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THE GREATEST DEBATE WITHIN A HALF-CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:
REV. MOSES HULL,
President New York State Spiritualists' Association,
Headquarters, Buffalo, N. Y.

—AND—
W. F. JAMIESON,
Secretary National Liberal League, Headquarters,
Cincinnati, Ohio.

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

FIRST SPEECH OF REV. MOSES HULL.

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—Before I begin my argument I ask your indulgence in a few preliminary observations.

I will say, those of you who have come here expecting to see a fight or to hear a quarrel are destined to be disappointed. It was in 1862 that I made the acquaintance of the gentleman who is to respond to my arguments on the proposition before us. He was at that time a perfectly honorable gentleman. Though he has "fallen from grace," I have no doubt we shall find him the same now. At certain points we may at that time have misapprehended each other, but we never found it necessary to misrepresent each other. After six days debating we found ourselves better friends than when we began.

After that I had the good fortune to rise into, and he the misfortune to "fall from grace." We, in a certain sense, changed places. If my memory does not play me false we have had ten debates since. We have handled each other's arguments without gloves, but always with feelings of kindly pity for each other.

We are now in the twentieth century; the world is old enough to furnish gentlemen who can compare opinions; and, if necessary, attack each other's opinions and defend their own from the attacks of each other, and still be as friendly as if they were fellow-advocates of the same doctrine—drinking from the same intellectual fountain.

In fact, my arguments will be honestly made; and if Mr. Jamieson will show that they are unsound, he will, in that prove himself to be one of my best friends. If we should occasionally get a little off our base, and our speeches glow somewhat with ridicule or sarcasm, even that, I hope, will only prove a mental recreation which will prepare you for the more weighty arguments in store.

I do not expect great immediate results from this debate; we are not here to work on your feelings or emotions, but upon your reasoning faculties. We hope you will listen and go away and think over these matters.

We should constantly keep the thought before us that we cannot make truth. Our duty is to try to discover it; and we should all hold ourselves in readiness to adopt truth wherever found. I am fully determined to learn all I can during this symposium.

We should each and all get rid of the idea that we are here to make truth, or even to elect truth by popular vote, rather than to discover truth and learn all we can about it. If Brother Jamieson is an enemy of mine, which he is not, I will try to learn from my enemies. Let us here and now eradicate the thought that those who hold different opinions from us may not be as honest as ourselves. If we will all do this, I have no doubt that speakers and hearers will all go from this debate wiser than we were when we came to it.

DEFINITIONS.

It is all important that our speeches should be thoroughly understood. Our one design should be to make our hearers know just what we mean; so I will offer a few definitions. I do not use the term philosophy, in this proposition, in the sense of "love of wisdom," or "love of knowledge," but I use it in the sense of hypothesis, or explanation. I mean a knowledge of certain phenomena, and an explanation of their cause.

The philosophy of Spiritualism is the explanation of how certain things, called Spiritual phenomena, are produced. The Spiritual philosophy is the explanation which Spiritualism, as a system, makes of things.

DEATH.

It is the Gateway to Eternal Life.

It is the gateway to immortal life. This mortal formed from the earth, from nature, owes a tax to nature for its use and maintenance from her products. This tax must be paid apart from all other duties that fall to the lot of mortals, for if it is not, nature in accordance with her just ruling, enforces penalties upon all delinquents and proceeds to collect them in her own inimitable way. At death most mortals are still delinquents, none more so than the world's wealthy people. Then

instead of squaring the slate by unpretentious attention to the last rites in mortal power, they increase penalties by undue ceremonies, the lavishing of flowers to excess, costly caskets and ivory life, etc. All these things are not joy, but sadness to the angels whose supreme right it is to confer these honors upon their newly-arrived friends from the earth plane. Flowers are the emblems of joy and are in place on the immortal side of life, where there is true joy over the arrival of a friend; but they are sadly out of order on the mortal side where hearts are breaking in silent grief because of these personal separations. This is what adds to the penalty, for although this profusion of flowers, etc., is spoken of as tributes of honor and respect to the dear departed, it is, in the truest sense, hypocrisy be-

