

BRIEF LETTERS.

They Speak the Sentiments of the People.

George A. Goodman writes: "I should be entirely lost without your valuable paper. It is just what the world needs, and is doing more good than any other paper printed."

J. M. Palmer writes: "I cannot withhold my commendation of the course you have maintained in treating some of the most vital interests of the present day, especially in reference to the Roman Catholic Church and its attitude in regard to our civil liberties. I believe that every foreign Roman Catholic should be refused citizenship in this country—not because he is a Catholic, but because he considers his allegiance to the Pope, and in religious but in civil matters, paramount to his sworn allegiance to this government."

H. L. Backfield writes: "Enclosed find one dollar for what I call the best paper in the United States devoted to Spiritualism."

Mrs. A. B. Richards writes: "I cannot do without THE PROGRESSIVE THINKER, not even in housecleaning time."

A. Ferguson writes: "I would rather lose a whole year's subscription for any other paper, than to lose one copy of THE PROGRESSIVE THINKER."

C. H. Dawson writes: "You are doing a good work."

McEntire writes: "I can hardly wait to receive each number."

James L. Dow writes: "Your paper is a daisy."

W. J. Howard writes: "The paper is doing a good work among our people."

Reid writes: "To me the paper is full of joy and gladness."

M. D. Hull writes: "I think your paper is conducted in a very unselfish manner, and is doing a great work."

Geo. W. Harper writes: "To use a somewhat stereotyped phrase, there are many articles in your paper which are worth to the appreciative reader the price of a whole year's subscription."

F. C. Rouse writes: "THE PROGRESSIVE THINKER is a gem in the paper world."

N. H. Southworth writes: "We bespeak for it a general throughout the land."

C. B. Dodge writes: "The paper has become a necessity with me."

Mrs. W. R. Johnson writes: "I truly value with soul and pleasure THE PROGRESSIVE THINKER."

Cyrus H. Lewis writes: "We will do all we can to get subscribers for it."

Helen J. Underwood writes: "A friend told me your paper for six months, and I now send you this subscription in proof that I like it well."

Mark H. Sherman writes: "I think THE PROGRESSIVE THINKER is a gem, but not the one that I have read."

E. O. Freeman writes: "To my great surprise THE PROGRESSIVE THINKER grows better and better."

Sylvester W. Green writes: "THE PROGRESSIVE THINKER, the spiritual diamond that sparkles everywhere it goes."

Perry Brown writes: "I wish everybody would read it."

B. C. Whipple writes: "It is the best spiritual paper in the land."

Hiram Rickford writes: "THE PROGRESSIVE THINKER is my text book."

Mrs. B. Houghton, M. D., writes: "The reading of the paper is one of my happiest rests, so much for one dollar a year."

James Damon writes: "I think THE PROGRESSIVE THINKER is one of the best spiritual papers."

C. P. Shatter writes: "We are truly pleased with the paper."

N. R. Stephens writes: "To me, your paper is a welcome progressive guest."

Mrs. Eliza Partridge writes: "If I am tired, THE PROGRESSIVE THINKER gives me rest and hope."

G. D. Blossom writes: "We never have taken a paper that we were more delighted with than THE PROGRESSIVE THINKER."

Solomon Suits writes: "I could not even think of doing without the paper."

Mrs. E. G. Shorey writes: "We cannot think of doing without THE PROGRESSIVE THINKER."

Dr. M. C. Marston writes: "My heart is with the paper, and such a paper."

J. H. Conant writes: "I thank you for a first-class cheap spiritual paper."

N. P. Drown writes: "I prize the paper far above any other devoted to Spiritualism."

E. Meldrum writes: "You are doing a good work."

Mrs. Cornelia Gardner writes: "Your paper has wrought good service in Rochester, N. Y."

H. C. Arnold writes: "THE PROGRESSIVE THINKER is like 'Sam Slick's' clocks, once in a while, they can never do without it again."

W. P. Clifford writes: "I wish you an abundance of success."

Ursula S. Gilman writes: "The more I read your paper the more I like it."

