend upon the earnestness and strength of your efforts in overcoming the errors and mistakes of your past life."

"Well, my friend!" said the spirit, "I like the teachings which your friends have given you. They seem reasonable and right; and I wish to set about undoing some of the wrongs of my past life at once. Tell me, pray, how can I undo the wrongs which I have done? So far as I can, I am willing to restore to those whom I have overreached that which belongs to them; but some have moved away, and some are dead. I will go for my safe at once and begin to make restitution!"

"Wait a moment," said I, "there is one right here whom you say you treated harshly. Begin the work of restitution by begging her forgiveness. That is a little thing to do, and it will aid you in reaching a brighter condition. Being the only restitution that you can make in this case, there should be no hesitancy on your part in doing as I suggest."

Before the man could sufficiently control his pride to do as I had requested, the woman's voice was heard, saying: "Mr. —, I freely forgive you! I know that the feeling I have had toward you has retarded my progress, and in forgiving you fully and freely, as I do, I feel that it will greatly benefit both of us."

At first the man seemed to be taken aback at the forgiveness so generously extended by the person whom he had wronged, and was in

clined to doubt its genuineness; but when I informed him that in harboring animosity, hatred or revengeful feelings toward others, no matter what the provocation may have been, we are wronging ourselves and forming a condition that will react upon us, and deprive us from that happiness which can only come through a full forgiveness to all humanity, he was brought to a right understanding of the matter, and was glad to avail himself of that forgiveness which had been extended to him.

"Now," said he, "I will begin at once to undo the wrong which I have done. I have a sum of money in my safe sufficient to repay many small debts. I will dispose of my property as fast as I can, and reimburse some of whom I have defrauded of larger sums. So, excuse me, please, while I set about the work at hand."

I explained to him then that he had made the change called death, but was for a long time unable to convince him of the truth of my statement. It was only when I called his attention to the fact that it was on account of his being spirit that his friends and acquaintances did not notice him—simply because they did not see him—and asked if he did not know that the woman who spoke to him was in spirit-life, and if she did not appear to be clothed like himself, that he began to realize that he was indeed in spirit-life. When he fully comprehended the fact that he had no further control over the wealth which he accumulated, and that he could not use it in outworking his earthly mistakes, he was greatly distressed.

He prayed that we would inform him how he could rectify his past errors, and at my request one of the spirits of the band spoke to him in substance as follows: "My friend, early in your earth career you became imbued with a love of wealth, and the powers it confers on earth upon those who possess it. You loved it, not for the good that might be wrought with it, but simply for itself; and you gloried in the knowledge that you possessed it. You were unscrupulous in its acquirement, and through the wrongs committed in amassing your riches, you have builded about yourself a wall of darkness. But thanks to the laws of nature, it is within your power to undo all the wrong which you have done; though the unloading may take you a long time. Follow closely the instructions that will be given you from time to time, and falter not. At first it will be your mission to approach those who are still in the mortal, and who are possessed of a disposition like your own. When you find them doing as you did—enriching themselves at the expense of others—endeavor to impress them to pursue a different course. I will take you to a man who is sitting at this moment engaged in deep study, endeavoring to formulate a plan whereby he can add something to his already vast acquirements, without rendering an equivalent value. Try to turn the current of his thought into a different channel, and thus help him to avoid adding another wrong to many preceding ones. Press forward in the work that is given you to do. You will ever find those about you willing to extend love and charity. And as you see your past errors slipping away, one by one, your reward will come in the ever increasing happiness which you will enjoy."

E. T. WASHBURN.

(TO BE CONTINUED.)

The Psychical Congress.

TO THE EDITOR:—I have perused with as much interest as possible the papers read at the Psychical Science Congress, some of which seem to be important, while others, like that of Oliver Lodge, F. R. S., in which the trance state of Mrs. Piper and the automatic writing of Mr. Stead is discussed, seem like maudlin gropings in the dark, and one is reminded of the scripture passage: "The light shineth in darkness, and the darkness comprehended it not."

Why should so much stress be laid upon the occasional gleams of light from the Lamp of Truth that flash upon the understanding of men of science, when the world is full of men and women whose mental abilities are equal to theirs, and whose judicial powers are not strained and distorted by years of study and thought in some special line of scientific work. To such, whose sound common sense and critical investigations have brought them a knowledge of the truth of spiritualistic phenomena and philosophy, who have learned to discriminate between the good and evil influences that approach us, or, as the Bible says, to "try the spirits whether they be good or evil," and to whom the communications from the spirit spheres have been the means of great spiritual growth, filling their hearts with love to God and humanity, these voluminous beatings about the bush seem almost absurd, and hardly worthy of the space they occupy in the columns of a journal which claims to represent the advance thought of modern Spiritualism: If those men whose learning is fully equalled by their self-conceit would approach the subject and its mediums with something of the humility and common sense that was displayed by Abraham Lincoln in his treatment of Nettie Colburn, they might learn something of value to themselves, and in time the public might be glad to hear the results of their investigations.

HIRSH RIX, JR.

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HIS SISTER'S LIKENESS.

Obtained Under Peculiar Circumstances.

A. Campbell, the Spirit Artist.

TO THE EDITOR:—Agreeably to promise, I send you the following facts in connection with the getting of a picture of my sister, who passed away from this life some forty-six years ago. On Tuesday, some weeks since, I called on Mr. Campbell and had a sitting, and received a very fine bouquet of flowers—roses—painted on a porcelain plate. The picture pleased me so well, and as it was yet fresh, I was afraid of marring it, so I asked the privilege of leaving it there until I should go home, on the following Saturday. He replied: "Very well, leave it here and welcome."

On Wednesday evening I made arrangements to attend a materializing seance which was to be held at another place in this city, with Mrs. Aber as the medium. I attended the seance, which was a failure, so far as materializations were concerned. Mrs. Aber said, when we sat down and she entered the cabinet, that she didn't believe that we would get any results, for she was feeling very badly; however, she went into the cabinet and sat. Soon after she entered the cabinet a voice—not Mrs. Aber's—spoke, and addressing me, said: "Mr. Treat, here are a number of spirits who want to come out to you, and are trying to come out. Here is one lady calling herself Jane, and says she is your sister, and trying to make up to come out." My reply was: "Send her out; I should be very glad to see her." Soon, however, the voice said: "She has lost the power and fallen all to pieces." Then the voice spoke and said: "Here's another, Harvey Mott, who wants to come." I said that I should be delighted to see him. She also spoke of two or three other persons as trying to come, and then said: "Oh, how funny, Mr. Treat; your sister has stepped back there and is sitting for her picture, and she wants me to say to you that if you will go where you were, she thinks she can give you her picture at that medium's." (I hadn't mentioned to anybody that I had been to such a place.)

I didn't go after my plate of flowers on the next Saturday, but remained over in the city until the following Monday, when I went over to Mr. Campbell's for my plate of flowers, preparatory to going home. "After we had wrapped the package and I was about to start away, I mentioned to Mr. Campbell what was told me at the seance. His reply to the story was that perhaps she could get it; there was no way of telling but to try; some got them and some did not; and then he commenced talking and saying that he saw a spirit lady standing by the side of me with the word Charlotte appearing over her head, and gave a very good description of the person of my sister, Charlotte being one of her given names. I asked if we could have a sitting that day, and he replied "No!" that the time was all engaged for that day, and took his book to see when he could give a sitting. The first unengaged hour was 11:30 A. M., Wednesday, two days later. After reflecting a few minutes, I engaged that hour, as this spirit had been promising me her picture for some time, and had tried on one or two instances before to get it, with a failure.

