

Vice is contagious, and there is no trusting the sound and the sick together.—Seneca.

That is the best part of beauty which a picture cannot express.—Rogers.

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SATURDAY, JUNE 21, 1902.

Woman's Influence.

The Progressive Thinker felt impelled in its last issue to make some remarks, agent Bishop Spalding's utterances concerning the women of America, and their responsibility for three-fourths of the crime, poverty, etc., that exists in our land.

We are glad to note that the press of our country has taken up the matter and very generally taken the bishop to task for his unjust assertions, not to say aspersions.

When one really digs into the heart of the matter, it is found that this thing of covertly blaming the women for the prevalence of vice and crime, under the circumstances, is in parity of equity with blaming a man for the small result of his day's labor at chopping wood or cultivating corn, with his hands sorely tired by his back.

For the fact that woman is disfranchised is heretofore a forceful and mighty element of influence that would give power and effect to her imprecations of truth, right, honor and justice, in the precincts of her home.

Her moral influence would be made immensely more effective, it would possess, in a moral sense, far greater coercive power, could she back it up with the ballot cast, not by husband, son or brother, but by her own free and faithful hand, in accord with her own moral convictions and ethical intuitions.

When woman votes, herself, by her own hand—and not at second-hand through, perhaps, a drunken husband—she will exercise a direct and not merely a second-hand influence, and the days of the reign of bar-room buns and pothouse politicians will soon come to an end.

As it is to-day, it is the "influence" of the political systems that counts, because they have votes; while the influence of the disfranchised woman is all or a mere bagatelle—amounts, in the estimation of the saloonist politician, to just talk and nothing more. Because she can't vote—can't back up her talk with her ballot, nor will the law allow her to back up her talk with Carrie-Nation-like, with a pitchfork.

And yet, in the estimation of such men as Bishop Spalding, woman is responsible for the breed of low-down politicians, criminality, indigence, and the moral and social ills that curse society!

Not Enough Bibles.

Already there are several Bibles, some of which have no special significance or importance. Of course the "last" Bible supercedes all others in importance and significance, and this time originates in the lively little city, Aurora, Ill. According to the Daily Express, which champions this new venture, it has been reserved to the twentieth century to bring forth a "Scientific Bible," and it has been decreed that a new woman should be the author of it. The old Bible was made by man, its writers, prophets, angels, its Christ and its apostles were all men. In the new Scientific Bible these are all women, and instead of the prose of the old Bible the new is all poetry.

It would be difficult to produce such an article in these days without Aurora having something to do with it. In this case it is an Aurora production, written by an Aurora lady, Miss Mary A. Hunt. Miss Hunt evidently thinks the times are ripe for a woman's Bible, and that it is her mission to produce it. She has certainly fulfilled her mission as her work shows.

The burden of her song is natural law, man is by nature divine, which is a cause for rejoicing.

Here is a stanza:

"Oh Endless Life! Oh Boundless Love
Within Us! Shout and Sing,
Dark Graves, you have no Victory!
Grim Death, you have no sting!
Arch-Angels see themselves in us,
We are in their substance share,
We are in God; God is in us,
Both here and everywhere."

The author evidently thinks her work one of great import, and says of it:

This book will not an hour too late

Nor one too soon appear.

Not out of time—before nature

And appointed to be here."

Miss Hunt is a native of Oswego, which has been the home of many literary lights.

"Oswego—Modern Nazareth!
Fruitful of Illinois!

Thy soil brought forth a baby girl
From seed of Mary's boy."

We joyfully welcome this Scientific Bible; it certainly fills a long felt want in the mind of the writer, and it will certainly do good, if for no other purpose than starting a fire in the morning with which to cook a wholesome breakfast.

"The Life Booklets." By Ralph Waldo Trine. These daintily beautiful little booklets, now adapted for holiday presents. The titles are "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or \$1.00 for the three.

Equality Among Religions.