Mrs. Cynthia writes: "I feel as though I could not do without THE PROGRESSIVE THINKER, and every time it comes I am reminded of seeing just such a paper in the issue of April 1891, in a vision before the illustrated book, and the Temple of the Magi just as it now appears."

E. M. Wilcox writes: "We highly value the paper and welcome its weekly coming."

Mrs. J. Patterson writes: "Some kind friend has sent me THE PROGRESSIVE THINKER, and I like it so much I cannot do without it."

J. McQueen writes: "I have been a reader of your valuable paper for more than a year, and did not realize how much I missed it in the house until the time expired and it came no more."

Mrs. Eliza Gill writes: "I feel that I cannot get along without its help and comfort. May the good angels continue to prosper you in your earnest efforts to help and bless others, is my earnest wish."

Henry Hanson writes: "I treasure the contents of your paper, and would cheerfully recommend it to all who love good sound sense."

R. H. Wood writes: "I like the paper very much because it is, as its name suggests, progressive. It advocates new ideas founded on experimental facts. Long may it live and prosper."

W. Westervelt writes: "I like THE PROGRESSIVE THINKER for its advanced, progressive ideas, in good clear type and is not massive enough to exhaust one's patience to wade through it."

Leonard Gates writes: "After a trial of sixteen weeks I am compelled to acknowledge its inestimable value as an agent for the promotion of Spiritualism."

J. A. Aker writes: "I cannot afford to be without such an intelligent paper as THE PROGRESSIVE THINKER."

Elise Stumpf writes: "I am proud to say that I am a Spiritualist, and I make her very happy."

A. O. Kruse writes: "The spiritual wave seems to have struck this coast at last, and the best spiritual paper seems to be striking all who may chance to read it, as a remarkable and spicy paper."

Mrs. D. M. Boyd writes: "I would rather be a Spiritualist than a Methodist, with the light that Spiritualism gives me, than the wealth of Vanderbilt, and live in darkness because of my life."

Jas. Renforth writes: "God armeth the patriot, and may the true and free God we worship increase the army that surrounds you, and may your heavy siege guns of truth continue to pour their shells into the dark and gloomy institutions of slavery that shadow and darken our fair land with their fearful and intolerable system of slavery."

Mrs. C. P. McCarthy writes: "We do not feel satisfied without THE PROGRESSIVE THINKER. We consider it the best paper we ever read. You have our best wishes for success, for you surely deserve that."

Mrs. L. J. Nichols writes: "It is truly progressive, and the best spiritual paper I ever read. I cannot do without it."

Agnes Ross writes: "I value the paper very highly, and I can hardly wait its coming weekly; I feel so deeply interested in its contents."

Mrs. J. A. French writes: "Having had the pleasure of reading THE PROGRESSIVE THINKER a few times, I feel as though I had found a friend to whom I could turn for help."

John Knight writes: "A few days ago I got hold of a part of one of your papers, and it just suits me exactly."

J. B. LeBaron writes: "Hope your paper will continue to prosper, as it fills a long-felt want."

Written for The Progressive Thinker.

HELEN H. GARDNER.

A Roseate View of Her Books.

A notice of the late work of this talented lady: "Is this your son, my lord?" by a correspondent in THE PROGRESSIVE THINKER, led me to get the book and read it. I think it deserves all the praise bestowed upon it, and will certainly serve a good purpose in throwing light on the shams of the age. But it is not of it I want to write, but of another work by the same author, which I read over five years ago. It consists of three lectures:

1. Men, Women and Gods.
2. Vicarious Atonement.
3. Historical Facts and Theological Fictions.

She uses satire and sarcasm enough to make the weak-kneed stumble; but the ordinary reader could not keep his face straight if he tried to; and the woman who could read it and love the Bible and the orthodox church afterwards would be a strange mixture of stupidity and credulity.