cause not corresponding with the heart's true expressions, and while the motives are, in most part sincere, yet it is mostly a subscribing to prevailing custom. "Crape wearing" is another form which has served its time. As long as mortals were in doubt as to the reality of continued life, those sombre drappings were in place as expressions of their doubts, fears and grief; but in the light that is now shining upon all humanity, all such expressions are much out of place. This event of migration from mortal to immortal planes of life should cause a joyful feeling, or at least one of grateful resignation to God's will and to the provisions his love and wisdom have made for all his children, without exception to rank or station. The Lord of Life governs, and when

anyone is called to higher, it is well to answer roll-call without plea or murmur. One of the lessons that self-willed mortals are in need of learning, is their dependence upon the All-Life from which their lives are derived. As spirits, they are not, cannot be independent of the whole, but must live and grow by sharing, and be happy by making others happy. Then, too, the spirit in man needs to be fed and this can only be done by pure thought and action. It is no aspiration that opens the day spring of that influx which is proper food for the soul and its expansion and spiritual growth. Heavenly splendors are shown to those who are true in heart and pure in mind. They receive and also understand the messages from the perennial fountain, from the heart of God and

cap, of a truth, say that they are thinking the thoughts of God after him. In the Epistle of Paul to the Romans, 1:10-20 he says, "Because that which may be known of God is manifest in them, for God hath showed it unto them, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse." In these latter days it is given to us, to see many thousands of mortals, to see the immortal worlds and hold sweet converse with the denizens thereof. This is because the circles of our sense activities have been enlarged; we have access to realms between which, in olden times, were gulfs of ignorance that could not be crossed by beleaguered

mortals. We now rise on the soul's pinions and meet our angelic friends and are strengthened by their ministrations unto us and to behold what the future holds in store for the children of earth. Immortality is no longer a vague term. It is a demonstrated truth, and although "man hath no power in the day of death, and there is no discharge in that war," Ecclesiastes 8th chapter, man does have the full knowledge that he dies to live forever in a land where death can nevermore sever the ties of friendship and where all shall enjoy the fruits of their labors forever. Van Wert, O. MRS. M. KLEIN.

Names, say an old maxim, are things. They certainly are influences.—Tryon Edwards. Some men do as much begrudge others a good name as they want one themselves; and perhaps that is the reason of it.—Penny.

The word phenomena is simply the plural of the word phenomenon. Webster defines it to be an appearance; anything visible, whatever in matter or spirit is apparent to, or is apprehended by observation; as the phenomena of heat, light, electricity.

The Greek word noumenon, signifies that which, of itself, is unknowable. It is that which produces phenomena. Back of every phenomenon is a cause; that cause may be called noumenon, or if the causes are plural, noumena.

Spiritualism is to me more than mere spiritism; it is that philosophy which believes in spiritual things—spiritual existences—in fact, in a spiritual world filled with spiritual things and spiritual beings. Indeed, the most of us believe that the spiritual world is the world of causes; and that this material world is the world of effects.

One word more before I enter upon the pith of my argument. That is, both Mr. Jamieson and myself are determined that all the light we can obtain shall be thrown upon the questions at issue, therefore there are no other limitations than those Nature has made. If there is anywhere in the universe, proof of Spiritualism, friend Jamieson thinks he wants it. I think I am equally as anxious to learn anything of which he may be in possession. We therefore, each allow the other to go where he pleases for evidence. If even my arguments do not all seem sound to him he is charitable enough to think I would not make them unless I supposed them to be sound; and, if I were stopped from making them I would go away under the impression that I could have proved my theory if he had permitted me to do so; and vice versa.

CONSENSUS OF THE WORLD.

As evidence of the existence of spiritual beings I will first present the consensus of the world. When Paul had his noted trial for heresy, it will be remembered that the Pharisees wanted to clear him. They said: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." See Acts xxiii:9. This shows us that in those distant days, they thought it perfectly reasonable to conclude that spirits and angels existed, and could communicate with mankind, as our proposition says.

Now men may differ in opinions; they may differ in the explanations of phenomena, but they seldom differ as to the facts; I mean as to such facts as have led the world into its present discussion on the question of immortality.

While it is seldom that one who has witnessed the facts has ever been led to renounce them, the cases are numerous where hard-headed Atheists and Materialists—men like Dr. Kerner, who was the physician of Madame Hauffe, the seeress of Prevorst, became suddenly converted by what he had witnessed through his patient.

After refusing as long as possible to believe Madame Hauffe, and abusing her and denouncing her as a hypocrite and impostor, his skepticism entirely melted down before her talks delivered while in an unconscious trance.