On the appointed Wednesday, at 11:30, I went to Mr. Campbell's, and soon after we entered into the sitting-room, we sat down to a table, he on one side and I on the other. He brought four slates, which he washed, and I wiped with a cloth until they were dry, and placed them on the table in front of me. He then brought out a piece of prepared canvas just the size of the slates, and after writing my name on the back of it, I took the canvas, at his request, and rubbed it in my hands for a moment or two. I then put it on top of one of the slates and placed another slate over it, and held these two slates between my hands for Mr. Campbell to put on two rubber bands to hold them in place. After holding these slates for perhaps one minute, in my hands, he said, "We'll have the other two slates put on." I laid these two slates down on one of the other slates and placed the other one on top, and held the four slates up for Mr. Campbell to put the bands around the four. He then said: "I wish you to put those slates on the floor and put your right foot on them." I did so, and at the same time Mr. Campbell set a block of paints that he has resting on the table, on top of the four slates by the side of my foot. I then took Mr. Campbell by both hands and held on to him during a period of perhaps ten minutes, during which time we talked on subjects pertaining to the spiritual philosophy, he being under control, as I understood, of spirits. At the end of the ten minutes he came to himself and requested me to lift the slates from the floor on to the table, he requested me to take them out into the other room, and on opening them, I found on the two outside slates, nothing; between the inside slates was an oil painting painted on the canvas I put there, a perfect likeness of my sister just as I last saw her, even to the color and figure of her dress, which has a history not necessary to relate here. This picture you saw a very few minutes after the painting, and I am under obligation to your excellent lady for sewing it inside of a box so as to preserve it safe while carrying it home. On each of the slates next to the picture were appropriate messages written and signed by my sister. These slates never passed for one instant out of my possession from the time we sat down until I opened them and found the picture.

C. A. TREAT.

Hannibal, Mo.

The pay of policemen in China is \$1.50 a month, with an allowance of rice. The police are not armed, though spears and guns are kept at the stations in case of an emergency.

BOOK REVIEWS.

PRIZE POEMS, FROM JUDGE, BOSTON TRANSCRIPT, Savannah Magazine, Idle Hour, Poets of America, and Magazine of Poetry, By Alonzo Leora Rice—with author's portrait. Indianapolis. Shows considerable poetic merit.

AUTOBIOGRAPHY OF BEALS E. LITCHFIELD, or Forty Years' Intercourse with the Spirit-World, and Inspirational Poems, by the same author. Published and for sale by the author at Ellicottville, N. Y. Price \$2.

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IN THIS OUR WORLD. POEMS BY CHARLOTTE Perkins Stetson.

We confess, this little volume is a genuine surprise! After careful reading—in which we became so deeply interested we wished not to stop—our judgment was: This is poetry—genuine and true. And the author shows such a broad sympathy with humanity and reform, that we wish every man and woman, young and old, might read it, for all would be pleased and benefited. Price 25c.

MONEY FOUND: RECOVERED FROM ITS HIDING-places, and put into circulation through confidence in Government Banks. By Thos. E. Hill, Chas. H. Kerr & Co., publishers, Chicago. Price 25c.

THE OTHER WORLD AND THIS. A COMPENDIUM OF SPIRITUAL LAWS. No. 1 New White Cross Literature.

In the introduction the author states: "In Spiritualism humanity stands as a witness of God upon earth, and only through knowing mankind will it be possible to apprehend the infinite even in the smallest degree." It would be impossible within the limits of a brief notice to mention the salient points and give an adequate taste of the richness of the contents of this book. Combined with fine literary abilities, giving power to use beautiful yet concise forms of thought-expression, the author, Augusta W. Fletcher, M. D., evinces much study and thought in her essays. The book is thoroughly spiritualistic and will be welcomed as an aid to the understanding, inculcation and defense of Spiritualism. With the exception of one chapter—that on "Has Man Lived More Lives Than One?"—which theory she believes—the book contains nothing that will not commend itself to all Spiritualists. The successive chapters are replete with instruction, and we heartily commend them to all Spiritualists, and all who would inform themselves concerning Spiritualism and its teachings. Price \$1.50. For sale at this office.

THE LIGHT OF THE FUTURE, OR THE EVOLUTION OF RELIGION. A poem by Edwin A. Holbrook. Second and enlarged edition.

A pretty brochure of 48 large pages, evincing considerable scholarship, much thought, and literary taste. The sentiments will especially please Spiritualists, as a whole.

A Query.

May I enquire through your valuable paper for this information, hoping some kind theological friend who fully understands this mystery will explain. I would like to know how many hands has the astral body. I attended Miss Fay's seance here. A full three hundred people were present during the seance. She took a position in a chair where the whole audience could see her. The demonstrations continued just the same, numerous hands flashing from the cabinet, and musical instruments being played upon at the same moment.

Miss Fay's claim that her astral body gives this performance, led me to watch closely our little home circle, wherein we have nearly as much done—not by a paid medium, but by sitting for development. In the center of our circle is a stand near enough for any one to touch; thereon we lay flowers, slates, fans, bells, etc. The bells are rung and thrown out of the circle; flowers brought to different ones; sometimes the bouquets are untied and divided among those present; one very large bunch of flowers was pushed off the stand and we could hear it being dragged along the floor until it touched the one it was for. The guitar will play if left within the circle, and chairs lifted and moved about. This occurs at different parts of the circle during the same moment. We hold a light close enough to see the guitar while playing. The stand rolls about. The raps are almost continual. Everything placed in the circle is handled by the unseen power. Can an astral body demonstrate at different places in a circle at the same time? MRS. FANNIE R. MARKS.

San Diego, Cal.

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SATURDAY, JAN. 20 1894

Not a Hopeful Sign.

We have been told the time is rapidly coming when the people shall learn war no more; that bloody national contests shall end; that swords shall be cast into plowshares, and spears into pruning hooks, and that universal peace shall prevail the world over. Such will be a desirable consummation, which every good man desires. The churches have represented they were hastening forward that great event, and have reported all who would not join them for forwarding their ambition.

The public press has teemed with the statements that Catholics were arming and drilling in all the principal cities, which we hope is only to welcome the return of the "prince of peace" in a graceful manner; but how will the world be shocked when told that this warlike preparation is not limited to Catholics, but is already extended to Protestant churches?

We find in the Lawrence, Kansas, Gazette of the 4th inst., the following startling facts, which we have slightly abridged so as to occupy less space:

"THE BOYS' BRIGADE."

"A very interesting military drill by an organization few Lawrence people are aware exists, was held at the Armory last Monday. It was the regular meeting of the Boys' Brigade of the First Baptist church. The little fellows ranging in age from six to fourteen years are quick to learn, and the progress made in military training has been so rapid that the twenty who were present last night can never again be called the awkward squad. The young gentlemen were under the instruction last evening of a Lieutenant Hahson, of Ft. Scott."

"Some years ago the Boys' Brigade was started in Scotland by a wide awake minister, to interest the boys of his church, and keep them under Christian influence. The plan succeeded so well, that now some 62,000 boys belong to different regiments of the Boys' Army in Europe and America."

"The American Baptist Boys have a national organization with headquarters in New York, and are rapidly increasing both in numbers and efficiency all over the nation."

"The boys assemble in the Armory and usually have a good report during the early part of the evening. Then they fall in line and go through a Bible drill, something of a modernized catechism, and conclude the evening with a study of military tactics."

"The organization of the Boys' Brigade in Lawrence is due to the personal efforts of Rev. C. E. Rogers. He began in September with a few little fellows in the Sunday school room of his church, but his regiment has outgrown its quarters. There are now 40 boys enrolled in the local company."

A national organization, with headquarters in New York, rapidly extending over the nation, with clergymen from Bible drills, followed by military tactics, which include the use of arms, under a competent military instructor. Boys from 6 to 14 years of age, regularly enlisted and disciplined in the art of slaughter! "Great God" are these tokens of peace?

If sectarians will be content to fight and exterminate each other, allowing outsiders to remain neutral, perhaps a Kilkeny cat-fight is the best plan which can be devised to prevent their meddling interference with civil governments.

False Creeds Foster Infidelity.

Is it not a fact that many Agnostics, perhaps a majority of them, have been driven to occupy a negative position in regard to a continued life, because of the pagan doctrine promulgated by orthodox churches, of eternal after-death tortures? Had they been indoctrinated into the teachings of Spiritualism, that with the decay of the body real incentives to vice are ended; and that eternal progression onward and upward is the destiny of the race, very few would have joined Col. Ingersoll in his grand march of "kicking hell." Better the whole world should plunge into doubt and infidelity than endorse belief in the purgatorial fires of Catholics, or the hell of Protestants.

A Cheerful Business Outlook.

Is it not possible we take too narrow a view of business prospects? The history of the world shows that trade and commerce have their rise and fall. A period of great prosperity is always followed by one of depression. The longer the prosperous period the more disastrous the prostration.

