



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

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EVOLUTION.

An Interesting Study.

One Calculated to Illuminate the Mind.

The Primeval Hunter; The Most Probable Theory of His Evolution; Descended from an Ancestral Ape; The First Step; Wearing a Skin; Then Flintknives; Afterwards Speech; Did Life Begin at the North Pole?

TO THE EDITOR: Spiritualists are interested in the subject of "Evolution." It is one that concerns every human being. It is one, too, that should be carefully studied. THE PROGRESSIVE THINKER gives us a weekly feast of rare merit, and I suggest you give its readers the following from the Chicago Tribune, as giving far more clearness and comprehensiveness than is usually exhibited by other writers on the same subject.

FACT GLEANER.

EVOLUTION.

The statement that the first man lived within about 4,000 years of the Christian era was accepted without question for many centuries. It was believed alike by Jews, Catholics, Protestants, and Mohammedans. But when modern investigators turned their eyes to the great book of Nature with intent to read out if possible something of her history, they soon found reasons for suspecting there was some mistake in the previously undisputed story. Subsequent research has confirmed the doubt and also furnished good grounds for believing that the Genesis story of the fall of Adam and Eve from the state of happy innocence to one of miserable degradation cannot be literally true. Scientific men now refuse assent to it and also to the commonly accepted bible chronology of events from the creation to the deluge.

The doctrine of evolution, which is now generally admitted by students of the natural sciences to hold good so far as observation extends, obliges us to take a different view of the early history of the human race. We cannot doubt that the earth has existed during many millions of years, instead of less than 6,000; that during a large part of that immense span of existence its surface has teemed with animal life; that the lowest forms were first evolved from the inanimate state of matter; that higher and again higher orders of vegetable and animal organism followed in successions which were slow as compared with the length of a human life, and that man himself appeared as the last in the ascending series of evolutions, each step in which was a degree above the one next preceding it. We are obliged to believe also that the human race itself has been from the first subject to the workings of the same law of progression from a lower to a higher plane in the great state of animated existence. Different peoples and communities may have attained to great power as well as a high state of civilization and refinement, but these are the result of the same law of progression, and the same law of progression which has brought us to the present state of the world. It is reasonable to suppose that a time may come when the race considered as a unit will have reached its maximum of possible development and then enter on a phase of decadence, and then the first of these stages has not been reached yet.

EARLY THEORIES.

The idea that the first men were evolved from some lower form or forms of existence is far from being exclusively a modern one, though the demonstration as to the exact nature of the evolutionary process could be substantially the same, though the scene were several thousand miles away and the time removed farther back through some thousands of centuries.

BECAME A FLESH-EATER.

The flesh adhering to the first skin worn would soon become offensive from decomposition, and it would require but a single glacial period of intelligence to rise further to the idea of removing it by rubbing with the sticks or stones already used in combat. The flesh fragments would then be removed from other skins immediately after slaughter, and from this to eating the savory morsels, more or less of another step. It was taken all the more readily as the advancing cold would have stunted the growth of the fruits and nuts upon which the being had up to that time fed, and perhaps killed them off completely. The new-fed flesh was then not necessarily entirely carnivorous, as a species ready to discover. It would eat either fruit or animal food, whichever was more easily procured, but another step was taken, and that an important one, though purely physical. The man was no longer obliged to keep within the shade and warmth of the forest. He could leave his Edenic solitude, and he was willing to go outside in pursuit of his game, because he found out how to keep himself warm in situations where he must otherwise have perished. The apes had to go further south, and he thus parted company from them forever till the time arrived when by successive stages of development, which could capture the ape as a being so far inferior that there was no thought of such a thing as equality having existed in the long-forgotten past.

THE HUNTING AGE.

Hence the primitive man soon became hunters, and it depended upon their location as to whether or not they were migratory. There would at first be no tie to prevent the individual from roaming at will, and he would not be obliged to go in quest of his food. Doubtless the one who found and could retain possession of a natural shelter as against all comers did so, but the beings whom we now designate as the "cave dwellers" belonged to a much higher order of development, which was not attained till after the lapse of long ages of geologic change. Of the primeval men, properly speaking, a few would remain in one location because they found animal food in satisfactory quantities on the ground, or easily caught fish in the adjacent shallow waters, and the rest would resemble Cain in the respect of being wanderers and vagabonds upon the face of the earth. But it is not improbable that at a very early stage two or more would hunt or fish in company, for the

sake of the advantage thus obtained in coping with game, and the advantage would be established the social compact long before they knew they possessed the ability to give verbal assurances of friendship. Also the feeling of individual attachment between two persons of opposite sexes appears to be so deeply ingrained in human nature that it is easy to suppose the family tie was soon recognized instinctively, though in exceedingly savage fashion.

