

Charity is an eternal debt, and without limit.—Quesnel.

A RETROSPECTIVE VIEW.

REMINISCENCES.

An Impressive Message and Vision.

Which Brought Joy to Prof. Brittan.

To THE EDITOR:—Again I find myself seated at my table to give you some of my experiences with the departed, thinking they might be interesting and helpful to your many readers, especially to those who have recently come into this belief. My brother had told me to sit in "the silence" often, and I did so, giving as much time to it as possible, for I found I was now going to school, and a most wonderful school it was, and I wished to progress as fast as I could, and must therefore keep in rapport with my teachers. I had many messages brought to me from day to day, not only from my own people, but from other people's friends, a good deal as you would send letters through the postoffice to any you desired to reach.

A REMARKABLE MESSAGE.

One of the most remarkable messages that came to me in those days was a letter to Dr. Brittan, of New York, from his son Angelo Brittan. Remember I was living a very quiet life then, having many family cares, and the attention to my daily household duties kept me closely at home, therefore I was not mixed up with the great world outside but very little.

A friend who became interested in me loaned me Dr. Brittan's book, "Man and His Relations," in which I became intensely interested, and through it I came in touch with the mental and moral power of that great soul, and often when tired from overwork would, while resting, hold it in my hands and sense a subtle force coming from it to me. I have learned since then that that power or force is, and often surround myself with books and periodicals which I have not time to read in any other way only as I absorb the vibrations that come from them, and thus I become more or less acquainted with their author's thoughts. That may seem strange to you, my friends, but it is nevertheless true. "There are more things in the heavens and the earth than ye have dreamed of, Horatio." I have found it so at least.

SPIRIT HAND.

In regard to the message sent to Dr. Brittan, I will say that I knew nothing of him or his family, only that he was a writer and lecturer; but one day while about my work I felt a spirit hand take me by the arm as if to lead me, and I passively followed to my table where I kept my writing material. I sat down, picked up my pencil and began writing a communication from a son to his father, commencing this way:

"MY DEAR OLD FATHER:—I come to bring the glad tidings that the one the world called dead still lives to bring back the message to my dear father and sisters, that I am wonderfully alive, and can sense the sad hearts that are grieving for me. I speak more especially of my dear sisters, for father, I know you realize that I am still with you, and will continue to be. My dear mother's face was the first that looked out of Paradise upon me as I closed my eyes to earthly scenes, and Brother Sammy came too, with joyful, beaming face, born of a love known on earth. Oh! father, what a great truth this is. I came to this sensitive because she knew not of our family, and I knew you would appreciate my effort in this coming. I should like to have remained longer with you all, but I know now it was all right that I came here and am satisfied."

I will not give more of the message, as it was of a private nature, but the beautiful and holy influence he brought to me can never be effaced. The loyal and tender devotion of son and brother to his family was like the dew that sinks into the flower to nourish it, and the communication was filled with just such love and sympathy running through it like a golden chain, linking them to him more closely than could be in earth life; it was pathetic and real.

After the letter was finished he stood beside me, and then and there his whole life came before me, from cradle to grave. I knew all the grand possibilities that were his; his fine spiritual perceptions; his keen analytical mind; the sensitive organism, and the great love he had for his own. I was able to recognize all this so easily and quickly.

I wrote it all down. After I had finished I wanted to know who he was and asked for his name. He said he would give me his name, but he wanted me to first promise to send it to his father. Without stopping to think I told him I would. He then told me his name was Angelo Brittan.

"Ah!" said I, "Dr. Brittan's son?"

"Yes."

My response was just like an arrow piercing him. I saw how I had wounded him. The reason I did not wish to send it was, I knew Dr. Brittan had opportunities to interview all the great psychics of the country, and I felt timidly about sending it, and told Angelo that was the reason, and said to him: "There are awful lies or wonderful truths in that message."

He responded quickly: "It is all true; have no fears." "I felt in my soul it was true, but like Thomas of old, I doubted." He begged of me to send

it, and said: "If you knew how much good it would do my dear old father, you would not say nay."

I said to him: "Give me time to think it over." He turned away looking very sad, and became invisible to me.

AN IMPRESSIVE VISION.