Capital has been concentrating ever since the war, and has been engaged to an unprecedented extent in manufactures. Every spindle, loom and forge has been forced to its extreme capacity, and the markets of the world have been glutted with over-production. The agriculturist partook of the stimulus, and his granaries have been filled to overflowing. When the crash came, general ruin seemed inevitable. Old established business houses went down, factories closed, sales were suspended, labor ceased to be in demand, or else was only slightly rewarded, and lo, the panic. Consumption still goes on, though the workshops are closed. A few months of rest, the supply is exhausted. The wheels of production are again set in motion; labor comes into demand; and a little later, the clamor of machinery, the roar of the furnace, the ring of the anvil, the hum of the spindle, and the click of the shuttle, all tell their old-time story. The artisan is again at his easel, the author at his desk, and commerce resumes its accustomed activity; while another long period of surpassing prosperity has dawned on the country.

Talk of tariffs, the over-production of silver, or the failure to coin it! Did these bring on the financial disasters of 1817, 1827, 1837, 1847, 1857, the regular rhythm broken by the war, and changed to 1873, 1883, 1893? Had the prospect of a change of the tariff laws, or the suspension of silver coinage in America, anything to do with the more complete business disasters in Europe than with us?

When spring shall return business will begin to revive. It will increase with the season, and be brisk with the autumn. A year or so may pass before all the channels of trade, of commerce, and of industry, are again fully opened; but it will soon come, and the country will be enriched because of this backing up to take stock, and to somewhat change the methods of production. Let the people take heart, and join in the grand march of progression, mental, moral, physical, political and religious; for the world is not half as bad as demagogues represent. An era of unparalleled prosperity is at our doors, and we have only to rise and welcome it.

This to dissipate the general gloom which has oppressed many of our readers, and to aid in counteracting the periodical discouragements of political bunnies, in the mistaken interest of the parties they represent.

The Missionaries' Report.

There were ten Buddhist priests from Japan at the Parliament of Religions in this city, in September. They returned home, and at a meeting held at Yokohama made their formal report. One of the delegation told of the invitation to visit the new world, of their suspicions, and their belief that it was a shrewd scheme of Christians to proselyte them. "It was a wonderful surprise. We were all mistaken," he said, and then:

"The parliament was called because the western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert to Buddhism and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."

Now that is the missionary way of telling the story, and is no more exaggerated than it would have been had the conditions been reversed and Christians had visited Japan.

Conflict in Jurisprudence.

Down in Greenbrier county, West Virginia, a Brother Mills, who had "got religion," was telling in church his "experiences" and how he did it. Wishing to demonstrate the great goodness of God in rescuing his soul from eternal flames, he told of his burning a neighbor's barn. The sheriff of the county was present. He made note of the confession, and it is said arrested Brother Mills, and marched him off to jail. The dear brother evidently supposed his regeneration and salvation from the burning pit wiped out all human penalties. The probabilities are he will spend from five to ten years in prison, during which time he will have leisure to make himself familiar with the conflict of mortal and celestial laws. But is it not a shame to send one of the ransomed to prison for merely burning a barn?

A Rare Offer.

All new yearly or trial subscriber will get a copy of our Christmas edition free, and also that remarkable story, "A Witch of the Nineteenth Century." Both are very valuable papers, and will be highly prized by every thoughtful mind. Induce your neighbor to send 25 cents for a three months' subscription.

MUSICAL MEDIUM.

Wonderful Gifts of Little

Rubin Demorest.

ONLY 6 YEARS OLD AND ALREADY A

FINE PERFORMER AND SOMETHING OF A COMPOSER—HIS ACCOMPLISHMENTS ARE A WONDER TO ALL WHO KNOW HIM—MUSIC IS HIS BORN INHERITANCE.

On the first page of our paper we give an article on "Music" by the great violinist, J. Jay Watson, of New York; and we take great pleasure in supplementing his interesting ideas with a description of a musical medium or prodigy in this city, as set forth by A. V. H. in the Evening Star. It is a fact, no doubt, that in no way more remarkable were the phenomenal achievements of the child Mozart than are those of the gifted musical prodigy, little Rubinstein Demorest. In no sense an "infant phenomenon," this remarkable child is a simple, hearty, rosy-cheeked little lad, whose extraordinary talent is as spontaneous as is his normal pleasure in the childish play which delights other little boys of six years.

In the vicinity of one of the little Chautauquan cottages at Fifty-fifth street and South Park little Rubin Demorest, about his two smaller brothers, his golden hair tossed about his handsome, fair face and his blue eyes gleaming with good health and frolic. Musically he is one of the wonders of the present day, and as a human being he has the sweetest and most exquisitely harmonious nature, touched by some of the idiosyncrasies of genius.

As it was with Mozart, when he was in his third year, little Rubinstein gave unmistakable evidence of being extraordinarily endowed. His mother, who is a native of the little town of Gonkoping, Sweden, which, by the way, was the home of Jenny Lind's family, has always been in the habit of playing and singing simple little airs of her native country. One day, to her utter amazement, her tiny son, who was then but two and a half years old, climbed up to the piano and with both hands played, without missing a note, one of these airs. She began to play other things he heard, and a music teacher, who was a friend of the family, was called in to give her opinion of the child's performance. She listened to him wondering, and declared that, while she had read of children who were similarly gifted, she had never heard or expected to hear the like, and was anxious to give him instruction.

With seemingly no effort he learned to read music, and his little fingers touched the keys with a firm ease which was the despair of many practical musicians. He was born in Minneapolis, and when 4 years old he played before a delighted audience in the Opera House in St. Paul. The more he was taught of music the deeper grew his fondness for it, and he not only willingly but gladly practiced from an hour to an hour and a half each day.

So long as the family affairs were prosperous he enjoyed every advantage which it was possible to secure for him. Even when misfortune came fate was kind and musicians and others interested themselves in him, so that he still has the best of instruction, although he is now the sole support of his family. His father, who is of the well-known Demorest family of New Jersey, from repeated strokes of paralysis has partially lost his sight and is therefore unable to do any work. Proud and fond as both his parents naturally are of their beautiful and gifted child, they are wise in their treatment of him and he is wholly unspoiled.

One of the little boy's most remarkable gifts is the ability, although in another room, to tell with unerring correctness any note struck off the piano, and also when a chord is struck he can tell at once of what it is composed. One day he had a small rubber band in his mouth and as he struck and snapped it, after the manner of children, it gave forth a delicate sound. Some one asked:

"What note is that, Rubin?"

"That is F sharp," he answered promptly. A young lady who was present stepped to the piano and, touching F sharp, asked Rubin to again sound the rubber and it was demonstrated that he was correct. Musicians say that the ability to so quickly and accurately determine tone and pitch is a very unusual natural gift.

Not only does this little boy, who was 6 years old October 26 last, read difficult music at sight and interpret classical music as if his soul were at one with the composer, but he also composes some charming little things. For example, one of his compositions he calls "The Music Box," and if one could not see the piano the deception would be perfect. Another is an exquisite little melody which he sings and plays before he goes to bed, not only for himself, but his two little brothers, as other children say their prayers. The little verse is:

"Jesus, Savior, wash away
All that has been wrong to-day,
Help me every day to be
Good and gentle, more like thee."

His mother prepared this for him, and to hear him sing it as his evening prayer is to be strongly reminded of what has been written and painted of the Christ child.

What makes the case of this little boy remarkable is that neither of his parents are musical people, and, as far as they know, none of their ancestors or relatives have been. Within the past few days he has been rejoiced, as is Professor Wendle, who gives him instruction, that he is at last able to reach an octave with his tiny hands.

This case illustrates in a marked degree the claims of reincarnationists, who would assert that one of the "old masters" is embodied in this little boy, while many Spiritualists will assert that he is a remarkable medium.

John G. Whittier on Immortality.

The Inter Ocean publishes in its Sunday edition a lengthy biography of John G. Whittier, and many of his personal letters hitherto unpublished, in which we find the following paragraphs that show clearly that the old poet's inspirational soul sensed the future of man, although his early training in the Quaker faith did not give him much desire to investigate the occult sciences; and know his deceased loved ones were merely out of mortal sight. We reproduce the following paragraphs from his own pen:

"It seems to me that the world was never so beautiful as now, when I am about to leave it. But, no doubt, the infinite possibilities of the future life will more than compensate for the loss of this."

"I am very thankful that I can almost forget age and infirmity in the contemplation of these lovely dawns and sunsets, and these still, warm, picturesque noons. Shall we have them or their like in the new life? If not, I for one must miss them sadly. But his will be done."