In the preface to the third edition of his history of this seeress, who remained over two years in his house, he says:

"Truly it is hard—and who may not feel it?—that a foolish, weak woman should overturn learned systems, and bring forward again a faith which the lofty wisdom of men imagined it was in the act of rooting out. But for this I know no other comfort than that of Paul, I Cor. i:27, 28, 'But God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the mighty,' etc. He adds, 'And thou, much persecuted book, go now boldly forth into the throng teaching and warning, and may the thorns with which they seek to smother thee become garlands of life.'"

To show the general belief of which I have spoken I will quote only one out of a great multitude of extracts I have at hand.

William Howitt, in his History of the Supernatural, Vol. II, pp. 132, 133, quotes Dr. Samuel Johnson as follows:

"That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another, would not have agreed in a tale which nothing but the truth could render credible. That it is doubted by single cavaliers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

Addison, Blackstone, John Stuart Mill and many other writers testified in the same strain. I hope Mr. Jamieson will weigh this testimony well. However much weight the opinions of the world may have on this question, I am not giving them as mere opinions; I am simply giving evidence that certain facts, not mere guesses, are patent all over the world; not merely among the uneducated, the ignorant, the superstitious; but among educated and uneducated alike; among people who are acquainted; and people who never heard of each other.

Admitting that these people are all liars, or all fools; one of which positions Mr. Jamieson must take if he wishes to get rid of the weight of evidence it contains, what is the result?

This testimony must be either denied or explained. It is a hard matter to lie well. It is still harder to think the whole world, knaves, fools, honest men and wise men, should all agree in telling the same false stories. Nothing in the world, as Dr. Johnson indicates, but the genuineness of the stories could make them credible.

I am honestly of the opinion that it requires a vastly greater amount of credulity to believe that the whole world could be thus mistaken, than it would to believe that all this testimony hangs on nothing. I may say also that the doubts of a few fifty-headed and stony-hearted individuals will detract no more from the weight of the evidence, than the unbelief of the king of Siam, that water turns to ice in this country detracts from the general testimony that it does. Doubts do not always express erudition; they sometimes express ignorance.

It will be remembered that the late Prof. De Morgan, the world's greatest mathematician, as quoted in Epes Sargent's "Planchette; or the Despair of Science," said:

"I have no acquaintance either with P. or Q, but I feel sure that the decided conviction of all who can see both sides of the shield must be that it is more likely that P. has seen a ghost than that Q. knows that he cannot have seen one."

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me. . . . The Spiritualists, beyond a doubt, are on the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress. . . . There is a higher class of obstructives who, without jest or sarcasm, bring up principles, possibilities, and the nature of things. These most worthy and respectable opponents are, if wrong, to be reckoned the lineal descendants of those who proved the earth could not be round because the people on the other side would tumble off."

Now, gentlemen moderators, I propose to argue this matter first inductively. Inductive reasoning, though known by that name only since the days of Lord Bacon, has ever since the days of Roger Bacon been regarded as the only way of arriving at truths of an occult nature.

Deductive reasoning leads down; that is, it teaches you what is true if something else is true. Inductive reasoning leads up; it teaches us that we must by our eyes, our ears and other senses, ascertain facts; and then by certain processes we must ascertain the sources of such facts. There are four steps in inductive reasoning.

1. Ascertain facts by experimenting in preliminary observations.

2. We must form hypotheses concerning the cause of the particular phenomenon we are investigating.

3. We must deductively reason upon the facts and the various hypotheses.

4. We must verify our conclusion by the application of the various hypotheses to facts.

Let me explain this. "In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure that the phenomenon really occurred. Then, as every effect has a cause, we want to ask the question what is it that produces this phenomenon? Here come in the various hypotheses. Is it a trick? and if it is a trick, how is it done? Was it toe joints? knee joints? the work of machinery? Was it the devil? or how was it done? Now we should take one of these hypotheses at a time; when we get through with one hypothesis we try another, and still another; the correct one will fit every point.

Here are several points.

1. Do the phenomena occur?
2. Are they tricks?
3. If a trick, how is it done?
4. Was it toe joints—or knee joints?
5. Is it the work of machinery?
6. Is it the devil?
7. Is it sub-consciousness?

Having got through with one hypothesis, we take another, and another until we dispose of all of them. The hypothesis which will explain the most of them is more likely to be true.

After having investigated one phenomenon we want to try another, and still others by the same rules.