As set forth in an editorial in the St. Louis Globe-Democrat, Gov. Taft's mission to Rome will serve to bring to the world's attention in a direct way the new departure which the United States instituted long ago when it decreed an absolute separation between church and state in its own country. The Governor is endeavoring, for the government, to effect a purchase of the lands belonging to the friars in the Philippines, and as they are under the control of the church authorities, he is negotiating with the Catholic dignitaries in Rome on the subject. In this negotiation Gov. Taft bears in mind, as the first article of his instructions from Washington sets forth, that "one of the controlling principles of our government is the complete separation of church and state, with the entire freedom of each from any control or interference with the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion."

The Vatican and the world, of course, understand the situation in this country in this respect. Once there was a connection between church and state here, as in the rest of the world. In the early days many of the American colonies were subject to the Church of England. In some of the New England settlements the Congregational church was dominant. But there was a general disestablishment at the time the constitution was framed, and in some of the States the separation began before the close of the revolution. In two of the States the separation began before the revolution. One clause of the original constitution of 1787 declares that "no religious test shall ever be required as a qualification for any office or public trust under the United States."

In order to make this principle more emphatic and extended, the first article of the amendments sets forth that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This made separation complete and final. When the United States over a century ago placed all religions on an absolute equality within its boundaries this principle was new thing in the world. It surprised the lawmakers of Europe, but the idea has stood, and it is making friends elsewhere. There has never, in the whole life of the United States, been the slightest intimation that the people of this country wanted to depart from this principle. The most pernicious feature of the old Mormonism was the theocracy—the coalition of church and state with the church the dominant partner—which was established by that sect, Polygamy, of course, was the tenet of the Mormon faith which was assailed, but this was because that practice appealed more directly and objectively to the popular imagination and aroused the popular wrath. In the act of 1877, however, the theocratic feature of Mormonism was removed, and in its place was put polygamy, according to the statement of the head of the church in 1880, had already been given up.

Then was able to claim the same sort of liberty which was accorded to all other faiths. For this reason Utah was admitted to the Union with the same privileges as the rest of the States. Gov. Taft's mission to Rome does not affect in the slightest degree this century-old American principle that church and state are apart in the American government, and that all sorts of religious faiths are on an equality before the law. The purchase of the friars' lands in the Philippines is a piece of administrative work which everybody who is acquainted with the conditions in the islands believes to be essential to the free development of the archipelago. After the purchase is made that order will be on a complete equality with the rest of the religious societies, as it is now. Neither in the Philippines nor in any other locality subject to United States authority will any religious body or corporation ever gain any right or be limited by any restriction except such as is applied to all of them.

T. Jay Hudson Brought to Book.

The renowned, not to say undoubted Prof. T. Jay Hudson is the author of several very thoughtful and suggestive volumes which are worthy of careful study. His "Law of Psychic Phenomena" contains probably the best exposition of Suggestion and Suggestive Therapeutics extant, and in this respect may be regarded as especially valuable. This, notwithstanding his assumption of an "objective mind" and a "subjective mind" entirely distinct from each other. As a working hypothesis it answers very well in the explanation of hypnotism, suggestion, etc., and may aid to a clear understanding of the subject, whether accepted as the exact truth or not.

His labored attempt through several chapters to demolish Spiritualism, however, will not add to the value of the book in the estimation of intelligent and well-posted Spiritualists who have observed much of the phenomena of Spiritualism, and cannot accept his explanation of the same as covering all the facts.

We will not at this time enter into a discussion of this matter, but will call attention to another point, wherein, in his eagerness to overthrow Spiritualism he has apparently failed to note the logical sequence of some of his emphatic utterances.

For instance, he says: "The objective mind is the function of the brain, and ceases when the brain dies or is destroyed. The subjective mind on the other hand belongs to an entity which is neither dependent for its existence, nor for its power to perform its functions, upon the vitality, or even the existence of the brain."

In another place he says: "It has been shown that the subjective mind of an individual is constantly controlled by the suggestion of his own objective mind. This is the normal relation of the two minds; and when that control ceases, the person is insane just in proportion to the degree in which the objective mind has abdicated its functions."—Page 107.