"I have heard Garrison talk much of his faith in Spiritualism. He had no doubts, however, and was very happy. Death was to him, but the passing from one room to another and higher one. But his facts did not convince me. I am slow to believe new things, and in a matter of such tremendous interest I want assurance doubly sure. I wonder whether, if I could see a real ghost, I should believe my own senses. I do sometimes feel very near to dear ones who have left me—perhaps they are with me then. I am sure they would be if it were possible."

"Of one thing I feel sure: that something outside of myself speaks to me, and holds me to duty; warns, reproves and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and intents of the heart. It is to me a revelation of God, and of his character and attributes; the one important fact, before which all others seem insignificant."

"I have seen little or nothing of what is called Spiritism. I do not think the fruits have always been good; but the best things may be abused and counterfeited. I wish there was a possibility of knowing what it really is."

A Series of Remarkable Coincidences.

Mrs. Henry Loren and her son George died suddenly at Butler, Mich., Dec. 30. The mother was 84 years old, the son only twenty years younger, and in their relations they were more like brother and sister than like mother and son. The son was born on the same day of the month that his mother was married. He carried out the coincidence by marrying on the same day of the month that his mother was married. They often commented on this fact, and the devoted son always maintained that the coincidences would not end with these two great events of one's life—birth and marriage. Events justified George Loren's prophecy. On the morning of Dec. 30 the mother succumbed to the infirmities of old age and passed away at noon. To the surprise of all the son did not appear to grieve. He treated his mother's death as a matter of course. A neighbor volunteered to purchase a casket for the mother. George gave the directions. "And while you are buying a casket for mother," said he, "I want you to buy one for me, for I am sure I shall not live the day out."

The friend was thunderstruck, for George Loren, feeble though he was, seemed to be far from death. But in the afternoon he took to his bed and early in the morning he quietly passed away.

In the Temple of Wisdom.

"Give me thy dreams," she said, and I, with empty hands and very poor, watched my fair, flowery visions die upon the temple's marble floor.

"Give joy," she cried. I let joy go. I saw with cold, unclouded eyes The crimson of the sunset glow Across the disenchanted skies.

"Give me thy youth," she cried. I gave; And, sudden-clouded, died the sun, And the green mound of a grave— Fell the slow raindrops, one by one.

"Give love," she cried; I gave that too. "Give beauty." Beauty sighed and fled.

For what on earth should beauty do

When love, who was her life, was dead?

She took the balm of innocent tears To kiss upon her altar-coal; She took the hopes of all my years, And at the last she took my soul.

With heart made empty of delight, And hands that held no more fair things, I questioned her: "What shall requite The savor of my offerings?"

"The gods," she said, "with generous hand Give pardon for thy gifts of cost; Wisdom is thine to understand. The worth of all that thou hast lost."

E. NESBIT.

The Ferment at Work.

Rev. D. B. Greiggs, of the Twelfth Presbyterian church, Baltimore, who gave his unqualified support to Dr. Briggs in his heresy trials, has been subjected to many annoyances by the elders of his congregation; to whom he communicated his grievance. They endorsed him by a very large majority, and condemned his persecutors. If driven to the wall it is said he will withdraw and take two-thirds of his church with him.

As it is well said, "One swallow does not bring summer," so one case like the above does not tell very largely of the disintegration process going on in the churches; but when we see similar movements in all parts of the country, it does seem that a great revolution of ideas is in progress.

I am apt to think that men find their simple ideas agree, though in discourse they confound one another with different names.—Locke.

The Religion of the Future.

The late Parliament of Religions, held in Chicago, has caused a good deal of speculation in regard to the religion of the future. Indeed, as we understood it, this was one of the main objects of the Parliament.

Since the dawn of modern Spiritualism there has been a great change in public sentiment on this subject. We do not affirm that Spiritualism was the primary cause of this change, though it gave it a very strong impetus. We rather think that the old religions had run their course, and were fast losing their saving power, and the time was ripe for the change now going on, and that this Congress or Parliament was only an incident in that change, as many of its members say that they could not have held such a congress fifty years ago; and while we believe Christianity to be the most dominating religion represented in the Congress, yet none of them feels more keenly how far they come short of their ideals.

We do not think that the Christian actors in the Congress contemplated any great changes in their doctrines or modes of worship. It is more likely that they expected the comparison of religions to result so favorably to Christianity as to strengthen its position, both at home and abroad. In this they were disappointed, as was seen by the reception accorded by the people to foreigners, especially those from the far East, whose religion showed a tolerance unknown in Christendom, and which astonished the people who, until then, never knew their Eastern brethren, only as reported to be pagan heathens; and will be very loth hereafter to acknowledge the exclusive claims of Christianity or the impossibility of the salvation of the pagan world by its own religion.

Dr. Carus, in the November Forum, gives a fair statement of the proceedings of the Parliament, but says:

"Christianity is undoubtedly still the leading star."

"The religion of the future, as the opinions presented indicate, will be that religion which can rid itself of all narrowness, of all demand for blind subordination, of the sectarian spirit, and of the Phariseism which takes it for granted that its own devotees alone are good and holy, while the virtues of others are polished vices." He closes by saying:

"There is but one religion, the Religion of Truth. There is but one piety, the love of truth. There is but one morality, it is the earnest desire of leading a life of truth, and the Religion of the Future can only be a religion of truth."

Now, we would like to ask Dr. Carus what is truth? and what is the truth which he considers the summum bonum of religion, piety and morality?

Is it victorious atonement; the great central and essential doctrine of evangelical Christianity, which distinguishes it from all progressive and reformatory movements, making it "the leading star" in the constellation of religions, and qualifying it to supersede all others, as the "religion of the future?"

Is it true that the first sin of the first man so affected all his posterity as to make them guilty of it, and liable to the wrath and curse of God through all time and all eternity? And is it true that Jesus Christ, God equal with the father, suffered the penalty of their sins, that they might go free, and that all who do not believe and accept of this salvation, including all the pagan world, and millions upon millions in Christian lands, must at death go down into a pit of fire and brimstone, and there endure the wrath of an offended and avenging God forever and ever? And are these doctrines reconcilable with the principles of science, with which Dr. Carus truthfully says: "The religion of the future must be in perfect accord?"

Magdalen.

"Neither do I condemn thee; sin no more!"

Spoke Jesus to the one accounted vile; We know not with what wealth of gracious smile

And gracious tone, to cheer her and restore. But angrily he called down woe on woe Upon the strict and solemn Pharisees, Flaunting rich robes, with wide phylacteries, And praying publicly long prayers for show.

Who followed Jesus, braving hostile men, And poured out costly ointment on his head, And kneeling, on his feet hot tears drops shed?

Not Pharisees, but Mary Magdalen. Courage, poor outcast, sorrowing for sin!

The pity of the Master is for you, Who knows as when in Palestine he knew, Whatever the disguise, the heart within.

O, women, beautiful and pure and sweet, Spurn not your sisters, though they sadly err. Nor pharisaic formalists prefer; Remember who, with tears, washed Jesus' feet.

GEORGE C. BRADGON.

Uneasy Politicians.

No truer sentiment was ever promulgated by a statesman than that "Old Bourbon," Thomas Hart Benton, of a former generation, when he said: "The danger to free institutions comes from uneasy politicians; its safety from the people." If uneasy politicians were eliminated from the body politic, then statesmen could revise, amend or repeal obnoxious laws without producing a business panic, or overturning the industrial institutions of the country.

Havana has 218,000 people, and 1,465 police, who last year made 12,094 arrests. St. Paul has 160,000 population, and 181 police, who last year made 4,840 arrests.

IN FOREIGN LANDS.

Spiritualism in Other Parts

of the Globe.

Occurrences, Golden Words and

News.

A. Luz (Curitiba, Brazil) is publishing some "Lessons for Children," constituting an excellent basis of instruction in the elementary principles of Spiritualism; expressed in concise and simple terms. Some beautiful messages from the guide of the local circle are also recorded. Here is one, received in Easter-time, but remains good the year round:

"Why these funeral preparations for the anniversary of the disincarnation of the Christ? For you, Spiritualists, the Christ liveth evermore. At the last hour of inquiry which has already sounded, there goeth forth from the victim of Calvary a message of peace to the world. The foundations upon which rest the fabric of lying dogmas are crumbling away. The children of the earth will be held responsible for the sufferings of humanity. How much blood has been shed in the name of Christ—in the name of the martyr of Gethsemane! How many spirits have been held in darkness? Brethren, far from you be these representations, these shows of a simulated sorrow. For us the Christ, our earthly protector, our moral liberator, is living. Let us reserve our sympathetic griefs for the poor of the earth. Pray for them. Spiritualists, the story of the life of Christ teaches us charity, humility, resignation; it is but a symbol of the advent of the spirit of Truth. And now the time has arrived when humanity is ripe to comprehend those things which could not be revealed before, because the proper hour had not then come."