The same dawn of reason that led to a systematic use of the rough stone as a weapon and a cleaning tool would lead in like to the selection of the most easily-handled shapes, and then to the search for them, resulting in the employment of the sharp-edged flint where it could be obtained, and then to its splitting into flakes by the aid of larger stones. It would not take long to rise from this to the idea of shaping and sharpening by rubbing and even by chipping. While the true birds had graduated away from the reptiles, the mammals belonged to this period, and the angiosperms rose to great prominence in the world of vegetable life.

PRIMEVAL LANGUAGE.

We can be equally exact with some of the writers of the Scripture in saying "And it came to pass in those days" that the thinking process had been carried sufficiently far to make men and women feel the need of some other mode of communication than by signs. But no full-fledged speech fell from the lips of those who first essayed to make vocal utterance. On the contrary, the first sounds would be those of exclamation, and a series of grunts is suggested by the preponderance of guttural sounds in the earliest of the languages known to us. But the discovery that speech was possible, and could be used to great advantage in comparative short time to the formation of a considerable vocabulary, that is perhaps as many as a few dozen words, understood between those who were near each other, but each set incomprehensible to the world outside. It may be assumed almost without question that these earlier utterances all belong to what we now call the vocalization of speech. That is, they were not only without system in the sense of having a common origin, but unsystematic among themselves, each vocabulary being a law unto itself, in the sense that it was utterly without law in the absence of any motive for choosing any particular combination of sounds to express a specified desire or name a given object. The recognition of any sort of system in arrangement, grammatical or otherwise, such as marks members of the Semitic, or Aryan families of languages, must have been a matter of much later mental development. It would seem most probable that communication by means of spoken words must have preceded the effort to depict the forms of animals and perhaps other objects, some of which was done by the cave dwellers whose best graving tools must have been flints, and who still gained their living exclusively by hunting, as their remains have not been found in company with those of now domesticated animals, nor with any signs of cereal food or the use of fire.

WIDE DISTRIBUTION.

But these tools, works, or remains of early man are found scattered over a large part of the surface of the globe, and it is hard to suppose it possible that all these proceeded from a single individual or tribe originating in these areas. The flint flakes, bearing unmistakable evidence of having been used as a tool, is found in the late Pleistocene strata, attesting the great antiquity of man, and is abundant in later formations, showing that he roamed over a vast extent of earth area. It is found in Japan, India, Europe, Africa, and in the American continent, while elsewhere in two separate places in the lower valley of the Thames has led to the inference that it was used there before the arctic mammoth had taken possession. It may be mentioned that the rhinoceros, elephant, hippopotamus, lion, and hyena all had a habitat in that region. Also the remains of apes have been found in the mid-eocene forests of France, Switzerland, Germany, and Italy, and identified as belonging to the most highly developed quadrupeds.

Boyd Dawkins, in his work on "Early Man in Britain," says in summing up the results of investigation: "When the living species (of mammals) became abundant (in Europe) man appears just in the Pleistocene stage in the evolution of mammalian life in which he might be expected to appear. The river-drift man first comes before us, endowed with all human attributes and without any signs of a closer alliance with the lower animals than is presented by the savages of to-day; as a hunter, armed with rude stone implements, living not merely on Britain, but throughout Western and Southern Europe, Northern Africa, Asia Minor, and India. Next follows the cave-man, possessed of better implements, endowed with the faculty of representing animal forms with extraordinary fidelity, living in Europe north of the Alps and Pyrenees as far as Derbyshire.

BEFORE THE ICE AGE.

Hence it is necessary to look much further back than the last glacial visitation for the origin of human life upon the earth, and we cannot resist the conclusion that the race came into existence when the whole globe was much hotter than it is now. In the language of Dawkins: Three phases of life may be traced over the whole earth, and their succession is invariable, whence it may be inferred that they are due to causes acting universally and not sporadically in one or more centers. "They

prove that the earth as a whole has passed through a series of biological changes analogous to those which are to be seen in the animal world in the passage from birth to old age." In the first phase the fishes and amphibians dominated, and a few reptiles are found in the upper rock formations. Vegetation was primitive, the forests of that time were dense, and the trees with deciduous leaves did not appear till near the close of the period. In the third the higher placental mammals appear first in the series taking the place of the reptiles the dominant class and flying like bats, while the true birds had graduated away from the reptiles. The mammals belonged to this period, and the angiosperms rose to great prominence in the world of vegetable life.