Again he says: "Whenever the subjective mind of man usurps control over the dual mental organism, Reason abandons her throne, and just in proportion to the degree of her usurpation, the persistence of that control the person is insane."

Without quoting further to the same effect, other affirmations in his book, which show that the "objective mind" dies with the physical body, and the "subjective mind" lives on, is in fact the immortal soul—it is sufficient to say that putting Hudson in juxtaposition with himself, it proves anything, it proves that the spirit world is a vast

Important Suggestion.

E. C. Waldron writes from Chebaning, Mich.: "Why not ask through The Progressive Thinker that all Spiritualists, and as many others as see fit, donate for the next ten years one dollar each, to be paid yearly, for the benefit of the Reed City Home, and pledge themselves to do it unless passing out hinders their doing so. My wife and I will do it and if 5,000 or 10,000 will do so, see what would be in the treasury for the Medium's Home. What a blessing it would be, and there is not a person in the United States but that can give one dollar. See what can be done."

The above is a most excellent suggestion. Every Spiritualist who can, who is actuated by humanitarian feelings, should send the following on a postal card to Dr. A. B. Spinney, Reed City, Michigan:

"Dr. A. B. Spinney—Dear Sir:—I promise to pay to you promptly on the first day of each year, as long as it is possible for me to do so, the sum of ONE DOLLAR, to be used exclusively for the benefit of the Reed City Home for Mediums." (Sign name and full address.)

There should be at least 10,000 Spiritualists in the United States who are actuated by a benevolent spirit. Send in your promise at once.

Our New Premium Book.

I cannot refrain from sending this letter, which is especially for thanking you for this splendid premium book, "Religion of Man," by such an author as Hudson Tuttle. I do not see how it is possible to give such a volume of over 300 pages for 25 cents, post paid. It was nearly seven years that I published the Scandinavian Spiritualist paper, "Nya Tiden," and therefore I am able to fully understand and appreciate the great work you are doing. I earnestly hope that you will meet with the great success you deserve. Respectfully, CARRIE SWENSON, 1211 E 21st st., Minneapolis, Minn.

insane asylum, in which everybody keeps all and is insane. There is no mind there except "subjective mind," hence it alone must control, and that, according to Hudson, is insanity.

And as he demonstrates insanity in his other book, this insanity must be endless. Surely not only would "The Scientific Demonstration of the Future Life" of such sort be a sad matter to contemplate, but a demonstration of the impossibility of a future life should be hailed as a rich boon to humanity, instead.

Such is the logical conclusion from Prof. Hudson's affirmations in his "Law of Psychic Phenomena," the result of his over-eagerness to prove that all the psychical phenomena of Spiritualism are the work of the human "subjective mind," without the interposition or help of spirits.

It is a deep pit into which the Professor has fallen, after having dugged it for the Spiritualists.

Solid Truth.

Ella Wheeler Wilcox never uttered a greater truth than the following concerning Spiritualism as it is generally understood and accepted:

"Professional Spiritualists, who consult the spirits of the dead for advice on every act of their daily lives, are destroying their own individuality, precisely as would the schoolboy who asked an older person to work out all his examples. If we develop the best, truest, and most unselfish qualities of our natures, we shall gradually be given the foresight and seership necessary to our highest progress in this life. Then, if our dead have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to us oftener than any medium can bring them for the consideration of a dollar."

This does not indicate that our spirit friends cannot come and communicate through a genuine medium, but it does tell the truth, that it would not be necessary for them if we could only draw ourselves into closer rapport with them by our own thoughts. If you do not know how to live worthy and how to know when they do come to you, it would be well to inform yourself by studying some of the excellent literature upon the subject, get the wisdom of those who have traveled the road in advance of you. There are many sincere, honest, yearning souls who have not the faculty of receptivity and perception sufficiently developed to sense the presence of friends in spirit life, and yet of the presence of friends or foes in the form they are at all times conscious. The law is the same in both cases. Those in the form are as much spirit as they will ever be, and project their friendship or hatred, their tenderness of love or fangs of enmity and poison. This law that is operative between mortal and mortal is operative between spirit in the form and spirit out of the form, and spirits in the spirit realm.