I sat very still for a few moments, thinking what I should do. I had promised to send the message. It was a comforting one, and no doubt would bring joy to those bereaved and sorrowing ones. I called to mind the sad face of the spirit, and it made me feel very uncomfortable. While thus musing a vision came to me that will never fade from my memory. The heavens seemed to open, and far away, seemingly, I saw Angelo, lying still and white, in a blue gilded hammock, in a rose-colored room, quite alone. The walls of the room seemed more like the atmosphere—I cannot describe it to you, but it was so restful.

Soon there entered, or glided through one side of the room, a glorious, radiant woman, crowned with the light of the stars. Her raiment was like woven gold. Angelo did not open his eyes, although he knew she had come. She glided up to him and began making passes over him, and he began to breathe in the vitalizing etheric force she was throwing upon him. I knew it was life and health to him. I could sense it myself—a wonderful love and peace she brought to him, for he felt so much stronger. She then quietly left him without uttering a word.

HIS ANGEL MOTHER.

Now, through some subtle law, I knew she was his mother, the angel he first met after saying good-by to earthly friends. How comforting to know some of our friends will be with us when that final hour comes to lay off these crude bodies for something better, if we have earned it. What a glorified soul she was.

I had the pleasure, a year after this message was given, while at Dr. Brittan's house, of turning through their family album, and showing them Angelo's and the mother's pictures, which was very convincing to them, and thus I become more or less acquainted with their author's thoughts. That may seem strange to you, my friends, but it is nevertheless true. "There are more things in the heavens and the earth than ye have dreamed of, Horatio." I have found it so at least.

I deliberated some two weeks, and tried to find out particulars through some of the old Spiritualists in Worcester, Mass., for my home was there at that time; but it was not for me to know, for those I asked and read the message to know nothing about Dr. Brittan's family, but all said to me, "Send it." I felt more and more inclined each day to send it, and I finally did so, and when I mailed it a voice from out the atmosphere spoke and said: "You will soon hear from it," and I did in about two weeks.

Dr. Brittan came from New York to see me at my home. How glad I was to meet him. He seemed just as glad to see me, and said: "I never had a message do me so much good, and had you known my son from his cradle to his grave you could not have read his character better; it was perfect; it was all true." He remained about two hours, and we had a lovely visit with Angelo and his spirit friends. Mary Harris came and talked to him as of old. He wanted me to let them come and write to him when convenient. I promised him I would, and how true those prophecies have come his present wife, if still living, will verify.

Many years have rolled away since this message came to me. Dr. Brittan was called home between two and three years afterward. What a grand reunion that must have been, for he was a great soul and had done a good work for the cause of truth. He was a clear seer, a scientific reasoner, a keen, concise and brilliant writer. He did not finish his work, but presume he has demonstrated his mental force upon many spiritual sensitives wherever and whenever he could find them, whether on heathen or on Christian ground. I wish we had more, like him, and I hope he will be inclined to throw upon my brain many of the truths he has learned of on the other side.

I know beyond a doubt there is communion between the two worlds, and that the world of spirits is populous. It is constantly being augmented and peopled by a great multitude that no man can number. It is a tangible world. It was not peopled with ghosts and specters' shadows and outlines of beings, but with persons, palpable to the apprehension; its companionships are real, veritable; its loves are distinct; its life intelligent. Death will not level and annul those countless differences of mind and heart which make us of individual here; each intellect will keep its natural bias, and eternity will bring to each a fresh start.

Somewhere down the future we shall meet what we most longed for here, but which we missed in this present life; and what I pray for purely, the answer being impossible in this life, will then and there be given me, and I shall have it eternally.

Mrs. M. A. REED.

Married.

Harriet A. Spinney, M. D., and Frank S. Sovereign, M. D., were married Monday, June 1st, in Reed City, Mich. At home; Evart, Mich.

In Sicily it is devoutly believed that a scorpion inclosed in a bottle, or in some situation from which it cannot escape, will sting itself to death.

The beaver hunters of the early days of this country believed that the severity of the coming winter would be indicated by the thickness of the beaver's huts.

Our humanity was a poor thing but for the divinity that stirs within us.—Bacon.

A NOTED CHARACTER.

Mark M. Pomeroy Passed to Spirit-Life.