We have the best of reasons to believe that this order of things was first established at the North Pole, and spread thence to the equator and beyond it. The twinkling of an eye" or by the geological changes inherent in the nature of the planet. With a few notable exceptions, these Christians making much account of the millennium are of the more unenlightened order, who take the imagery of Oriental revelation in a literal and sensual form. The real, animating idea of the churches in general is that men are either "totally depraved" by nature, or at least "desperately wicked,—far gone in sin" and incapable of any growth from within. Human nature is held to be always the same, blasted and slimed with the venom of the "serpent," marked out for swift and sure destruction; and where individuals are saved it is only as brands snatched from the burning. The idea of a seed of progress from brute beginning to God-like culmination, through the action of spirit gaining continually upon matter, is not included in any confession of faith; yet this one idea is worth more than nine-tenths of the articles of "belief" which are held essential to membership in the various churches.

WHERE, HOW, AND WHEN.

It may be concluded, therefore, that the first primeval man or men came into existence in the neighborhood of the North Pole, rising there above the plane of ape life by reason of decreasing temperature, and following in the rear of the vast procession that marched southward, being able to lag behind in the movement because he early learned how to obtain artificial protection from greater degrees of cold than he could have endured if naked. That he did follow the other forms of animal life to the Pole and beyond it, passing along each of the continental routes, admits of little doubt; and it is therefore reasonable to suppose that he followed from the equatorial regions the edge of the ice cap in its retreat towards the Pole thousands of centuries afterwards, moving in the same direction as the race of man. And all this before man had risen above the dignity of a mere hunter, with perhaps not one of his race possessing an idea superior to that entertained by the veriest savages of the Christian era.

Lookout Mountain Camp Meeting of Spiritualists.

LOCATION.

The camp ground is located on the summit of Lookout Mountain, Tenn., at the Natural Bridge Springs Hotel. It reached from Chattanooga either by the Dunc or Electric Line to St. Elmo, and thence by the Incline and Narrow Gauge R. R., the terminus of this road being on the camp ground. The Broad Gauge R. R. also has a station about 300 yards distant. Excursion tickets will probably be on sale at all principal cities to Lookout Mountain and return, at reduced rates.

The meeting will commence Sunday, July 5, and close Sunday, Aug. 2.

SPEAKERS AND MEDIUMS.

The following speakers have been engaged for the meeting: Rev. Samuel Watson, D. D., of Memphis, Tenn.; Mrs. Helen Stuart-Richings, of Boston, Mass.; Mr. Geo. P. Colby, of Lake Helen, Fla.; and Geo. A. Fuller, M. D., of Worcester, Mass. It is also expected that Mr. A. C. Lauder, of Atlanta, Ga., will be in attendance.

The following mediums will also be present: Mrs. Ulrich, of Nashville, Tenn., business and test medium; Mrs. R. T. Clenny, of St. Elmo, physical, business and test medium; Mrs. Judge Grey, independent slate-writing medium. Several others are expected. It is a grand field for honest mediums, and all such would be most heartily welcomed by the officers of the camp meeting.

It is a most delightful and healthful place to spend the summer. Rooms and board may be obtained at the Natural Bridge Hotel, at reasonable rates. Parties should write to the manager, Mr. Russell, Address, Natural Bridge Hotel, Lookout Mountain, Tenn., early, if they desire accommodation at the hotel.

Further particulars may be obtained of either of the following parties: Harry Robinson, President, Lookout Mountain, Tenn.; J. Seeman, Treasurer, Chattanooga, Tenn.; Geo. A. Fuller, M. D., Secretary, 42 Portland St., Worcester, Mass.

"Sibylla."

This narrative by Mrs. Emma Hardinge Britten, being founded on absolute facts, will excite widespread interest. It should be read by every Spiritualist in the United States. Call your friend's attention to THE PROGRESSIVE THINKER and the numerous attractions which it presents. Send in your orders at once, and commence with "Sibylla."

MAN! MAN!!

His Perfectionity Considered.

The Millennial Era a Possibility.