There is such a variety of means for communication that mortals need not try to dictate the form of manifestation, as the laws may possibly be better understood by those upon the other side, through which they can return, but try to reach a happy mean in the matter that must be of as much interest to the loved ones arisen as to the ones remaining upon this side.

It is not uncommon for people who are not at all versed in spiritualistic lore, and yet who know there are manifestations, to stiffen their spines in an egotistical fashion and say "I want my spirit friends to come to me, and not have me go to them for communications." These are the very persons who

will grumble loudly at not receiving letters from their earthly friends to whom they have not written. You must meet your friends half way and surround yourself with an element worthy of their presence.

"If we develop the best, truest, and most unselfish qualities of our natures," we furnish the means for the near approach of our angel friends whom we so much desire to hear from, because we put aside the grosser and take on the finer, we place the spirit in command of all the forces of our being and enter the realm of spirit and become one with those whom we would meet again. Mrs. Wilcox has given the matter deep consideration. She has spoken well.

Concerning Deceiving Spirits.

It is a not uncommon advisory warning given by well-meaning friends, that we should not have anything to do with spirits, because of the liability of being deceived by them.

That there are deceiving spirits may well be supposed, because of the many flesh-and-blood deceivers, who pass morally unchanged into spirit life. Those whose hearts and lives were full of deception here, it is but natural to suppose, will continue the habitual role of deception until they shall have become converted from their evil ways to ways and habits of truth and goodness.

So it is well and wise to be on guard, and not take anything on trust, merely because it comes from spirits.

The advice, however, to have nothing to do with spirits, because of liability to deception, might with as much propriety be given in relation to having anything to do with spirits in the flesh; for there is as much deception going on among mortals as there is among those on the "other side." It is from this side that the ranks of deceivers on the other side are recruited.

Therefore to be impartial and consistent, if with spirits, for such reason, let us have nothing to do with mortals, for the same reason.

It is obviously impossible to carry the advice into practice in either case, however much one might desire or strive to do so. The deceivers' both spirits and mortals, are around us on every hand, in daily contact with us, and we cannot entirely shut ourselves away from them and their influence.

But we can by proper moral and spiritual cultivation of ourselves, hold them aloof and resist their deceptive intents and purposes. By rightly arm and moral arm, while the deceivers will receive within themselves the evil results of their perverse thoughts and intents.

There are deceiving spirits in the flesh as well as out of it; we cannot wholly avoid contact with the one or the other; but it is within our power to keep our own standard high, our minds, thoughts and intents free from grossness and impurity, so that spirits high and good, whether in the mortal form or immortal, will be attracted to us and enjoin us with their beneficent influence.

"Woman, Church and State." A historical account of the status of woman from the Christian age, with reminiscences of the Marjorie. By Maria Joslyn Gage. An important work for all women, students of history. 64 pages, 75 cents. Cloth, gilt, \$1.50. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

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

AN INVISIBLE ORCHESTRA PLAYS.

It appears from the Anderson (Ind.) Bulletin of June 10 that a concert given by invisible musicians and invisible instruments would, indeed, be something very extraordinary, but according to the testimony of five reputable witnesses, that is just what occurred at the late home of Robert Keesling, who was buried Sunday in the Mechanicsburg cemetery.

Mr. Keesling, who was 60 years of age at the time of his death, had for many years, expressed the hope that when his time came to pass away that his death might be sudden and painless.

On Friday evening he came in from his work and seated himself in an arm chair in the front porch. His wife prepared the supper, called him. Receiving no response she again called him with the same result. Supposing he had fallen asleep she placed her hand upon his shoulder to arouse him. At that instant she discovered that he was dead. He had died suddenly in his chair. A remarkable and to many persons, an unaccountable phenomenon, occurred on the night following the sudden demise of this man. The witnesses live in and near Mechanicsburg, and are ready to make affidavits as to the truth of their testimony.