The passing away, on May 30, 1896, of this remarkable man, and in some respects strangely contradictory character, has been the theme of many newspaper commentaries. For more than a quarter of a century I have been intimately acquainted with Mr. Pomeroy. His nature was a complex one, but a more generous lover of humanity I have never met, and, taking him as a whole, we shall not soon look upon his like again. For many years Mr. Pomeroy has been a confirmed Spiritualist. His enquiring mind, assisted by severe legal training, enabled him to sift testimony in an unbiased manner. His outspoken manner of thought, verbally and written, has subjected him to much unfavorable and unjust criticism, but in all matters where impartial justice was concerned, Mark Pomeroy's heart was invariably found to be in the right place. Generous and benevolent to a fault, possessing great talent for the accumulation of money, he made it his servant instead of his master, and constantly used it for the benefit of the unfortunate. "Thine for the right" was his life motto, and he rarely wrote a letter to friend or foe that did not end with this grand sentiment, and those who knew him best and were most intimate with his strange "ups and downs" in life will cheerfully endorse the poet Heine's touching tribute to a similar nature:

"His heart was like the ocean:
It had storm and ebb and flow;
And many a pearl was hidden
In its silent depths below."

His almost innumerable writings upon various subjects connected with the upbuilding of humanity, aside from his political essays, will always form an interesting episode in American literature. That Mark Pomeroy had warm friends and bitter enemies, like most men of decided individuality, all will admit, but that he left the world better than he found it for his having passed through it, few, I think, will attempt to deny. His nature was not of the despondent kind, but buoyant and hopeful. So many unkind criticisms constantly reached him, that it is a wonder he retained his faith in humanity, and strange as it may seem, some of his most bitter enemies were those whom he had bountifully aided with heart and purse. "In gratitude," said he to me one day, "is a word not necessary to put in the dictionaries, as it is to be found everywhere." His constant benevolence was so well known that he was almost daily besieged for assistance of some kind. Few men in this world have been so much maligned and misunderstood. During our long acquaintance I never remember of hearing him speak an unkind word of any human being. If he had anything to say about a public man, it was always said in a public manner. It was impossible, apparently, for him to descend to the ordinary methods assumed by little minds in criticizing their kind. Accompanied by noble thoughts, he never seemed alone. "Be just and fear not," was ever uppermost in his mind, and he took very little trouble to silence envious tongues, especially when directed against himself, and when the final summons came, he was sustained and soothed by an unfeigned trust, as the following beautiful remark to an attaché of the New York Herald a few days before his departure abundantly proves. "Death," said he, "is only a beautiful change, an outbidding of a larger life, with greater opportunities for work and knowledge. I view it just as a young man who comes from the country to the city. A vaster field opens up before him; death is but the continuance of life."

Mr. Pomeroy leaves a charming family, a wife, one son and three daughters. Mrs. Pomeroy, like her husband, is full of noble impulses, doing good whenever and wherever opportunity offers. She has the sympathy of thousands of the best and most cultured people in the country, and while her cross is hard to bear, we can but wish that she may fully realize that "to die is to gain."

J. JAY WATSON.

The Curse of the Pope.

M. Zola's second book of his trilogy, "Rome," will be published in a few days. That portion which has already been published serially has been disappointing, but the latter portion of the work is sufficiently Zolaesque to suit his fondest admirers. The book is like his "Lourdes," a blow aimed at Roman Catholicism, if not at Christianity. It contains a number of closely-written chapters on religion and socialism. He sends his hero, a French priest, to Rome to seek an interview with the present Pontiff. Enormous difficulties are thrown in his way. He is passed on from prelate to prelate. He finds the Vatican a hotbed of intrigue, jealousy, and spite. He has glimpses of terrible greed for domination peculiar to churchmen of extensive power, of propaganda of apparently obscure but potent influence, of Padre d'Angelis, the Dominican, and of the overwhelming preponderance of Jesuits. Finally

Prof. W. H. Packer, who makes especially of Epilepsy, has without doubt treated and cured more cases than any living physician has successfully treated. We have a number of cases standing by him. His noble and valuable work on this disease which he sends with a large bottle of his medicine, free to any sufferer who may send P. O. and Express Address. We advise anyone wishing a cure to address Prof. W. H. Packer, P. O. Box 100, New York.

THE ST. LOUIS CYCLONE—WHY HAS IT NOT BEEN UTILIZED HERE THIS?