What ought to be one of the most precious hopes of humanity, and especially of the Christian portion of the race who have it specifically promised by the founder of their religion, is almost entirely forgotten or treated with virtual if not deliberate contempt. The attainment of a perfect condition of humanity on this planet is all but universally regarded as a foolish dream, fit only to be entertained by visionary Utopians. The promise of a millennium, of "the second coming of Christ," is as distinctly foretold as is the destruction of Jerusalem or any other event prophesied by the Nazarene. The expectation of a so-called millennium seems to be one of silent agnosticism. If such a time is to come, it is relegated to the realm of the unknown—scarcely to be believed in—certainly not to be reckoned with the period after all things pertaining to the present have passed away, either miraculously, "in the twinkling of an eye" or by the geological changes inherent in the nature of the planet. With a few notable exceptions, these Christians making much account of the millennium are of the more unenlightened order, who take the imagery of Oriental revelation in a literal and sensual form. The real, animating idea of the churches in general is that men are either "totally depraved" by nature, or at least "desperately wicked,—far gone in sin" and incapable of any growth from within. Human nature is held to be always the same, blasted and slimed with the venom of the "serpent," marked out for swift and sure destruction; and where individuals are saved it is only as brands snatched from the burning. The idea of a seed of progress from brute beginning to God-like culmination, through the action of spirit gaining continually upon matter, is not included in any confession of faith; yet this one idea is worth more than nine-tenths of the articles of "belief" which are held essential to membership in the various churches.

"I am with you always, even unto the end of the world," said the great incarnation of spirituality, the type of spiritual possibility, Jesus. The grandest lesson of history is that of spiritual progress. The world has moved. Human nature on the whole is better than it was two thousand years or one thousand years ago, than it was one hundred years ago, than it was even yesterday. It has moved forward, and it is to attain the beginning of a consciousness of spirituality without morbidness, the possibility of divine illumination without trance or ecstasy or violence to the physical man. And in this century also has come the scientific demonstration of this neglected Christian truth, the progress of humanity towards a perfect ideal. Just at the time when physical science and speculative religion have pushed themselves into polar antagonism, they are united and all the good of each is proved to be interdependent by the wonderful revelations of the borderland of the two worlds and their common meeting ground, the human brain, organ of physical manifestation for the soul, portal of influx of life to the body. The perfectibility of human nature is demonstrated as clearly as a proposition in geometry by the beautiful science of anthropology, which has been developed in all its grand essentials and in much of detail by one of the most remarkable minds that have ever lived. Prof. Joseph Rodes Buchanan, the father of a complete system of anthropology, will in the near future reveal the thanks of a tardily appreciative world.

There seems to be a law in the mental as in the physical world that all seed must be buried for a time in order to secure a hardy germination and the better the seed the slower may be its emergence from the incubative soil. So the science of anthropology, which is to follow a lifetime to implant will surely emerge from the ground of present neglect, fertilized by the decay of preceding growths, and will bloom with the flowers of rational religion, recognition of man's noble destiny and the larger embodiment of the Christ spirit in human affairs; especially in the religious, industrial and religious organizations, so that these will become, as they should be, leaders of progress, instead of dragging in the rear of the brave vanguard and mistakenly impaling them with the arrows which should have been saved for the common foe of mankind. In the light of anthropology the dark problems of history become capable of explanation, and the heretofore inscrutable mysteries of the human heart, the confounding contradictions and discouraging failures and weaknesses—all become explicable and orderly. The bewildering chaos regarded by the uninitiated as the wreck of former perfection, is shown to be the inevitable result of the interaction of psychic and animal forces, proceeding according to immutable laws. Eclipses, storms and floods were once thought to be the work of evil spirits. The laws governing these phenomena being understood, the phenomena themselves are now provided against and excite no more superstition. So the periodic phases of human action and the tempests and deluges of human passion may now be brought into the realm of orderly science and when generally understood may be guarded against and controlled.

Anthropology demonstrates the necessity of religion. It refutes the negations of agnosticism by finding the most superior portion of the brain given up to spiritual use. It equally refutes a too transcendental theosophy by finding organs of physical and social function which must be developed to preserve the integrity of the man. Most immediately and emphatically does it pronounce against a sensually and animalistic life, and it shows the awful effect of that "sin against the Holy Ghost" which consists in so defiling its "temple" that the spiritual nature can no longer remain a tenant, and

it gives the most pointed confirmation (if that were needed) of Jesus' stern denunciation of the only class his tender spirit ever flamed up against: those who have deliberately murdered every holy impulse through greed of gain.