Sidi-Ahmed, a Coptic medium at Cairo, produced some very startling phenomena, in the presence of M. Martinet, a complete atheist, who thus records the same:

"The Egyptian went off into a deep trance and showed his astral body standing beside the physical. The skeptical Frenchman touched the icy hand of the sleeping figure and held that touch until the astral became vapory and slowly faded away and the mortal body gradually revived to consciousness. No cabinet was used."

"On another occasion the medium said to me: 'Think of some one now dead whom you were fond of, and I will cause him to appear.' I thought of an old fellow-student to whom I was much attached, who had suddenly passed away. The Egyptian again went into a trance, and I saw the vague outline of my friend, who presently assumed solidity and consistency, and appeared the living image of his physical self. Not only so, but he addressed me in these terms: 'Do not regret me, nor shed a tear for I am more alive than ever. The body is the tomb, and that which is called death is life.' After speaking the phantom dissolved in vapor and disappeared, leaving the medium to again slowly arouse from his deep sleep."

From that time the great atheist began his wonderful evolution. Such evidence ought to convince the most stubborn skeptic.

The following beautiful inspiration comes through the organism of W. Stainton Moses: "How widely must man have diverged from the path in which it was intended by infinite wisdom and creative love that he should walk, when it has come to pass that the whole human race ignores the existence of such an injunction, and shapes every action of its daily life and its hourly conduct in direct obedience to so fundamental an obligation. Human existence, indeed, is spent in such wise that each member of what should be one family, acts as if he were all-sufficient to himself, were an enemy to his brother man, and were intent only upon the pursuit of his own interests and gratifications, at the expense and too often to the direct detriment and injury of every person outside of his own family circle. And thus it is that the world presents such a spectacle of discord and confusion, of individual ambitions, of class antipathies, of national animosities. For all these proceed from the deification of self, which is the very antithesis of the Divine command, 'Little children, love one another.' It is not time so terrible, so appalling a state of affairs should be put an end to on your earth? Is it not time the power of Evil should be dethroned and that of Good be installed in its place? Can any reflective man survey the great field of history, as it stretches away into a far distant past, or cast his eyes over the condition of mankind as it is disclosed to the observer at present, without shrinking in shame and horror from the prospect?"

Licensing Ministers of the Gospel

of Spiritualism.

There has been an abuse of this privilege on the part of those who have the legally-constituted authority to ordain ministers of the gospel of Spiritualism. Those who can't get a license here, or be ordained, perambulate around the country until they find a society too glad to ordain them, for a small fee. If a person is entitled to be ordained because a medium, regardless of other fitting qualifications, then this office, which should be regarded as one of particular sacred importance, will be looked upon with distrust. One who got maudlin drunk at a seance here, and is a cheat on general principles, has been ordained. Mediums who are in no wise adapted to any rostrum work whatever have been ordained, so that they can get half-railroad fare. If this goes on, there will be a general protest on the part of Spiritualists everywhere.

Too Late for This Issue.

Mr. Dimmick, Secretary of the National Organization, Mr. Barret, President, and others, will be heard from next week on organization. Their articles came too late for this issue.

Views of a Prominent Physician.

TO THE EDITOR:—Enclosed find a five-dollar bill which you will please to the credit side of my account. * * * But, however hard the times are, we cannot get along without THE PROGRESSIVE THINKER, our weekly welcome visitor. We look for its coming as regularly as Tuesday comes, and are disappointed when occasionally it fails to put in an appearance on that day. Not only is this the case with our family, but a number of our neighbors, and it is amusing to hear them inquire for it in a feigned disinterested, indifferent manner. It is evident that the seed you are sowing is bearing fruit in every direction, in every possible manner, directly and indirectly. A single issue of your paper is sufficient to convince all classes of readers that "the world moves." Your skeptical reader of yesterday is in many instances the dyed-in-the-wool believer to-day, knower of to-day. It is a notable fact that the secular and religious press are far more liberally disposed toward the question of Spiritualism, and its phenomena—especially, than was the case even a few years ago. "The mills of the gods (spirits) are grinding slowly but surely; and not so very slowly either of late years. Long may Bro. Francis and THE PROGRESSIVE THINKER wave over a world thirsting and famishing for a knowledge of a future existence, and the comforting assurance such knowledge affords, is the hope, with the compliments of this season, of

Yours truly,
H. V. SWERINGEN, M. D.
Ft. Wayne, Ind.

We are glad to learn that such a distinguished scholar, physician and author as Dr. Sweringen is known to be, appreciates THE PROGRESSIVE THINKER. The editor is willing that the chief honors for the results achieved by the paper shall go to its numerous contributors, and not to himself, his only object being to unselfishly labor in behalf of liberalism, hoping to elevate the masses to a higher plane.

War No More.

The movement inaugurated by the World's Columbian Commission, to take Governmental action for the arbitration of all international disputes, has received a new impetus. A gentleman in behalf of the Commission presented the memorial, signed by persons representing some forty different nations, to President Cleveland and Secretary Gresham a few days ago. The former will present the matter to Congress, while the Secretary of State promised to send a fac simile of the memorial to all foreign governments. This is a grand step in the forward movement, and it is sincerely hoped it will bring about that glorious consummation of events when war shall be no more. This of itself will be a grand finale of the great Exposition.

"The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We commence in this issue another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

Rome in America in the Van.

CREED! CREED!!

It Steps to the Front.

Chicago's Office Holders Devotees of the Romish Church.

It is brewing—this Devil's broth of Creeds. The Romish Church is getting there in Chicago—temporarily, of course—but there nevertheless, President Cleveland is alarmed, and well he may be. A special to the Chicago Tribune says that Senator Palmer went to the White House one evening lately and had a talk with the President about the Chicago appointments. He did not glean any great amount of information as to the President's intentions. Martin J. Russell's appointment as Collector of the Port of Chicago is still hanging fire and there is a possibility some other man may be chosen for the place. If accredited report is to be accepted as evidence, the President is wavering because of a singular, if not to say new and novel point, which has been made against Mr. Russell. It is not asserted that Mr. Russell is unfit for the position or that he is incapable of performing its duties. The President's attention has been directed to the fact that John P. Hopkins, Mr. Hesing, and several other Chicago appointees are Roman Catholics and that Mr. Russell is also a member of that faith. This is the reason, it is said, the appointment has been delayed.

According to the statements of some men who know what is going on in the White House, a number of letters from prominent Chicago Democrats have been received in which this statement has been specifically made. In view of the developments of the last municipal campaign in Chicago, the complaint seems to find great weight in Mr. Cleveland's mind, particularly when another circumstance is recalled, and that is the further fact that nearly every prominent aspirant for the Chicago offices that are unfilled belongs to the Roman Catholic Church. There is no reasonable doubt of the truth of the statement that these things have caused the President to waver in his pronounced determination to appoint Mr. Russell. This statement adds great interest to the fight, and the outcome will be eagerly watched.

That the fight now going on in the country between the Romish Octopus on the one hand and patriotic Americans on the other will continue with unabated fury, is now rendered self-evident. The A. P. A.'s are never discouraged; they never yield; in spirit they are invincible. A Roman Catholic, whether a Democrat, Republican or Populist, is invariably scratched by them. They are increasing in numbers daily, and will continue their grand work. Politicians, take due notice and act accordingly.

The Battle Cry of Spiritualism.

Mighty spirits from the heavens are coming to our earth.

Shouting the battle cry—"Progression!"

They have come to fight Truth's battles and put its precepts forth.

Shouting the battle cry—"Progression."

Down with all error, up with our Star.

We will fight for it forever, with angels in our van.

Shouting their battle cry—"Progression."

All the sages and the martyrs who died in days of yore.

Dying for Truth and Progression.

Now inspire us with the courage to bear the cross they bore.

Shouting their battle cry—"Progression."

Repeat Chorus at the end of each verse.

Noble heroes of all ages who fought for rights of man.

Shouting their battle cry—"Progression."

Are now coming here to aid us and lead the battle's van.

Shouting their battle cry—"Progression."

Great philosophers and thinkers who found out Nature's laws.

Including the law of Progression.

Have enlisted in our ranks and espoused our sacred cause.