These five persons were watchers. The remains of the late Robert Keesling were in an adjoining room. It was 9 o'clock in the evening. Suddenly a soft strain of music was heard in the room. Before they could recover from their astonishment the music had increased in volume and filled the room. It was not music produced by human voice, but by instruments, and the witnesses all agree that it was wholly unlike any music that any of them had ever heard. It was described as grand and inspiring. It was a requiem by an invisible orchestra. The news of this remarkable occurrence was soon spread all over the section of country about Mechanicsburg. And it has since been the general topic of conversation among the acquaintances of the deceased. The funeral discourse was preached by Dr. Hilligoss of Anderson.

An Eminent Spiritualist Passed to Spirit Life.

The Evening Telegram, of New York, pays a beautiful tribute of respect to George H. Hepworth, whose short sermons have appeared weekly for many years in the New York Herald. It sets forth that it is but the simple truth to say that the sad announcement of the death of Doctor George H. Hepworth will come as a shock to countless thousands on both sides of the Atlantic, who will mourn it as the deep loss of a spiritual comforter and helper.

Varied and valuable as was his life work as minister, author and journalist, his crowning good came in his last sermons. No preacher of our time has spoken to a greater multitude or one that awaited his words with keener interest. More than ten years ago the Herald was impressed with the fact that there was a widespread spiritual want which the pulpit or the religious press did not and could not meet. It was the need of the vast mass of non-churchgoers for that simple, popular, liberal presentation of gospel truth which they did not find to their satisfaction in the average preaching. As nothing human is foreign to the news-paper of to-day, it was felt that this was a work which might well be undertaken by the Sunday Herald, and Doctor Hepworth was chosen to minister to the great international congregation of the Herald's American and European readers.

That the undertaking was most timely and needful, and Doctor Hepworth the man above all others for it, is shown by the extraordinary success that has attended his work. How widely his short sermons, which appeared every Sunday in the Herald and its European edition, were read and appreciated; how they sustained the strong and brought consolation, hope and cheer to the weak, the troubled in spirit and the discouraged, is well known to all who have been blessed and comforted by them, and is attested by the full tide of letters from grateful readers that has never ceased to flow into the Herald's New York and Paris offices since their publication began.

The reason of this—and it is a lesson from which the church may well profit—is to be found in the nature of the sermons and their adaptability to the popular want they were intended to meet. As Doctor R. S. MacArthur well says: "They touched millions of hearts in various parts of the world—sweet in spirit, tender in appeal and powerful toward the moral betterment of all readers." They preached the simple Sermon on the Mount—the Golden Rule, the gospel of faith, hope and charity. They reflected the sunshine of Christianity. They put love above fear, hope above despair, righteousness above dogma, reward above punishment. They taught the kindly way of peace in the midst of the world's strife. They led souls to look up to God not as a ruler to be feared, but as a heavenly father to be loved, and to see in the great beyond not a place of suffering but a lasting home of happiness.

These rare qualities are familiar to every reader of Doctor Hepworth's sermons. To all his associates and friends, who held him in loving esteem, it is well known that they were the heartiest expression of his own catholic nature. His sympathies were as broad as humanity. Strong in his own faith, he was tolerant of all who differed from him in belief. His kindly spirit recognized the good in every deed, sect and denomination, and he welcomed sincere efforts in any quarter to make men and women happier and happier. Of him it may truly be said that he had malice toward none and charity for all.

His loss will be mourned in two continents, but with the consolation that the world is better for his life and example and that the good he did will be a lasting gain to mankind everywhere. It is a well known fact that Mr. Hepworth was a Spiritualist in his broadest sense, and his sermons taught the deepest of angel communion. His place on the New York Herald cannot be successfully filled, or occupied by anyone else.

Up to Date.

Agent—This edition of the Bible is the very latest.