I undertake to say that the results of such investigation applied to the various so-called Spiritual phenomena, will usually result in the conversion of the ordinary mind to the Spiritualistic hypothesis.

I will now relate a phenomenon or two, which I have witnessed, and allow my respondent to apply the inductive method of reasoning to them.

I will premise by saying, as I have before said, that in 1863 I had a debate with Mr. Jamieson, which came very nearly making a Spiritualist of me. His arguments did not weigh more heavily than many I had heard before, but I liked his spirit; I had been in "doubting castle" for some time; beside, my own arguments, as I presented them, replied to themselves. I saw the weakness of my own positions as I had never seen them before. From that time forward I never could be a zealous and hearty Adventist. I wasn't slow to say so; I said it everywhere.

I expressed my doubts as to the truth of my former opinions once to Mr. A. A. Whitney, the city marshal of Battle Creek, Mich., where I lived at that time. He, after expressing some astonishment, asked me what I thought of Spiritualism? After talking the matter over a few moments he invited me to his house to a seance that night. I asked the privilege of taking my friend, Elijah H. Johnston with me. Mr. Johnston was an honest skeptic; and as little a man as ever lived.

At the seance Mrs. Whitney was the medium; a few commonplace manifestations occurred—manifestations which never could have made a Spiritualist of me. By and by the medium turned to my friend, Mr. Johnston, and said, "Mr. Johnston, a beautiful little girl comes to you, she calls you papa; and says her name is Eva. She takes a bunch of turkey pea blossoms out of her bosom,

and holds them up to you, and says, 'Look here, papa; do you remember these?'"

Mr. Johnston, then, with tears in his eyes, and flowing down his cheeks related that one time when he was absent from home he received a telegram, "Come home, Eva is dying." He tried to hasten home, but an immense flood had taken the bridges away and he was delayed nearly two days.

When he got off the cars he was met at the station by the funeral procession returning from the church-yard where they had buried his little Eva. He felt so bad that some of his neighbors volunteered to go and disinter the remains of his child so that he might look upon her once more. It was in the month of April, and while they were opening the grave he wandered around and picked a bunch of turkey peas, the earliest blossoms of the spring; and, as he gave her a last kiss he put the flowers in her bosom.

Now, he and Mrs. Whitney had never met until that night just before we all sat down to that circle. He was a stranger in Battle Creek. I had just induced him to come there to work in my trunk shop. More than that, I knew both him and Mrs. Whitney to be entirely above any collusion or attempt to deceive themselves or others. Mrs. Whitney gave all her work in Spiritualism without any compensation whatever.

Right there I became more of a Spiritualist than I had ever been in the past. My faith took hold of honest Mr. Johnston's word. I witnessed the manifestation. I knew the parties to be honorable. Mrs. Whitney supposed, as she went into the trance, that she was going to find something for me, but instead she got this message for one in whom she could not have the least interest more than any entire stranger is interested in another. Mr. Johnston is earnestly seeking for truth. I knew him. The test which came to him was as good for me as if it had come to me in person.

Now this is just one of millions of similar phenomena; what is the explanation? Apply the various theories, and answer me whether the Spiritualistic hypothesis is not more probable than any other that has been suggested? When this is backed by millions of other general facts, each varying in some minute particulars, and yet agreeing in the whole, inasmuch that no one theory except the Spiritual will cover all the facts, I ask Mr. Jamieson whether inductive reasoning does not lead directly to the Spiritualistic hypothesis.

That there are fakes and frauds who, knowing that such facts occur, attempt to run in counterfeits on their credit, is as much to be expected as that they might be found in other departments of life. The fraud is to be found wherever there is an opportunity for him to coin human credulity into dollars and cents.

Nay more, I am here impressed to ask my opponent another question. He was at one time a medium. Will he please account for that mediumship with which he startled the world? I must here relate one seance I had with Mr. Jamieson; it was on the night of the close of our famous debate in Paw Paw, Mich. This matter occurred so long ago that I may not relate it exactly as it occurred; if I do not, Mr. Jamieson may correct me.

We had to wait several hours for the train, and we, with several others, went to the home of Mr. and Mrs. Voke to spend the hours. Cakes, apples and other good things were passed around. While we were eating, Mr. Jamieson was suddenly entranced by some one calling himself Dr. Bagg, who related the particulars of his having been drowned in the Detroit River; after which he gave us a logical and an eloquent discourse. Much more so than I ever heard Mr. Jamieson deliver in his normal state.