Towards the close, our fair lecturer settles down to fact and argument, which makes one seriously endorse the sentiments of R. G. Ingersoll in his preface to the work, in which he says: "No human being can answer her objections of Scripture, omitting those of the priests in the world cannot explain away her objections. There is no explanation," etc. The women especially, who read this work with an honest, conscientious desire to know the truth, will rise from its perusal determined to be no longer the credulous dupes of a superstition to which more than anything else they owe their degradation.

The book is written from woman's standpoint, by a woman and for women principally; and appeals to their reason without being too severe on their submissive spirit nature. The priests of the world often accept without question whatever bears the name of religion.

Miss Gardner says: "If the Bible was strictly followed, women and negroes would still be publicly bought and sold in America." In confirmation of her position she quotes numerous passages of Scripture, omitting those that obscure to be read to her audience, or even in a theatre. She says: "Women are indebted to-day for their emancipation from a position of hopeless degradation, not to their religion nor to Jehovah, but to the justice and honor of men who have defied his commands. That she tried to reach to-day where St. Paul tried to bind her, she owes to men who are grand and brave enough to ignore St. Paul and rise superior to his god—Solomon saying it does not make a silly thing wise, nor Moses doing it a cruel thing kind. David cannot make butting gentle, nor Paul injustice just, and the Bible sustaining wrong never makes it right."

"The doctrines of original sin and vicarious atonement are the most in famous unjust dogmas that ever clouded the brain of man. It makes a man unjust to believe unjust things."

"The doctrine of hell, which she calls a system of vicarious rewards and punishments is ripe for any form of tyranny, and the more honestly he believes it, the less will he be a good man from principle. I want men and women to be good and true, because it is right, not because they are afraid of hell. Honor toward people in this world, not fear of a fiend in the next—that is my doctrine. That is the way to make men and women strong, brave and noble. Stop telling them that they cannot be good themselves; teach them that they must do good to themselves. Make them independent. Teach them to stand alone. Honor toward others, kindness and love—these are what makes a man a good husband, a noble father—king in his household."

"Fear never made a man a gentleman. Fear never made a woman a good wife or mother. Fear never covered a show of falls of vice with anything stronger than the gloss of hypocrisy."

"When Reason's torch burned low, Faith led her victims by chains of ignorance into a land of hopeless superstition, and built her temple there."

"Those who waver and select from a volume of 172 pages, each of which is brim-full of truth and fact."

"At the risk of making my letter too long, I will give one more, and commend the reader to the book itself; and every woman, or man either, who values independence, drawn from the self-reliance and the sources by master mind, should get 'Men, Women and Gods,' and read it carefully. I am convinced that very few are aware of the vile conduct of the early Christian church, founded upon what is called 'The word of God.' In relation to women, it is a disgraceful record."

"It was only the crumbs of liberty, honor, and justice, extorted by men who fought the church in behalf of their wives, that lightened their most oppressive burdens. It was true then, and it is true to-day, that women owe what they are to the power and the self-reliance of the fact that the best and clearest-headed men are more honorable than our religion, and that they have invited Moses and St. Paul to take a back seat. Moses has complied, and St. Paul is half-way down the aisle."

"Miss Gardner is a more agnostic than Spiritualist; but none the less the friend of her sex. She says: 'I know nothing of a land that is fairer than that; but I do know that in this land women make ships for seventy cents a dozen.'"

"Mentally I was in a different mold, and while I recommend Miss Gardner's book as an excellent help to study, yet I believe more with Hudson Tuttle that: 'Man as a dual being, a physical and spiritual, faces two worlds, and is in a double position. He is a material being, and he is a spiritual being. He is a creature of the senses, and he is a creature of the spirit. He is a being of the flesh, and he is a being of the soul. He is a being of the earth, and he is a being of the heaven. He is a being of the present, and he is a being of the future. He is a being of the body, and he is a being of the mind. He is a being of the senses, and he is a being of the spirit. He is a being of the flesh, and he is a being of the soul. He is a being of the earth, and he is a being of the heaven. He is a being of the present, and he is a being of the future. He is a being of the body, and he is a being of the mind. He is a being of the senses, and he is a being of the spirit. 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