According to Christian ministers of the Talmage school, such disasters as the Chicago fire, the Johnstown flood, and like calamities, have been characterized as the "providences of God" visited upon the wicked. I have been looking for a like expression from the pulpit in regard to the recent terrible cyclone which visited St. Louis, but have failed to find any such reference to it.

I presume the reason for such failure is the rather perplexing fact that God's own churches suffered equally with the property of this goddess in the great work of destruction, and that the Christian accompanied the sinner down to ruin and death.

The Associated Press reports that damage to church property was particularly severe in the St. Louis disaster, and gives the estimated losses to churches as follows:

St. John Nepomuka.....\$50,000

Lafayette Park Presbyterian.....16,000

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Now, here we have some \$348,000 worth of church property destroyed by the God to whom such property was dedicated. Nor does he seem to have been any respecter of creeds or religion in the general sweep of destruction which he caused. All suffered alike. Catholic and Protestant churches went down together.

I would like to see Brother Talmage or some other orthodox interpreter of this calamity reconcile the fact of so much destruction of valuable church property with the theory of the visitation of an "angry God."

H. V. SWERINGEN.

Some Hints About "Chela."

"Adept" and "Mahatma."

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The fellow clairvoyants or mediums of the great "V" for the past ten or twelve years are in a panic and refuse to be called by their old names, as they have adopted Chela, Adept, and some go so far as to call themselves Mahatmas. In the future, when you speak of New York psychics, please use the latter name or you will get in trouble. I mention this that the circulation of THE PROGRESSIVE THINKER may not diminish, but rather increase, as you keep pace with the new developments. The trustees of the First Society of Spiritualists of this town should call a meeting and in some way arrange the names to the proper psychic standard of the work. In haste one would say Chela, Adept, Chela Tower, Chela Free, etc.; Adept Frank, Adept Hough, etc.; Mahatma Barnes, Mahatma Scott, Mahatma Lee, Mahatma Gray, etc. There may be trouble about this arrangement of prefixes, but I assure them it will be properly arranged when the trustees have time to act upon the important question.

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CHELA JONES.

New York City.

Announcements.

TO THE EDITOR:—Allow me to announce through your valuable paper that owing to the stringency in money matters, and other causes, the Kansas and Missouri Valley Spiritualist and Liberator Association have decided to abandon holding their proposed camp-meeting at Bonner Springs this season. The Association regrets very much that the circumstances are such that it has become necessary to abandon the holding of the camp-meeting, but they hope and expect to be able to locate a permanent camp ground the coming year and hold a camp-meeting. There will be a Spiritualist camp-meeting at East Fairmount, Leavenworth county, Kansas about the first of September, which will continue about a week. It is hoped that all who can should attend the meeting. Announcement of the time, etc., will be made later.

O. G. RICHARDS,

Secretary of Committee.

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Published Every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-Class Matter.

Postpaid.

Terms of Subscription.

The Progressive Thinker will be furnished until

notice is received at the following rates, invariably in

advance.

One year (12 copies) \$1.00

Six months (6 copies) .50

Three months (3 copies) .25

Single copy 10c

Remit by Postal Note, Money Order, Registered Letter,

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Proud of Our Correspondents

We have just reason to be proud of

our correspondents. No weekly paper

can boast of a larger array of talent.

Our contributors are from every walk

of life, and when they have occasion to

write they have something to say be-

sides words. They are thinkers, and

thinking evolves ideas, with which ev-

ery article abounds. Running over the

list of names whose communications oc-

casional appear, we find several jour-

nalists who have been, and some still are,

leaders of public thought, and some

prominent lawyers, doctors, preachers,

preachers, politicians, scientists and

moralists. Each has independent

thoughts of his own, and though they

differ widely on some questions they

are a unit in the advocacy of free-

thought and in toleration of conflicting

sentiments.

It is regretted we have no space for

all. We have purposely narrowed our

own say down to a very limited space,

and have given the room to others, and

yet there are times when we are months

in arrears of publication, besides many

meritorious articles become untimely

by delay. We beg pardon of those who

fail to see their productions in print, but

our pages would need be doubled to

make room for all.

It is seldom we have occasion to differ

with writers, and reject articles on that

account, for we have determined to give

the widest latitude possible to everyone,

claiming the same prerogative for our-

self. Sometimes we wish correspond-

ents would be more careful in giving

expression to partisan views, and parti-

san hate. These subjects are not ger-

mane to THE PROGRESSIVE THINKER.