Defending the cause of Progression.

With such spirits as our leaders we'll fight until we win.

Shouting the battle cry—"Progression."

Yes, we'll wage Truth's righteous warfare until we conquer sin.

Shouting the battle cry—"Progression."

We'll destroy all creeds and dogmas that chain the human mind.

Shouting the battle cry—"Progression."

And break every yoke of bondage that still on earth we find.

Shouting our battle cry—"Progression."



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Mrs. Richmond will be at 40 Loomis street two more Wednesday afternoons this month before she goes to fill her two months' engagement in Washington, D. C.

Richard Hodgson relates this instance: A woman dreamed that she went to her husband's berth—it was on shipboard—and saw another man in the upper berth over her husband, who looked sharply at her. She thought she opened the curtains of the berth and kissed her husband. The next morning a man who did actually occupy a berth over her husband, said to him: "Why, old man, you're a nice fellow; who was the woman who went into your berth last night and kissed you?"

Rousseau clearly foresaw and predicted the French revolution. Prophecies like these merely show the power of reasoning from cause to effect.

In the "Media" of Seneca there is a passage which reads thus: "Time shall hereafter come when the chain of things shall be relaxed by the ocean; a vast country shall be revealed; the sea shall unfold new worlds, and Thule cease to be the most distant country."

Written messages from the dead, Mr. Richard Hodgson explains as automatic writing in most cases, where there was indication of a deceased person, but another part of the living person working. For instance, four numbers are repeated and fixed in the mind of a person thoroughly awake. The person is then hypnotized, and while repeating numbers from 1,000 to 1, leaving out every third member, perhaps—anything to occupy the subject's mind—the subject unconsciously writes the four numbers which have been given to him before being hypnotized. This, Mr. Hodgson declared, was another stratum of the subject's mind working, and the so-called messages from the dead which the recipients themselves are willing to swear they did not write.

Mr. Hodgson, however, did not deny that there may be truth in some of these experiences. He admitted the possibility of one mind affecting another through other than the usual channels of sense.

A story comes by mail from the far east, and tells once more of the wonderful things which happen to those who have their homes on the great waters. The story concerns the big four-masted iron ship Lucipara. She sails from Glasgow, and recently made a voyage from Sharpness to Sydney, N. S. W. While sailing along between the Cape of Good Hope and Australia the ship ran into a hurricane, or was overtaken by one about midnight. Suddenly the sea, which had been dangerously high, became calm, and to those on the ship it seemed as if the surface of the ocean had been subjected to an enormous pressure, by which the waves were still. Without warning, the men were almost blinded by a sheet of flame, which enveloped the ship from stem to stern, and reached half-way up the masts. This wave of flame surged back and forth, fore and aft, for a few seconds, and was then snuffed out as suddenly as it had appeared, leaving captain and crew groping about in intense darkness.

G. Thompson, president, writes from Little Rock, Mo.: "We have been visited by two estimable and talented ladies, Mrs. Hammett, of California, and Miss Dr. Lucy Barnicot, formerly of Boston, late of Kansas City. They gave several lectures jointly, which were highly appreciated by those in attendance; Miss B. upon the general subject of Spiritualism (special topics taken from audience), and Mrs. Hammett mostly in behalf of the Mediums' Home. Miss Barnicot gave personal sittings there, also public tests at hall; and I can cordially recommend her, both as a lady and a medium as well as speaker. Our local society has recently reorganized the Children's Progressive Lyceum, and considerable interest is manifested. Our good brother and sister, Prof. J. M. Allen and wife, of the Spiritual Institute, have given the work much encouragement and aid, for which they have our hearty thanks."

Sunday, Jan. 7, Oscar A. Edgerly began a month's engagement with the First Society of Spiritualists of Buffalo, N. Y. His address for January will be 224 Metcalf street, Buffalo, N. Y.

W. L. Scott writes: "Frank T. Ripley, the well-known test medium, opened his engagement for the First Spiritual Church of Allegheny, Pa., 68 Ohio street, on Sunday, the 7th, to large and appreciative audiences, both afternoon and evening; in fact, at the evening services we did not have chairs enough to seat them all. Strangers visiting in this neighborhood are invited to attend our meetings, which are held at 7:30 and 7:30 P. M. on Sundays and 7:30 P. M. on Wednesdays."

W. W. Howe is now secretary of the Grand Rapids Spiritual Association, in place of L. D. Sanborn, resigned. All letters of business relating to said association should now be addressed to Mr. Howe, Hermitage Block, Grand Rapids, Mich.

Mrs. E. Wilkins, Bedford, Iowa, in a letter to her son, the Doctor, insists upon a continuance of THE PROGRESSIVE THINKER, stating that she feels lonely without it, and that it is "her bible." This is the universal verdict.

John Y. Goleron states that he forwarded to R. L. Green, spirit photographer, a picture of himself, and on the photograph which he received appeared five spirit faces, one being distinctly recognized by himself and his wife as that of his son, and one as his father.

Will C. Hodge writes that the free advertising given by the Rev. Martin, who set out to demolish Spiritualism, "helped us to the largest audience of the season, and I hope he will continue to pitch into us—it doesn't hurt us, and amuses him; and only serves to call attention to the subject."

M. H. Van Buskirk, president of the First Society of Spiritualists of Buffalo, N. Y., writes: "On Sunday, December 31, Thomas Grimshaw concluded a very successful month's engagement with our society. On Sunday, Jan. 7, Oscar A. Edgerly began a month's engagement with us. This being Mr. Edgerly's third engagement here, he is no stranger to our people; he has been warmly welcomed to our rostrum. If the first Sunday of his engagement is any criterion of what is to follow, we know we shall be satisfied."

C. M. Davis, of Denison, Texas, desires to ask the Texas Spiritualists how it would do to have a camp meeting, at some suitable place.

Anent the Winter Park Camp-meeting, Florida, a subscriber, after carefully investigating the railroad rates of fare, and the rates for table board, room rents, etc., raises the significant question: Is it a rich men's meeting?

A subscriber who has sent 45 Christmas numbers to different persons asked one of them how he liked it. He replied: "O, it is grand! I have read it twice. I have a friend to send it to, but I shall read it again, first." That Christmas issue is doing missionary work; 32,000 have been issued, and orders are still coming in.

E. N. Beebe writes from Minneapolis, Minn.: "There has been lately, unheralded, appeared in our city, a most phenomenal platform test medium, second to none I ever heard of, and I have heard a good many. He gives names in full, and incidents with great rapidity, clearness and precision; there is no feeling after clues, and what is more, every test is acknowledged. If persons, to appear smart, attempt to 'try the spirit' too far, they are very quickly overwhelmed with such a mass of facts that they are compelled to acknowledge them. I have heard him in three prominent audiences, and every test was acknowledged. Societies in need of a powerful test medium, will find in Prof. W. L. Kuyler a wonderful instrument to convince the people; skeptical audiences are simply astounded. His control, too, has the happy faculty of keeping the audience in good humor."

Dr. V. G. Richey, inspirational speaker, may be addressed for engagements at Dayton, O., lock box 408.

A practical illustration of the hypnotic influence of the successful orthodox revivalist was given on Sunday night in the Methodist church at Evanston, Ill. While the Rev. C. E. Wilkinson was preaching, Frank Wilson, a student in the Garrett Biblical Institute, fell asleep, and despite the efforts of the physician to awaken him, he remained in a comatose condition for sixty hours. He came out of his unconsciousness naturally, and now appears to be all right. We advise him to avoid orthodox preachers and orthodox sermons.

Robert A. Dimmick, secretary of the National Association of Spiritualists, writes that 2,000 orders for the Convention Reports have been received, and it is expected that the full edition of 3,000 will be exhausted.

J. W. S., of Broadhead, Wis., writes: "We are still on the lookout for a medium to visit Broadhead, who will demonstrate to the satisfaction of skeptics, who desire demonstrative evidence of the continuity of life, that there is no death, that what seems such is only the withdrawal from the physical of the real man therefrom. We had C. E. Winans here for one session at the Lyceum, and materials actually occurred at that time which perhaps we could not or ought to be expected, but several who were present were not satisfied that they were genuine; but Spiritualists failed to perceive anything suspicious with him. If you can recommend to us a medium who can give us such tests as Mrs. Foye gave once when I was of the audience, skeptics could be convinced."

A subscriber writes from Columbus, Neb.: "If we could have a good medium at this place for a week, I believe it would add very much to the cause. No medium will do but the best. Any good medium will find good, profitable places here this winter."