In the light of this science humanity to-day is seen to be in a half-developed condition, scarcely anyone being in full possession of himself, the majority of people being actually much of the time in the insane possession of the unmatered brutal elements which once wholly controlled the race. With the universal consciousness of progress and knowledge of the laws upon which development proceeds, the rate of uplift must be vastly accelerated. When the goal is fully in view, when all shall see and hold as one of the chief corner-stones of living faith the perfectibility of humanity, how will the walls of sectarian bigotry melt down, and intolerance and violence and envy and selfishness and all things of "the earth" be "consumed with fervent heat," and how will the clouds of superstition and error, the "heavens" of our darkened vision, "depart as a scroll when it is rolled together" in those last days of human imperfection. This prophecy, as I take it, is no picture of destruction by an incensed God. The "fervent heat" will be human love consuming the dross from human hearts. The dark "heavens" having "departed as a scroll" will permit the divine love to stream down unobstructed upon "the new heavens and the new earth." Then, indeed, "the saints will meet the Lord in the air." Perfect souls in perfect bodies will be filled with the same spirit that was incarnated of old in the Nazarene. This will be the "second coming of Christ." Formerly he came in humility to pattern forth the uplifting of humanity. At last he will come "in power and majesty" in every soul to possess the perfected world. Once this pure spirit dwelt in sorrow for the long struggle to be undergone by his brethren, and suffered martyrdom from their brutality. At the last every heart will be an incarnation of his spirit, and sorrow will be no more, because "the beast will be bound down" by that spirit; the brute from which man developed will no more have dominion over him; he will be as a god.

This neglected doctrine of a millennium is taught the Christian by the book he takes for his inspired guide. It is taught the scientist by the analogy of all other things. It is taught to the student by the drift of events in history. It is demonstrated by the function of the human brain as revealed by anthropology. Any other view of humanity is pessimistic and narrowing, prompting man at the best to be selfishly concerned for their own salvation. This view is enabling and inspiring to that devoted philanthropy which is the best preparation for the life hereafter. Is it not worth being made an article of faith? And then is it not worth praying for and working for? A. G. MARSHALL.

Cazenovia, N. Y.

L'ARRIVÉE.

BY ELLA WHEELER WILSON.

"What do I hear at the window? Did some one call me?" Nay, It was only the wind, my darling, Giving the night away. Only the wind and the chatter, Talking as two friends may.

"But now I hear some one speaking; Oh, listen, and you will hear!" It is only the nightingale calling To her mate in sudden fear: Only the dead leaves falling, The last love-leaves of the year.

"But now there is some one coming, I hear a step on the stair." Nay, nay, it is nothing, darling, But the rocker of dreamy sleep, I have just been out in the hallway, I am sure there is no one there.

Never a knock at the doorway, Never a step in the hall. Yes, the king is certainly coming—How lightly his steps do fall. A sigh is a strident downward, And silence is over all.

—New York Mercury.

HARK, MY SOUL.

Hark, O my soul, angelic songs are swelling O'er thy green fields and ocean's wave-washed shore. How sweet the truth the blessed strains are telling Of that new life where death shall be no more.

Onward I'll go, for still I hear them singing: "Come, weary one, the angels bid thee come." And through the mists its echoes faintly ringing, The music of their voices leads me home.

Look up, my soul; truth's moonbeams softly glisten Upon the breast of life's most troubled sea; It cheers my sleeping heart to listen To those sweet songs which angels mean for me.

Angels, sing on; my faithful watch I'm keeping— Sing some sweet strain of one pure song above, While I toil on and wake some soul that's sleeping. Till life's long night shall break in endless love.

Then my soul mounts upward into loftier spheres, Where beyond the shadows of earth's dark night, I have lived and loved before these earthly years. Chained me an exile in my present place." ROSE L. BUSHNELL.

LOVE NOW.

The sanctity that is about the dead; To make us love them more than late, when "they" were here. Is it not well to find the living dead, With sanctity like this, ere they have fled?

The tender thoughts we nurture for a loss Of mother, friend or child,—oh! if they were wise To spend this glory on the earnest eyes, The longing heart, that feel life's present cross.

Give also mercy to the living here, Whose keen-strung souls will quiver at your touch. The utmost reverence is not too much For eyes that weep although the lips may sneer. ROSE HAWTHORNE LATHROP.

THE PROGRESSIVE THINKER being the cheapest Spiritualist paper now published and being the avenue for leading minds to express their thoughts, it should be read in every family circle. It will be sent 16 weeks on trial for 25 cents.

A PRODIGY.

Mr. Singer and His Remarkable Boy Receive the Indorsement of a Prominent Medium.