We claim the right, and propose to ex-

ercise it, and shall not be deterred by

our columns, but it will sometimes

creep in spite of the utmost care. A

little while ago an esteemed correspond-

ent forgot, and mentioned the President

of the United States as using spirituous

liquors too freely. In our opinion, if he

uses them at all he uses them too freely,

but we have no evidence that he is

drinking in this direction. If he does, let

the 4,000 political papers which deal in

personalities, libeling the living and

slandering the dead, monopolize the

business, we have nobler duties before

us. Beginning with Washington there

has been no President who has not been

bitterly and personally assailed by pa-

trist columns, but each has discharged

his duties according to his stability, and

we are enjoying the liberties our an-

cestors bequeathed us in consequence

of our unmarked diminution. And

so we trust it will ever be.

Expurgate—To Punge, to Cleanse,

to Purify.

Mention was made in these columns

recently of the preparation of an

expurgated edition of the Bible, by the

Christian ladies of Chicago, with the

hope of getting it introduced into the

public schools. The very act of purging,

cleansing, purifying God's Holy Word

to fit it for the reading of children is

ridiculously suggestive. The Newport,

Rhode Island, Enterprise has this in a

late issue bearing on the subject:

"It is stated that the Presbyterians of

this country propose to make a new

revision of the Holy Scriptures. There

are already a number of such revised

Scripture readers who would be glad

if certain historical portions of the Old

Testament could be revised out of it. It

is not a pleasing reflection that the

Book of Books, the Bible, which we are

taught, and millions do, and properly

do, to reverence as the Word of God, has

within its pages matter which were it

not a secular book, but one of the

Bible did not see their way clear

for this expurgation of those objection-

THE BIBLE.

Rev. Samuel Weil in His

Great Reformatory

Work.

Abstract of His Address Before

the Free Religious Associa-

tion at Bradford, Pa.

SECOND PAPER.

The result of our present inquiry may

be stated by way of introduction. It is

this: The Bible, if regarded as a purely

human production, will be better ap-

preciated. Since abandoning the belief that

it is a divine revelation throughout, I

enjoy it much more than before. The

reason is obvious. If we assume it to be

human, we shall find it natural to con-

tinue to read it. But if we assume it to be

divinely inspired, we shall be plunged into

a sea of perplexity and skepticism. If

we analyze our admiration of the char-

acter of Jesus, we shall find that it is his

humanity, not his supposed Godhood,

that makes him dear to our heart. If a

God, his being must necessarily be tran-

scendent and awe-inspiring; while con-

travise, if he is a man, the distance be-

tween him and us is not so great, and

our admiration and affection become

more natural and spontaneous. "Thou

shalt love!" is a contradiction in terms.

We cannot love on being commanded to

love. It is absurd to expect any one to

love from a sense of duty. Hence, the

words attributed to St. Paul in First

Corinthians, xiv. 22, sound so strange

and Jesuitical: "If any man love not the

Lord Jesus Christ, let him be accursed." Not

very long ago a like condemnation was

inflicted upon any one who expressed

any adverse opinion concerning Biblical

doctrines. Blasphemy, according to the

common law of England, comprised such

offenses as, whether any part of the

Holy Scriptures to contempt or ridicule,"

and is "punishable by the temporal

courts with fine, imprisonment, and also

infamous corporal punishment." (Ency-

Brit., vol. iii, p. 808.) Any attempt,

therefore, to remove this incubus from

the human mind should be welcomed.

In last week's Herald we remarked

that theologians are a rule abandon now

the claim that the Bible is divinely in-

spired in matters of physical science.

What we have to do now is to prove that

the same concession must be made by

theologians in matters of moral and spir-

itual science.