This, be it remembered, was during war times. This philosophical spirit handled the war in a masterly manner—a manner Mr. Jamieson did not like. Mr. Jamieson there and then said, it was strange that no spirit when controlling him had ever spoken his sentiments on the matter of the war, or of the causes which led to it.

After this, a negro came and greatly rejoiced at his new-found freedom. I doubt whether Mr. J. can play the "nigger," as that fellow did. After this influence had ended, in his southern slave dialect, his expressions of joy, another influence came which claimed to be a Christian—perhaps an Adventist—he may have been drawn there by my presence. He lectured to us, warning us of the great danger from the "spirits of devils." He finally got down on his knees and prayed earnestly for the Lord to deliver us out of the clutches of his Satanic majesty. In his "exhortation," he gave me a most solemn warning. This warning might have been heeded, only it proved to me that if the spirit was right it was wrong. If spirits did not live in the other world, then this was not the spirit of an Adventist minister. If it was the spirit of a minister who had not yet outgrown the follies of Adventism, then Adventism was wrong, for he existed as a departed human spirit, which Adventists deny. Turn this warning in any way, I said it is a proof of Spiritualism; and it had its influence in bringing me out on the "Lord's side."

Other things were said and done that evening, but this is enough to give you the general trend of a seance where Mr. Jamieson was the medium.

Now, in all candor, I ask Brother Jamieson, was he honest in that seance? or was he not? If he was not, then I was fooled by his fraudulent manifestations. If he was honest he will now please submit his hypothesis of these manifestations? I am anxious to know what produced them. They certainly occurred; they did not occur without cause. Brother Jamieson, please explain; until you do so, do not think me extravagant in thinking you were at that time under the influence of departed human spirits who could communicate with mankind.

(To be continued.)

WHOSE FAULT IS IT,

That Spiritualism Does Not Progress?

It is a lamentable fact that Spiritualism is not making the progress it should, and whose fault is it? You who are on the material side of life, or we who have passed on to more heavenly spheres? We on our side of life freely confess that we do not do all we might do for the cause, and as much as we would like to. We feel as if we have a right to say that the fault lies more with humanity than with us. You have built up such a solid wall of materiality around your world that it is quite difficult to gain access to it, only by telepathy. The class of spirits shut up with you have the advantage of a more advanced class, who would do you good and no evil.

Many Spiritualists are passing out of the material life into the Spiritual and to their utter disappointment do not find themselves advanced beyond the material plane of life. Now this ought not to be so. The angel world gave you a philosophical, scientific religion fifty-two years ago, which if you had lived up to your privileges as taught and made plain to you by many advanced thinkers, you would not have to wait for the change called death, to be advanced in all spiritual knowledge and inhabitants of the kingdom of heaven. You can develop your spiritual natures, which is natural, that you can enjoy the blessings of heaven while in earth life. And there is no better way to aid in your development than to follow the teachings of the humble Nazarene; no better medium qualified to guide you to heaven has ever been given you. Then why are you so afraid to acknowledge Jesus the light of the world? There are other lights, it is true, but in a lesser degree, and the best light of all mediums receive is from Jesus, the man, the martyr, the medium, as you will. Another like him in gentleness of spirit, who received his inspiration from the light of Jesus, has passed on and left you with brilliant rays of light that assure every candid, truth-loving spirit, lucinate or decarnate, that he has passed high into the kingdom of heaven, and was there before court, they will carry a radiant countenance shining with the truth that they will not fear for all mankind to read. Your loving sister,

FRANCES E. WILLARD.
Elsie Hornbeck, medium.

MY MOTHER'S ROCKING CHAIR

I've heard the preacher telling about the heavenly choir.
The cherubim and seraphim who sing so sweetly there.
But the music that I love, and that fills my heart with gladness,
Is the creak-creak-creak of my mother's rocking chair.
I can see the freight glisten on her bonny, smiling brow.
I can hear her call me "darling" with a cadence fond and clear.
I can feel her tender kisses salute me gently now.
As I dream I hear the creak-creak of mother's rocking-chair.
But to hear that welcome music I must cross the great divide,
For she's passed away from earth with its comfort and its care.
And now those notes harmonious but in memory abide.
Where a nightly hear the creak-creak of mother's rocking chair.
And its music is far sweeter to my weary earth-worn heart
Than the singing of the seraphim in yonder distant sphere.
For human love is surely of heaven itself a part,
And it echoes in the creak-creak of mother's rocking chair.
—Detroit Free Press.