Recently, while giving a few lectures and test seances in Chicago, I invited my old friend, Mr. Joseph Singer, to contribute some of the violin music which so gladdened the hearts of our old spiritualistic friends in the past. He cheerfully complied with my request, but proposed that a sextum, and revised edition of his flesh and blood substitute his little fiddle for papa's bigger one. To say that the little fellow astonished my audience is saying but little. The child is wonderfully gifted, and possesses a tone and technical skill that compels the admiration of even veteran musicians. He plays with the self-repose and the abandon of an inspiration that to me has a deeper significance than the mere outward effect. The Spirit-world will one day manifest grander things through him, I am convinced.

Some six months ago Mr. Singer was frustrated in a musical enterprise of considerable magnitude, because of the impossibility of securing the cooperation of a competent harp-player. It was a successful failure, however, because it resulted in the child's taking up harp practice. In the incredibly short time since then, and almost wholly without assistance, the boy already accompanies his father in his violin and mandolin solos. His winning ways and gentlemanly deportment, united to general intelligence, endear him to all who know him.

Mr. Singer is a stanch and thoughtful Spiritualist, as far as possible removed from crankiness. Thoroughly read in the current literature of Spiritualism, he is intensely logical and progressive in his views. His articles appearing from time to time in the spiritual press have won him commendation for their keen insight into the heart of the spiritual movement. He has been repeatedly urged to lecture, and I am convinced that his public advocacy of our glorious truth would find wide acceptance, especially among inquirers and skeptics. With his lectures set in the framework of such a substantial support, that Spiritualist little son would give, I cannot but predict for him anything but the greatest success.

But the main object of this letter is to draw the attention of all my friends at the various camp-meetings, that in all likelihood, and certainly at my most urgent advice, Mr. Singer and his little genius may possibly pay them a visit this coming season. In connection with a delightful musical repertoire of violin, harp and mandolin music, he is also preparing some equally attractive lectures. Portions of the one on "Inspiration" were read to me, and I promise a treat to others who may be so fortunate as to hear it.

I bespeak for Mr. Singer and his little musical genius the good will, appreciation and substantial support that Spiritualists extend to all who are worthy of it. MRS. MAUD LORD DRAKE.

Chicago, Ill.

Religion of the Zulus.

The Times, in alluding to the religious habits of the Zulus, says that of exterior religion or interior piety the Zulus scarcely know what it is, although they are considerably superstitious. Their theology recognizes but a very faint idea of any supreme being, preferring to ascribe to the spirits, which are the taints of the missionaries, and glory in the plurality of celestial spirits, which are named "amadhloxi," and are the shades of their ancestors, each of whom is the god or protector, keeper as well as punisher, of his own stock. To these do they offer sacrifice in time of need, as war, sickness, calamities, etc. To them they make their supplications, and to them they make their offerings, but they make no sacrifice to fall to them, and misfortunes, too, sometimes, in which case the spirits are said to be angry. Private prayer is a monster totally unheard of among this dark race, and public religious services are very rare occurrences, being held only in times of war, disaster or death, and are without exception steeped in witchcraft.

An idea of another life after this is universal among them. Supplications addressed to the deceased, or to the whole tribe of ancestral shades, accompany every burial. He is not dead, they say, but has only been called away by "theirs" on the other side of death, and is now enjoying himself in the happy hunting fields in the Spirit-world. The articles of dress he has been wearing about the time of his death are carefully placed beside him in the grave, presumably with the intention that he may not fall a decent covering when he arrives at the end of his journey. His friends, on earth, express their respect for him by placing a huge stone on his head, for, while very eloquent in his praises, they are mightily afraid of a resurrection.

A sacrifice of purification follows immediately after the burial. This consists in all going off for a bath in the nearest river, where they make a sacrifice of at least the surface dirt that has kept them warm so long. Upon returning home the doctor furnishes each with a small piece of root or similar substance to nibble, which is said to act as a strengthening medicine against the evil consequences which otherwise would befall them. From the deceased until after eating of the ikubalo everyone scrupulously abstains from food.

The father of the kraal, as a special honor, is buried in the isibaya (cattle-fold); all others are thrown away in any other most convenient spot. Three oxen are then slaughtered at succeeding intervals, as praise-offering, for viaticum, and the third for going out of mourning.

Miss Elano Goodale and Dr. Eastman, the well known Sioux Indian who was graduated from Dartmouth College and the Boston University School of Medicine, will be married June 15.

Thomas Beaver, the coal and iron magnate who died at Danville, Pa., last week, leaves an estate of \$4,000,000. He was noted for his philanthropy. Ex-Gov. Beaver of Pennsylvania is his nephew.