The joining and combining of the Old

Testament with the New was a fatal

mistake, for the Old Testament belongs

to more primitive times, to ages of bar-

barism and cruelty, while the New Testam-

ent is pervaded in its authentic por-

tions by the higher spirit of a more ad-

vanced civilization. Now, the remark-

able fact is that soon after the advent of

Christianity a retrograding process be-

gan, which manifested itself in the writ-

ings of such books as the Epistle to the

Hebrews, in which a return to the an-

cient sacrificial customs is foisted upon

the Sermon on the Mount, the fifth chap-

ter of Romans, in which the pernicious

dogmas of hereditary sin and vicarious

atonement are laid down, and the vari-

ous passages which contain the horrible

doctrines of eternal punishment, and the

description of the awful lake of fire and

brimstone. Yea, the "sacred" writer

did not hesitate to put into the mouth of

Jesus himself such abominable phrases

as "to be cast into hell," "there shall be

weeping and gnashing of teeth." He that

uttered the divine words, "I am the way,"

Beatitudes, who said to the fallen wo-

man: "Neither do I condemn thee; go

and sin no more," is made to say: "He

that believeth not is condemned already

because he hath not believed in the

name of the only begotten Son of God."

(John iii, 18.) "Depart from me, ye

cursed, who everlastingly are prepared

for the devil and his angels." (Matt.



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will get this book and THE PROGRESS-

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pedia of Death have been sold, and the

great mass of Spiritualists have been

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in modifying the views of people in re-

gard to the change called death has

been great. Send in your orders at

once. When you receive the book, and

have carefully read it, you can not fail

to rejoice. You would not take \$2 for

PROPHETCY FULFILLED.

The St. Louis Disaster Was Foretold.

In justice to the gift of prophecy of Mrs. Pfuntner's control, Narcissism (or it may be due to Narcissism's power of observation of planetary evolution), I deem it someone's duty to report what was given at the Ladies' meeting, Thursday, May 21st. There were seven gentlemen and about twenty-five ladies present, who can verify the following. I wish also to state I have never spoken to Mrs. Pfuntner, except to ask her permission to report this, and have only seen her twice.

In speaking of mediumship she said: "Oh ye people who pray for mediumship, you know not what is before you! Only a sensitive knows the pain, suffering, trials and hardships endured by mediums. Neither think you the life on spirit side one of roses without thorns. Oh! let Narcissism prophesy to you a great sorrow which will soon come to a great city. I know not your geography, and cannot tell you the name; but, oh, great disaster, great explosion! (here, no doubt, Narcissism gave the wrong word), 'terrible loss of life and great wrecks. Oh! fathers, mothers and children will be calling for each other, husbands seeking wives, and all great confusion! Oh, my heart breaks.' (Here tears streamed down her face and her voice choked. It was a moment never to be forgotten by me, for these words are still burning in my heart and memory, and I give them almost verbatim, without her French-Indian accent.) 'There will be great darkness and sorrow. Great will be our work on spirit side, for these souls will be held in your earth atmosphere by the cries of the loved ones. Go to them, bring to them the light of truth, for sorrow will be in their hearts for many days—yes, many years. Think ye not our hearts are sad when so many souls come to us all unprepared? Go tell the bereaved ones their loved ones are not far off—they are not gone forever. Oh, there will be cursing of the Great Spirit, but go ye and bring unto them Truth.'

After Mrs. Pfuntner came from under control she said: "Why, what is the matter? I feel as though I've been in a rainstorm. Well, I must have been crying."

May 28th, desiring to hear more of Narcissism, I attended the meeting. Speaking of the St. Louis disaster, she said this would not be the last of them, and we might even have some of them in our midst. She advised all to send out their best and noblest thoughts to our planetary spirits who have charge of this old earth; for thoughts were realities and would create a force which would aid in the harmonious evolution of our earth.

If mortals could only realize the power of thought; how evil and selfish thoughts create veritable cesspools; how often one or two evil-minded in a family contaminate the whole atmosphere of the home and make it poisonous for the others; whereas a noble, a pure mind, will create an atmosphere of beauty and fragrance.

I have condensed as much as possible, and am afraid this report may lack the potency of a more detailed one, yet I know the value of space and do not wish this to make the acquaintance of your waste-basket and fall in its mission on account of its verbosity.

Mrs. ELIZABETH BAUGHMAN.

Cincinnati, Ohio.

Spheres of Life.

Do you realize, reader, that you are constantly reporting your life and character, whether you speak or not; that the retaining effort to hide certain secrets but declares you? Everything is enmeshed. Even the rocks, the clays, the soils, impart a like effluence. Animals, fishes, birds, invisibly but really photograph themselves upon their environment.