Oren Stevens, materializing medium and independent stage-writer, who has been doing good work at Louisville, Ky., may be addressed during January, 1894, at 264 Miami street, Indianapolis, Ind., for engagements within the radius of one hundred miles of Indianapolis.

Geo. C. Stoll, of Indianapolis, writes: "Miss Helen Stuart-Richings opened her two months' engagement with the Association of Spiritualists in this city February 7th. Large audiences were present, the lady, who in the evening delivered a remarkable lecture on 'Miracles, What Are They?' The speaker held that the 'miracles' of Christ were not wondrous, when people understand natural laws. At the close of the discourse two remarkable readings were given upon the presentation of names only. The readings were perfect and elicited comment and wonderment, especially by the non-believer. The Spiritualists of Indianapolis have recently been taken in financially by a man representing himself as Booth Bell, of San Francisco, and our people elsewhere are warned against him."

Speaking of psychic science, Prof. H. Nichols says: "The new science of psychology will determine the mental laws exactly, the laws of the individual and of society; the laws of aesthetics, of ethics and of every human faculty. It will compel men to live by these laws, because it will make them plain to all men—as plain as the law of gravity. The world will then go forward, because it will see how, we shall then have a higher manhood, because its type will then be clear to us. We shall have a new art and a new literature, because we shall know the secrets of beauty. Its standards shall be broader in proportion as they shall be truer. We may then efficiently love our unfortunate brother by knowing how to make him lovable, and how to make life lovable to him. Psychology will secure to man wealth and art, wisdom and happiness, by making man capable of them." Psychology will make education the chief function of government, by giving education a scope heretofore unconceived of.

A wonderful picture is mentioned in the Republican Journal, Belfast, Me., as follows: Last week Mr. R. H. Moody took down from a shelf in his drug store a cardboard box in which a chemical powder had been kept, and was about to refill it when he noticed on the bottom a formation of dust particles which seemed to resemble the features of his father, the late Dr. Richard Moody. As different people came into the store the box was shown them without explanation, and all who had known Dr. Moody exclaimed at once: "Why, it is a likeness of your father." It has been suggested that the box may have been set at some time upon a tincture or photograph and the picture thus transferred, but no such picture has ever been in the store. It does not require a strong imagination to see the portrait. In the right light it is as clear as a photograph, with every feature distinct, the white hair and beard, the shirt front and the black coat all revealed.

The Sturgis (Mich.) Society has secured the services of Mrs. A. E. Sheard of Grand Lodge, Mich., to lecture in the Free Church the two last Sundays in January. Mrs. Sheard can be engaged to attend funerals anywhere in the state. She will respond also to calls to lecture.

J. C. Rowland writes of another materializing circle at Dr. Bland's, at which Mr. Concanon's guides did unusually well. A prominent United States Senator and a Member of Congress were present and were delighted. Dr. Kent, of the People's Church, president of the Research Society, Dr. La Pietra, and another member of that Society were also present. Dr. Kent is thoroughly convinced of the genuineness of the manifestations—which were given under rigid test conditions.

Mrs. Harriet N. Graves, of Providence, R. I., writes that her appeal in behalf of "Viola" resulted up to Jan. 3 in the receipt of \$9.20, which has relieved some of Viola's most pressing needs. She says: "The Chicago friend who so promptly sent \$2 for Viola's appeal, is informed that it came Saturday evening, Dec. 30, as also the dear lady's whose 'dry bones' were 'shaken a dollar's worth.' The sick Lowell gentleman is informed that his dollar was received. Many thanks to kind friends for your prompt responses. To the gentlemen (?) who sent a most insulting letter telling me that if I had paid Viola for her mediumship she would not need help: Nobody has said that Viola is a medium; on the contrary, she gave freely of her dollars to mediums as long as she had one to give; and I supported Viola, besides helping many others, until my purse and health were exhausted."

Mrs. Mowatt Ritchie states in her autobiography that when in the mesmeric trance—into which she was thrown during illness—she made accurate predictions as to the times when she would be well and ill.

W. E. Boney, Cherryvale, Kan., writes: "Sunday afternoon meetings have been kept up for a number of weeks in our little city. We have had interesting lectures from our president, Mr. Dryden, and the Rev. E. N. Price, and H. Hutcheson and myself. Last Sunday a paper was read, 'Should Spiritual Lectures Be Restricted.' A discussion followed in which Bro. H. H. Hutcheson and myself spoke in antagonism to the ideas expressed by Mr. Bach in last issue of THE PROGRESSIVE THINKER, while Bros. Price, Kessler and Stimpson and Slater Frisby spoke in favor of the restrictions proposed by Mr. Bach. The discussion was carried on in a fairly temperate manner, and a majority of the Cherryside Society seem to be on Mr. Bach's side of the argument. Mrs. M. R. Hutcheson, of this city, gave some good clairvoyant descriptions and psychometric readings on two occasions, which gave general satisfaction."

Mrs. R. Hughes writes: "At the meeting last Sunday of the First Progressive Spiritualists' Society of San Francisco, we had the pleasure once again of listening to that earnest and impressive speaker and medium, Mrs. M. Longley. Her subject, 'The Old and the New,' was delivered in her usual masterly manner and proved very interesting to the audience. Prof. Longley, assisted by his sweet-voiced wife, gave some good vocal selections. Harlow Davis, his well known platform medium, who has just arrived from the east, gave some very striking tests, each one being fully recognized. He was followed by the veteran worker, Mrs. Hendee, who astonished many skeptics with her psychometric readings."

Do you believe in dreams? Such a question is occasionally asked and persons differ in their opinions in reference thereto. Dr. Hazzard, of Odin, a few nights since dreamed of an absent Kentucky friend to the effect that he witnessed his death. Just after his dream he awoke and the clock struck twelve. A few days after he received a letter from where his Kentucky friend had lived, informing him of his death, and strange as it may seem, he had died at 12 o'clock on the same night that the Doctor had dreamed of his demise.

Mr. J. Clegg Wright's lectures before the First Society of Spiritualists, New York City, during December, have been of a very high class intellectually and ethically, and have given great pleasure to large and increasing audiences. At the close of his work a unanimous and cordial vote of thanks was tendered him expressing high appreciation of his work and bidding him Godspeed in his future fields of labor.

Richard Hodgson tells of a well-attended case of thought transfer. A woman was awakened about 1 o'clock in the morning by a violent blow on the mouth. She opened her handkerchief to stop the bleeding, but there was no blood. A few hours afterwards her husband returned from a sailing trip and she noticed he kept putting his handkerchief to his mouth. "You have been struck on the mouth," she said. "Yes," he replied. It turned out that just about 7 o'clock he had been struck on the mouth by the tiller of his boat.

The Cleveland World gives a synopsis of a discourse by Mrs. H. S. Lake, pastor of the Spiritual Alliance, on "Mediums and Spiritual Consciousness." Socrates, Jesus, Joan of Arc, Thomas Paine and many other mediums have been channels through which different groups of spirit beings and spirit states have appeared.

Mrs. C. Catlin writes approvingly and encouragingly of the work of the First Society of Spiritualists of Chicago, and with high laudation of its pastor, Mrs. Cora L. V. Richmond, her discourses and other labors. The discourses on the Sunday preceding Christmas were pronounced the most wonderful she ever delivered. "Did Jesus of Nazareth Live, and Was He the Christ?" and "By Flood and Flame," were the subjects, which were treated with masterful skill and power. Mrs. Richmond is about to leave for a two-months' season of labor in Washington, D. C.

A subscriber writes from Eaton, Ohio, that he thinks a good medium would do well in that place. The town has a population of about 2,000.

Richard Hodgson gives this telegraphic incident: A young woman whose fiancé was in Chicago, while she was in a distant city, suddenly swooned, and upon recovering consciousness, exclaimed: "The little devil! He's in bed with another man." A few days afterwards the young man wrote asking if his betrothed was well. "I thought she was in my room the other night," he wrote, "and stood at the foot of my bed."

The New Orleans Piqueur of Sunday, December 17, contains a fine article on Spiritualism, in which the question of its future is carefully considered. It was written by Prof. Silas W. Edmunds. He says: "Until the Spirit-world touched the key, unlocking the portals between the mundane and supermundane worlds, the mind of civilized and enlightened man remained, as it were, suspended upon the slender thread of doubt. But today we rejoice that there is no death. 'God is a spirit' hath been written and handed down to us through the ages. Man, the spark of divine light, the brother of the Spirit, based upon spirit return, Spiritualism claims preeminence over mind and matter, as having conquered death and the grave, lifted the human soul out of uncertainty as to its future, and linked the mortal hope in the bond of human brotherhood with loving hearts and fond embraces in the great and beautiful beyond."