Housekeeper—But surely, you can't improve on the Bible?

Agent—I refer especially to the "Family Register." Beside a page each for births, death, and marriages, we give three pages for divorces.—Philadelphia Record.

"Hunting, Games and Effects." By W. P. Phelon, M. D. Price 60 cents.

ANGELS OF THE SLUMS.

Meritorious Work That Carries Light and Hope to the Desolate.

REPENTANT WOMAN WON BACK TO RESPECTABILITY AND DECENTY—SWEETNESS AND LIGHT AMID DEGRADATION, POVERTY AND MISERY.

To the Editor:—Down on the "levee," as set forth in the Chicago Chronicle, where poverty, misery, degradation and vice riot together night and day, there is a little life-saving station. It is manned by a good crew and captained by Adjutant H. Anderson of St. Louis, No. 2 of the Salvation Army. There are four other members in the crew, all true and tried, and this little band works day in and day out, mouth after mouth, in filth and sin and squalor, relieving the wants of the starving, ministering to the sick, comforting the dying and waiting patiently the erring to the way of salvation.

This little life-saving station is located on rickety stairs over 48 Polk street, right in the heart of the "levee" district. All around are shacks with their swinging doors, where the blind and their glitter and glare; all around are brothels and dives, and in the near neighborhood there are many tenements where people herd together in filth and misery. But the Salvation Army lassies do not confine their work to that district alone. Wherever there is a cry for help they go, even if it is in the very outer rim of the city; they are always ready and willing, and no cry of distress is unheeded by these earnest and faithful workers.

If a poor, unfortunate woman in the brothel district tires of her life of shame and longs to doff her tinsel and false glitter for modest and decent dress, they will help her to do so. If the slums are there to place their arms about the repentant woman and not only pray with her, but help her to straighten up, get work and put behind her the sordid and disgraceful past. These Salvation lassies help the erring to erect the beams of decency, they help their lives and begin a new, clean life. After the repentant ones have started on the new way they are still looked after, and advised; they are not left alone to fall back into the old vicious habits again.

SAVING THE CHILDREN.

One of the finest features of the slum work carried on down the "levee" by Adjutant Anderson and her faithful corps of workers is that of child-saving. The little tots, those yet toddling about, are saved from lives of dirt and disease. A day nursery is maintained where poor mothers may leave their children while they go out to work by the day. These rooms are light and airy and daintily furnished. Baby-jumpers, kindergarten chairs and other paraphernalia for caring for tiny children are scattered about the rooms, and little coils with immaculate coverlets and soft down pillows are placed where the tired babies may take their daily naps.

Each child, as he is brought early in the morning, is put in a cool, clean, gingham uniform, so the children are all alike as to outer clothing. Little blue-eyed fellows with yellow hair play about the floor with dark-eyed children with black hair, and the scene is an animated one when the nursery is full.

Some of the children are kept there over night when the mothers go out nursing or are employed where they have to be away from home over night. Sick children are nursed in the home by the members of the corps, and the children are taught and kept clean and free from the contamination of the streets.

The captain of the corps said: "While we are going about the streets we often find poor girls, often under the influence of liquor, their flimsy muddy and bedraggled, and we take them in for them the best we can and if they will leave the low dives and repent we take them to the rescue home where we give them a chance to reform and become respectable once more."

"There are many very bright women rescued from shame down there. I have seen some glorious cases where girls have been picked up in the street taken to the home, where they have had clean clothing, wholesome food and kind treatment. I know many who are now respectable, hard-working girls who have sowed their wild oats in the dives and brothels of Chicago. They have been enabled to regain their lost self-respect and begin life over again. They prove greatly by the mistakes they have made in the past, and by the full tide of letters from grateful readers that has never ceased to flow into the Herald's New York and Paris offices since their publication began."