Human beings are correctly estimated as microcosms of all that is below them, and in germ at least of destiny above or around them. Their spheres are the most potent in the realm of creation. The ruling affection quickens and colors the spheres they project, and hence the 'soul of things' with which they are in touch. Where the make-up is gross, being the form of animalized, insensitive, the sphere is angular, coarse, dark; at times emitting a lurid glare, unpleasant to feel, dangerous to be swayed by. The solely intellectual sphere is sharp, severe, more or less cold like electrical light. Where the intellectual is tempered to sweet, charity and spiritual poise, the sphere is golden as the sunlight, beautifying all the walks of life, carrying other souls to higher planes of love and thought and thence to nobility of character. If the intellectual sphere, skilled by culture, is keyed to the selfish with its envies and jealousies, clothed in perience with pretensions of leadership in reform, and thence—naturally—disposed to 'pick out faults' in others and to understate them in comparison with the 'great I,' its color to the seer is like that of a thunderstorm, charged with growls and lightning stabs, angry at the world of our humanity, fighting against the fate thus evoked.

What we think, what we propose, what we speak, what we write, are but repetitions of our inner life, of exactly what we are as weighed in the scale of divine justice. There is an olden beauty at which some jeer and laugh, but as true in the philosophy of character as truth itself: 'Blessed are the pure in heart, for they shall see God.'

J. O. BARRETT.

SCIENCE ANALYZING HUMAN NATURE.

NOTHING CONCEALED.

Can Even Measure the Emotions.

The Spirit Kymographium Must Be Even More Delicate.

AN AMERICAN STUDENT OF CRIMINALS AND HIS METHODS—THE KYMOGRAPHIUM'S WORKINGS UNDER THE INFLUENCE OF HOPE, FEAR, LOVE, HATE AND INDIFFERENCE IN THE HUMAN BREAST—LINES THAT DEPICT HOLMES' ABNORMAL FEELINGS.

In a laboratory on the fourth floor of the Bureau of Education, in Washington, D. C., Dr. Arthur MacDonald is pursuing his interesting investigations of physical and psychic man, says the New York Sun. He is a graduate of Harvard and has studied under the best men in Paris, Leipzig, Vienna and Zurich, insanity, hypnotism and criminology. The methods of his investigations are new to this country, many of his instruments being recent inventions of European physicists. He says that the study he has undertaken is in its infancy, and that quantitative measurements by these instruments on a large scale, with a view to general statistical results, have never before been attempted, but the results which have been recorded show enough to induce the Government officials to believe that they are on the right track, and that much not heretofore known as to the characteristics of different classes of persons and the relations of those physical characteristics to the physical part of man may be revealed.

In this laboratory, besides the new instruments for psycho-neural measurements, there is a complete set of instruments for measuring according to the Bertillon system, and a comparison of the measurements of the external man by this system, and the psychic man by that of MacDonald, have shown some remarkable results. The most important of these instruments is the kymographium. By this instrument, which is quite simple, the breathing of a man and the effects

to read, then a passage of scripture, and finally a revolting picture to look at. He is told to concentrate his mind upon some person whom he loves, and during this mental process the cylinder is made to revolve. He is subjected to the same tests with hate, fear, and other emotions, and in each case the instrument, accurate to the thousandth part of an inch, records the effect of these emotions upon the breathing.

Another instrument is the algometer, for tests of sensibility to pain. This instrument is Dr. MacDonald's own invention, and is constructed very much on the same principle as the ordinary spring, or ice, scales, the spring, instead of resisting a pull, resists the opposite action. At the end of the small piston is a circular nickel plate, which is pressed gently upon the temple of the subject. The pressure is increased until the subject feels the pain, when the instrument is removed. A scale on the side, at which a small pointer remains, gives the actual figures of sensibility. He has made experiments on young men and young women of wealthy classes, whom he found at the watering-places in summer, and compared them with similar experiments on thirty-six members of the Boston army of the unemployed. He found that the unemployed were only half as sensitive as the young men of the wealthy classes. For use among the criminal classes, he has found it necessary to have an instrument made which will measure just twice the amount of pressure, for the susceptibility of criminals is much lower. There are other instruments for recording the trembling of the hand and tongue, also indicated by means of the cylinder on the smoked paper. There are still others for measuring the sense of hearing, sight, and smell. An instrument which reveals the electrical sensibility of the brain, consists of two dials, one to regulate the pressure of the two poles on the forehead, and at the base of the brain for accuracy in comparison, and the other to indicate the force of the current. The sensibility of persons to suggestion is tested by another instrument, the contrivance of Dr. Scripture, of Yale. It consists of a

regular breathing.