WHEN OUR LOVEGROWS STRONG

When our budding love has blossomed,
And we feel for others woes,
Our lives will blend in sweetness
And the fragrance of the rose.
When our love for self is blended
In our love for others' weal,
On the throne of truth ascended
We approach the true ideal.
While we search for earth treasures,
We are living in the mire;
While we live for selfish pleasures,
Our spirits will not aspire.
We are growing in the shadows
That obscure the light of day,
And our light within grows dimly,
That illumines the higher way.
We can make a happier Eden
Than the mythical one of old,
Where the serpent never will enter,
If we banish our god of gold.
And our lives will glow in brightness
Like the blazing orb of day.
If we break the chains which bind us
To the transient things of clay.
—HENRY M. EDMISTON.
New York.



of the deepest significance.

EXPERIENCE WITH MRS. PIPER.

To return for one moment to Mrs. Piper's expressed belief that all communications through her instrumentality are due to hypnotism and telepathy among the living, I will venture to record one or two personal experiences of the most interesting "stings" that I have known.

Mrs. Piper, early in last April, when I had been dead for more than twenty years, whom I had never seen, and who had been dead for less than a year previous to this, and one who was not, at the time, least in my own thought, for I was wholly centered on the idea of talking with Kate Field, the conversation being verbal on my part, and written on hers, through the hand of Mrs. L. who was in deep trance, suddenly, to my surprise, and little concern, Miss Field that he wished to talk with me, Circumstances had brought me into a somewhat unusual way with members of his family who were living, but whom at the time I never met. With his daughter and another, and a few other persons, in the place, and all this panorama of a previous month was taken up, and discussed, counsel given, commands, and certain things in the future predicted, some of which, in the foreseen and undreamed-of manner, have been fulfilled. In my experience this summer. The entire scene was in the manner of one who, in the other world, saw and realized and sympathized with persons in this world, were the nearest to him, and whose, on the spiritual side, saw more or more widely, than one with limitations of the physical body. I was so convinced that the intellect communicating with me was the individuality I claimed to be, all that said was perfectly natural. On this position that this was from any other person, I was so certain that the person who thus advised me, enlightened and accurately predicted certain things of this past summer which were of that time, utterly unrelated to knowledge or imagination of my manner certainly becomes involved mysteriously in his as yet untold revelation to us, now, the death I refered had met his death under tragic and exceptional circumstances.

After he had ceased talking with Miss Field again, I assumed that his personality, to several factors of the circumstances which were unknown to me, and which have been verified.

CAUSES BEHIND MRS. PIPER.

Again, one particularly interesting experience to me, a communication through Mrs. Piper (one that checked best I send to public) namely, I have already been recorded under the Third Series of my "World Beyond" and also in its later sequence, the volume entitled "The Spiritist

A fifth time the soldier approached the man. There was the same look, the same expression, the same words as in his dream. The man then, for the first time, was overcome by the realization that there was "something to it."

He went on July 2 to the old stump, which, by the way, is still there. He found the same expression, a sort of curvity, such as commonly peculiar to stumps.

After digging two feet Michael found three flat stones, two large and smaller one, about two inches in diameter. Looking these he came to the surface, where between the upper and middle stone.

This paper was of a bluish tint and was about eight inches long and a half wide. It was rather thin, but held together firmly, straight, but apparently had been bent at one time, and it seemed without any trace of writing. It had never seen anything like this of paper before.

"I took it to the house," he said, "and showed it there. Mother and I were very much excited. Mr. Wilson, a farmer's wife near on the road, and she came and looked at it. When I told her dreams she thought it very wonderful. Then I put it in the clock for safe-keeping."

TOLD TO DIG DEEPER

A few nights later the British

[illegible]

By Dr. the last part of Human Culture and
his office. Cure. Paper cover, 15 cents. For sale
at this office.

MAN. On his ap-
peared, a style, a
in a story, is
minic works.

[illegible]

death one of our number for some
time," said Augustus, "as esteem it
their established privilege, and
thereby deprive him of the privilege,
conferred by God and nature, of living
with his life and, possibly, by dint of
the preaching of Christianity, of attaining
to a less diabolical frame of mind than
his when he committed his offense.
We are complaining, in short, that
the community is assumed to be
responsible for the criminal's chances of
salvation. If we thereby do him a
wrong, we must, as believers in eternal
penalty, believe that the wrong will bear
penalty.