The Peoria Progressive Society met at the residence of Mrs. M. Hovenden, January 4th, 1894, and elected the following named officers: Dr. George F. West, president; Mrs. Ellsworth, vice-president; Mrs. Duvall, secretary; Mrs. Harriet Stevens, treasurer. Mr. Wm. H. and Mrs. Adeline M. Glading, of Doylestown, Pa., finding it impossible to thank the many friends for their many tokens and loving remembrances to Mrs. Glading on the occasion of the 25th anniversary of their wedding, are compelled to take this method of returning their gratitude and heartfelt thanks. She was not aware that she had so many true and loving friends.

Viola A. Arnold writes that many of the good people of South Chicago are waking up and earnestly investigating spiritual philosophy. Dr. G. W. Carpenter's labor during six Sundays past has resulted in increased attendance and an increase of interest. Mr. Dalton, Dr. Schermerhorn, Mrs. Coverdale, Mrs. Turbett and others have rendered efficient help. Dr. Schermerhorn last Sunday was controlled to voice the present sentiments of the late Mayor Harrison on capital punishment. He said in substance, that it was a relic of barbarism; that he did not want his slave to suffer the penalty of such a barbarous law, etc.

Mrs. C. Lee writes some of her experience. In the spring of 1885 an old gentleman, a German who had met with misfortune, came to her house and asked for a cup of coffee; was on his way to Chicago to stay with his son, and gave his name as Joseph Myers. She forgot his name Joseph. In 1880 the full name was given through a medium, and the spirit claimed to be that of the old German gentleman.

A subscriber writes: "Frank T. Ripley lectured and gave excellent tests to a large audience, at the First Church of the Spiritualists of Allegheny, Pa., Sunday, Jan. 7th, at 7:30 P. M. The hall was packed to the doors; many went away and could not get in. Bro. Ripley seems to be a great favorite here, and is doing a good work for this new society, and we shall keep him as long as we can. Your paper is a favorite here."

Lancaster, Ohio, appears to be a badly Rome-ridden place. A correspondent writes that it was a relief to talk with one of the teachers, who ridiculed Spiritualism; ghosts; chews tobacco, swears, and as nobody ever visits the schools, how is it known what the children are being taught? The directors are Catholics; one of them cannot read, and the other two do not do much reading. The teaching in such schools is a Jesuitic sham—as ever where Romish priests and Jesuits rule. If not watched and thwarted, they will turn the public schools into schools of Romish superstitions and Jesuitic miseducation.

H. A. Full writes that the Lyceum of the First Spiritual Church of Louisville, Ky., met at Euclid Hall on Jan. 7 and elected officers for the ensuing year as follows: H. Wilson, conductor; Mrs. Hawkes, guardian of groups; H. A. J. Puls, secretary; Charles Hostetter, treasurer; Mrs. Jewell, musical director; Miss Marshall, librarian; Mrs. Irish, guard; Mrs. McAbey, Mrs. Wilson, Mrs. Fulty and Mr. H. R. Wardell, leaders. The Lyceum is in a flourishing condition and doing excellent work.

Mr. J. F. Seybold writes: "Kindly allow me space in your paper to report the doings of the First South Side Spiritualist Society, who have entered upon the new year with the hope of making it a memorable one; their object is to place before the people the best talent that can be procured, men and women whose presence lends an added dignity to the noble cause they espouse; foremost among them is Mrs. Colby Luther, well known as a brave and fearless exponent of the principles of Spiritualism, she occupies the rostrum for the month of January. Afternoon and evening service. Following her will be other grand and noble speakers who are engaged for February and March. Much credit is due Mr. Charles Secor the President of our Society. He is an earnest worker in the field, and has won the admiration of the honest seekers after truth, for his persistent endeavors to exclude the tricksters, who by their nefarious work seek to block the paths toward progression. Give him your sympathy and cooperation. In the good work, dear friends, I must not close this article without saying a word of praise for each officer of this society. The fact of their being reinstated in office, proves their efficiency. I trust, Mr. Editor, that these remarks will stimulate the readers of your paper, especially the South Side residents. We extend to one and all a hearty welcome to meet with us."



The Psychograph.

An Hour's Experiments.

I had experimented in various ways to bring out any mediumistic qualities which I might chance to possess, but without avail. I consulted authorities in that kind of lore, and was informed that I had "wonderful powers that were latent," and if I would "surround myself with the right conditions," the result would be "astonishing," and in fact I had a "grand mission to perform," when the time came; yet I always seemed to dampen on every circle I came to sit in, and the seance that engaged my presence had a Jonah. I was recommended to sit with a friend at the planchette, and for a series of evenings gave an hour to meditation with hands on the little table, that moves so easily for some, and writes and draws as though possessed with a soul. The result was nil, and I gave over the boot-lass task.

One evening I called at a friend's for a social hour, and found the family engaged in a seance. I saw that they possessed of a dial planchette or psychograph. A little girl of some twelve years was found by trial to be able to receive communications by its aid in it, must be confessed, an imperfect manner, although the mark of genuineness was upon all she received. The sentences were broken, often disjointed, and there were interruptions and refusals to answer, which indicated that there were difficulties in the way of full control. It was suggested that I sit with her, each placing our right hands on the instrument. I laughed at the idea, in the light of my previous experiences, yet yielded, and for ten or fifteen minutes there was perfect quiet. Then the index began to turn and point to the letters. My surprise was great when the name of my brother was given, and the cause of his death. He had gone from California to Australia, and went to the gold fields. A letter came to us from a stranger saying he had been successful in gaining wealth and on the eve of starting for home had been murdered and robbed. Fifteen years had passed since then and no further intelligence had been received. This was the first direct word from him, and at the time no word was further from my mind. My curiosity was greatly excited, and I asked a long series of questions, as to his family relations, etc., in order to identify him, all of which were correctly answered. Then I said: "If you are my brother, tell me, if you can, some incident in our lives known only to ourselves."

There was a silence so long continued that we were on the point of talking our hands away, thinking the control had ceased, when the index moved and gave us this: "In the old pasture was a sweet apple tree, under the tree a well. When we were drawing water with a sweep, I fell in, and you let down the bucket, and held me up until father came." Now, this was true, although I had not thought of it in many and many a year, I brought up a flood of recollection of our boyhood days, and I never felt quite so near the realm of spirit, or the identity of the communicating power more forcibly.

"Then you have not found such pleasure in your new life that you have forgotten the incidents of the old?" I said.

"They are recalled when I come to you," was the reply.

"Where are my father and mother?" I asked.

"They are not with me, having different pleasures, yet I see them often, and sister Sarah."

There was another point, freely given, for Sarah died when an infant, and had left only a faint trace in my memory.

"Is she with them?"

"Yes, and has become matured as she would had she remained on earth."

"Did you regret your sudden death?"

"Truly I did, for I had luck, and expected a good deal when I reached home."

"Was the story of your murder true?"

"Yes."

"Is your murderer yet alive?"

"He is not with you; he is on this side."

"Do you meet him?"

"I have—not often."

I might prolong this conversation to a column, mostly personal inquiries and answers, when the force appeared to weaken and altogether cease.

Since that time I have at least once a week sat with the instrument, usually talking with this brother, and also with others. There was one thing that struck me at first, and that was, after the first word or two was given, I was conscious of what the answer would be, and now I have become so sensitive that I know before the question is finished. By taking a pen and holding it with what is called a free hand, it writes the answer. I cannot otherwise than refer the initial of this development, which to me is precious, to the concentration brought about by sitting with the dial.

I was at first, and at times am conscious, puzzled to explain why I am anxious of the message before it is given. Some times it makes me doubt, for if the index moves independent of the hand, it strikes one that its movements would not be known by the medium. Or can we explain it by the sympathy which must exist between the spirit and the medium? I would like to know the experience of others, and certainly the subject is one of deep interest.

J. B.

The Psychograph is for sale at this office. Price \$1.

The United States has 395 prisoners at Fort Leavenworth, 229 of whom are deserters.

RELIGION

AS REVEALED

By the Material and Spiritual Universe.

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