Holmes Hating.

Holmes Loving.

A Cough.

Nervousness of Hands.

Holmes reading the Bible.

upon this breathing of different motions—love, fear, hate, horror—are actually determined and recorded on a smoked cylinder. The recording apparatus consists of a brass cylinder moved by a clock mechanism, which turns it once in every minute. Upon the cylinder is a sheet of smoked paper, which, after the operation, is glazed to preserve the marks made by the recording needle. Beside the stand upon which this cylinder revolves there is a brass rod, which supports the recording mechanism. The person to be experimented on is seated in a chair beside the table upon which these instruments rest. Around his chest is passed a tape line, the ends of which are attached to small hooks in the rubber-covered ends of a little nickel cylinder. To this cylinder is attached a long rubber tube, leading to the brass rod holding the needle. At every inhalation of the breath the tape line is drawn taut, the rubber heads of the cylinder are pulled out, and the cylinder is filled with rarefied air. As the breath is exhaled the rarefied air is sent through the rubber tubing to another similar arrangement connected with the recording needle, which moves it vertically at right angles to the movement of the brass revolving plate in an exact proportion to the depths of inhalation and exhalation. The clock is started, the needle is placed against the carbonized paper, the subject breathes, and every breath moves the needle, which makes a record on the cylinder by removing the carbon and baring the white paper beneath. If the person in the chair were in a normal condition, as in sleep, for instance, the regularity of the heaving of the breast would be noted on the drum by a wavy line, the depressions and crests of which would be uniform. In this case the record made by the small needle would be a certain and positive index of perfect mental repose. On the other hand, abnormal, excited, and exaggerated emotions, or intellectual activities or efforts, will be recorded in correspondingly varied form. Here, then, is the study to which Dr. MacDonald has applied himself with this instrument. He has tried it on all classes and conditions of people, to high-school children, persons of both the upper and lower middle classes, criminals, persons of the leisure class, and others in all walks of life.

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upon this breathing of different motions—love, fear, hate, horror—are actually determined and recorded on a smoked cylinder. The recording apparatus consists of a brass cylinder moved by a clock mechanism, which turns it once in every minute. Upon the cylinder is a sheet of smoked paper, which, after the operation, is glazed to preserve the marks made by the recording needle. Beside the stand upon which this cylinder revolves there is a brass rod, which supports the recording mechanism. The person to be experimented on is seated in a chair beside the table upon which these instruments rest. Around his chest is passed a tape line, the ends of which are attached to small hooks in the rubber-covered ends of a little nickel cylinder. To this cylinder is attached a long rubber tube, leading to the brass rod holding the needle. At every inhalation of the breath the tape line is drawn taut, the rubber heads of the cylinder are pulled out, and the cylinder is filled with rarefied air. As the breath is exhaled the rarefied air is sent through the rubber tubing to another similar arrangement connected with the recording needle, which moves it vertically at right angles to the movement of the brass revolving plate in an exact proportion to the depths of inhalation and exhalation. The clock is started, the needle is placed against the carbonized paper, the subject breathes, and every breath moves the needle, which makes a record on the cylinder by removing the carbon and baring the white paper beneath. If the person in the chair were in a normal condition, as in sleep, for instance, the regularity of the heaving of the breast would be noted on the drum by a wavy line, the depressions and crests of which would be uniform. In this case the record made by the small needle would be a certain and positive index of perfect mental repose. On the other hand, abnormal, excited, and exaggerated emotions, or intellectual activities or efforts, will be recorded in correspondingly varied form. Here, then, is the study to which Dr. MacDonald has applied himself with this instrument. He has tried it on all classes and conditions of people, to high-school children, persons of both the upper and lower middle classes, criminals, persons of the leisure class, and others in all walks of life.

The subject is made to go through several mental processes. There is given him a passage of Schopenhauer

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 We no more think of denying these historic facts than
 we do of blaming the Holy Ghost and the princes of
 the church for what they have thought fit to do."
 Every one should read this work. Paper, 800 pages.
 Will be sent, postpaid, for fifty cents. For sale at
 10 cents.