That the undertaking was most timely and needful, and Doctor Hepworth the man above all others for it, is shown by the extraordinary success that has attended his work. How widely his short sermons, which appeared every Sunday in the Herald and its European edition, were read and appreciated; how they sustained the strong and brought consolation, hope and cheer to the weak, the troubled in spirit and the discouraged, is well known to all who have been blessed and comforted by them, and is attested by the full tide of letters from grateful readers that has never ceased to flow into the Herald's New York and Paris offices since their publication began.

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SOME SEEM TO BE HOPELESS.

"But some of the cases that come to us seem to be hopeless. To all human thinking they are beyond all help, but we trust that God will help us and we try to save even the most hopeless. There are many who are addicted to morphine and the use of drugs, and when they get that wild and insatiable craving they are uncontrollable and after weeks and perhaps months of struggle to shake off the habits and scenes of the past they fall once more and are worse than before."

"One night last week as I was coming down the street I saw a poor girl staggering along. I thought she was intoxicated, but when I came to her I found she was suffering from epilepsy. I took her to the rooms and we nursed her and cared for her that night. In the morning she was well again, but she would not listen to us. She wanted to go back to her old haunts. We prayed with her and let her go."

"Sometimes the girls send word to us that they want to leave the vicious life and we go to them and do what we can to help them. Many of the girls come to our meetings, are saved and then we take them to the rescue home at once. Many many fall back again after a time, but we are not discouraged; there are many saved and it is worth the time and the trouble. There is nothing good in the world but doing good, and these poor people down here need us and need sympathy and love, and they need above all else salvation—something to give them hope in their degradation and despair."

POVERTY AND STARVATION.

Some of the places visited by these slum angels are wretched beyond the power of description. Filth, squalor, misery and disease are everywhere. Tenements crowded to suffocation, homes that are but caricatures of such are visited daily. The poorest people are sought out, the ones who need food, comfort and aid. During the past winter many starving people were fed and many sick people cared for and nursed back to life.

The captain related one incident of the winter's work to show the sort of effort put forth. One of the visiting lassies found an old woman living in a hut in one part of the city. She was about sixty years of age and feeble. She lived on a pile of straw in one corner. She was found in almost a starving condition, her only food being crusts and such other waste matter her neighbors were able to beg from the back doors of restaurants. She had no one to support her or care for her, so her

older son had died some time before, leaving her destitute.

A German family on Wabash avenue was also rescued from abject poverty. The husband fell ill and his large family was on the verge of starvation, when one of the lassies called there. She at once brought food and money and the family were tide over the worst of the trouble and helped until the husband could go to work again.

The captain of the corps cared for an old helpless colored woman near the quarters of the army for six weeks. She carried coal up the stairs for the old woman, took her food twice and three times a day and nursed her as though she were a near relative. An Arablan woman in the same district who had no relatives but one little girl who was also sick during the winter starved from death from disease and starvation. Two cases of that sort were many.

WORK IS DONE QUIETLY.

These women who have devoted their lives to the poor and suffering do their work quietly and unostentatiously. They go about day after day with no heralding of trumpets and get thanks sometimes and sometimes get abuse. Some of the people are grateful for the good done them and others turn away thankful and morose. Hardened ones take the aid proffered as a matter of course and selfishly take what comes without gratitude or appreciation. Some are won to better lives and to higher living by the deeds of kindness.

The workers go about in a costume fitted to the surroundings. They wear neat blue calico blouses and skirts made severely plain. About their shoulders they wear little dark colored shawls and on their heads black slouch hats. When in costume they look for all the world like any other of the many women who walk about in the slum districts.

See Adjutant Anderson: "We dress as nearly like the people with whom we meet daily as possible. We do not want to look out of the ordinary. They work down there to help them and we want them to feel that we all belong to the great human family. Our uniforms are not conspicuous and we go about in them safely and confidently. We are of the people and want to be in touch with them."

Adjutant Anderson, by the way, has been eminently successful in slum work. Her life has been devoted to that work for some years and while she was stationed in St. Louis she accomplished great good.

DEAFNESS CURED

By No Means Until "ACTINA"
Was Discovered.