No doubt, inasmuch as not any individual, but the community as a whole, is the perpetrator of the wrong, you and I may be personally unconscious of it, but we are collectively responsible. I may think that our share of it will be no fractional to the truth heeding, nevertheless, the truth may turn out to

say as to his motive or principle in committing his crime; as to his readiness to encounter the consequences of his crime, his quasi-philosophical teachings, he may have received, or as to the orders he may have obeyed, the fact remains that the deed was cruel, selfish, inhuman, diabolical.

The man who did it must, after all allowances, have been a wicked man, and he must have been a wicked man, repented; and if he had gone through with a form of repentance we cannot trust in the efficacy of such eleven-hour reforms, effected under spiritual errors, and under death, he found himself self-condemned.

The analogy invites us to believe that he would hasten back to the environment from which he was torn as hungrily as a fly seeks to continue. And what temptations to continue, there, save to tempt others to continue his career of evil?

The assassin of the Italian King was

than the so-called faith which had dominated the churches in the past."

Dr. Thomas has resigned.

Rev. H. W. Thomas has accepted his charge of the People's Church in this city, giving as a reason, the growth of independent religious thought is so great his services should be extended to other cities and towns. He has served his church for twenty-one years. It seems just he should have a rest. It is probable Rev. Dr. Frank Crane, of the Hyde Park Methodist Church, will succeed Dr. Thomas in McVickery's Theater Church.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"The Science of the Bible." Analyzed, price 25 cents. Big Bible Stories, cloth, 60 cents. For sale at this office.

By Rev. Minot J. Savage, D.D.,
Of the Unitarian Church.

"Discovery of a Lost Trail"

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

The Anderson (Ind.) Bulletin says: "Something occurred last evening during services at the Spiritualist Temple which was noted in our program. Dr. Hillgoss was giving his lecture and announced the closing hymn, when a lady unknown to the congregation arose and asked permission to make a few remarks. She further added that she was a medium, and felt impelled to deliver a message." Dr. Hillgoss kindly invited her to come forward and occupy the rostrum. The lady gave a brief account of her experience—how she had become a medium. But imagine the surprise of the congregation when she said that she was convinced that she had been deceived. The messages which she received were from evil spirits, not from good spirits, but from the devil. In her opinion it was the work of the

When her sister consented writing to appear in a paper selected by me from a large number and held by me between two boards and the other side of the two boards, I had all this material photographed upon and in contact with the boards develop the next time I took my own paper and the same result was obtained. However, she was unable at times to produce this result without passing her finger over the boards. At other times she was successful in doing so. She is the only person who has ever demonstrated to me that there is such a thing as immortality. She had many good qualities, also and many bad ones. I procured a room for her in the same building where I was living so that I might study her more closely and I can truthfully say that she was one of the most remarkable combinations of good and bad, qualities I ever beheld."

people of Kansas tunc awake to the necessities of Spiritualism and an interest in it generally is greater than in any other State. I can find no cause for not dying in Kansas at this time, for everywhere we went we found the friends filled with earnestness and enthusiasm. We have returned to Indianapolis and are stopping at 1420 N. Arsenal' avenue, where we may be addressed by those wishing our services, either for private or public work. We are open for engagements with societies for fall and winter work, also for camp meetings, and so forth. Will go anywhere on most reasonable terms. We wish to travel together, and will lecture, give convincing tests from the platform, give private sittings, and charge for no money. We are single and independent, except either either societies or private parties. Would like to speak next year in Mich.

of it, increased the investigation of Mrs. Piper's mediumship to the status of Mrs. Piper the Sunda Republic is worthy of careful consideration on our hands. We should be careful, however, not to attach too much weight to the opinion of the psychic, and more particularly in the case under consideration. It should be borne in mind that Mrs. Piper's prominence is not due to any marked superiority to thousands of similarly gifted individuals, but to the fact that she has been for years the favorite and exclusive instrument of the Psychical Research Society and has thus attained a vogue not otherwise possible. There are in the ranks of Spiritualism thousands of mediums who, like Mrs. Piper, possess a far superior powers to those of Mrs. Piper, and who, had they received the philosophic care and humane consideration extended to Mrs. Piper, would

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