

The PROGRESSIVE THINKER

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

VOL. 5.

CHICAGO, MAY 14, 1892.

NO. 129

MORE ABOUT MONKEYS.

Their Language and Human Characteristics.

An Article of Deep Interest to Thoughtful Minds.

The Ancestral Ape a Worthy Object of Consideration.

BY A. M. GRIFFEN.

TO THE EDITOR:—No theme has engrossed the thought of the modern world more than that of the evolution of man from some lower form of being, a doctrine first scientifically promulgated by the great English naturalist in his "Origin of Species," and more definitively elaborated in his later work, "The Descent of Man." Upon the appearance of these works the science of the age had to be reconstructed to accord with the new doctrine; old theology was compelled, but not without much grimacing, not yet fully allayed, to tear away much of the walls of its venerable fortress of "revealed truth," and the world at large was driven to thinking as it had never thought before. And indeed, were not the times ripe for a change? The mind of man had long been fed on the husks of speculation and dogma, upon the one great subject most dear to itself, namely, its own origin and destiny. Charles Darwin appeared with the flambeau of physical science to light the way to the solution of the problem from the external side of being, as the humble tenants of the house at Hydesville had appeared to usher in the dawn of that spiritual enlightenment whose heaven was destined to work the rejuvenation of the world.

Still, the contest with ignorance and bigotry is not yet over; and as THE PROGRESSIVE THINKER has most valiantly buckled on the armor and proposes to see that the truth shall out, let the consequences be what they may, I crave the opportunity to drop into the great bubbling, boiling and seething caldron of contemporary thought a few morsels, with no other animus than to help on the good work.

Preludes over, my attention was directed to the above topic by an interesting paper from the pen of Dr. W. P. Felton, appearing in THE PROGRESSIVE THINKER of February 13, giving, with other suggestive matter, an account of experiments and conclusions by R. L. Garner on the question, "Do Monkeys Talk?" The same gentleman, Mr. Garner, in the April number of the *Forum*, details further experiments with "Pedro" and "Puck," first querying: "Why should it be regarded strange that monkeys talk? Do they not enjoy the senses and faculties of man in all things else? Then why should speech be the one faculty withheld from them? They experience pain and pleasure, to express which they cry or laugh, just as man does. They see, hear, love, hate, think, and act by the same means and to the same end as man. If the voluntary sounds they make do not mean anything, why may those creatures not as well be dumb? If they do mean anything, let us determine what the meaning is. It is true their language is quite meagre, and adapted only to a low plane of life, but it may be the cytula from which all human speech proceeds, or it may be at least the inferior fruit borne upon the same great tree of speech."

Mr. Garner then narrates the following experiments:

"In a former article I mentioned the name of Pedro, the little capuchin in the Washington collection, and stated that I had taken a fine record of him. We are still the best of friends, and when he sees me he screams and begs for me until I go to him, when he kisses me with all the affection of a child, and caresses me in a most devoted manner; he even cries for me, and shows every sign of an attachment which seems to have sprung from a sense of gratitude. He begs so hard for me not to leave him that I really regret to part from him when I have to do so. The record I have made of him is unusually good, and gives me a great display of sounds. I held him in my hand while making the record, and placed the tube quite near his lips while he was talking. I study this record with special care and pleasure, because I know that it was addressed to me in person; and feeling that the little monk was talking so earnestly to me, trying to make me understand him, I am the more anxious to learn just what he really said to me."

"A short time ago I borrowed from a dealer in Washington a little capuchin called Puck, and had him sent to my apartments, where I have a phonograph. I placed his cage in front of the horn which I had adjusted to the machine on which I had placed the record of my little friend Pedro. I concealed myself in an adjoining room, where I could watch the conduct of my subject through a small hole in the door, about one-eighth of an inch in diameter. I had a string attached to the lever of the machine, and drawn taut through a similar aperture in the door, so that I could start the machine at any desired moment, and at the same time avoid attracting the attention of the monkey either by my presence or by allowing him to see anything move. After a time, when everything was quiet, I set the machine to work, and treated him to a phonographic recital by little Pedro, whose chatter was distinctly delivered through the horn to Puck, and from his actions it was evident that he recognized it as the voice of one of his tribe. He looked at the horn in sur-

prise, spoke a sound or two to it, glanced around the room, and again uttered a couple of sounds, as he retired from the horn, apparently somewhat afraid. Again the horn delivered some exclamations in a pure capuchin dialect, which Puck seemed to regard as sounds of much importance. He cautiously advanced and made a feeble response; but a quick, sharp sound from the horn seemed to startle him, and, falling to find any trace of a monkey, he seemed to regard the horn with some suspicion, and scarcely ventured to answer any sound it made. When I had finished the record I entered the room again. This seemed to afford him some relief.

"A little later I adjusted my apparatus for another trial, and at this time I also hung a small mirror, about seven inches square, just above the mouth of the horn. Then retiring again from the room, I left him to examine his surroundings, when he soon discovered the new monkey in the glass, and began to caress and chatter to it. After awhile I

cebun acquired the capuchin sound for food. This latter case occurred within a month, and the monkey continued steadily to improve in its manner of uttering the word. As I regard this as a most remarkable feat, and attended by peculiar conditions, I will relate it in detail.

"In the room where the monkeys are kept by a dealer in Washington there is a cage containing a young white-face cebun of rather more than average intelligence. On the same shelf and in an adjacent cage is the little capuchin Puck. They can easily see and hear each other through the open wire partition which separates them, there being no other obstruction. I visited Puck for many weeks almost daily, and always supplied him with food after requiring him to ask me for it in his own language. Having but little interest in the white-face, who was very shy of me, I rarely showed him the slightest attention until I observed him trying to utter the capuchin sound for food, which always

ferent expressions which may be observed in distinct species of monkeys."

Mr. Garner, remarking on the habit which he had observed among the "simian races," of shaking the head for "no," says: "In this I believe I have found the psycho-physical basis of expression, and the fact of its being common to man and simian I regard as more than a mere coincidence. Seeking a source from which this sign may have originated, I have concluded that it arises from an effort to turn the head away from something not desired, and that it has gradually crystallized into an instinctive expression of negation or refusal; while the nod of approval or affirmation may have grown out of the instinctive lowering of the head as an act of submission or acquiescence, or from reaching the head forward to receive or procure something desired, or conjointly from these two causes."

If, then, animals are susceptible to all the emotions and passions of human beings which arise from the action of physical environment upon the subjective element of nascent mind, there would seem to be no reason why they should not possess an adequate medium of expression. That the higher species have vocal organs, I believe will not be disputed. On this point I quote Darwin, "Descent of Man," (vol. I., ch. ii., p. 57): "As all the higher mammals possess vocal organs constructed on the same general plan with ourselves, and which are used as a means of communication, it was obviously probable, if the power of communication had to be improved, that these same organs would have been still further developed; and this has been effected [in the progenitors of man] by the aid of adjoining and well-adapted parts, namely the tongue and lips. The fact of the higher apes not using their vocal organs for speech, no doubt depends on their intelligence not having been sufficiently advanced. The possession by them of organs which, with long-continued practice, might have been used for speech, although not thus used, is paralleled by the case of many birds, which possess organs for singing, though they never sing. Thus, the nightingale and crow have vocal organs similarly constructed, these, however, used by the former for diversified song, and by the latter merely for croaking."

It must also be true that parrots, magpies, etc., have all the necessary organs of speech; indeed, Max Mueller declares that a parrot can pronounce every letter in the alphabet, and every articulate sound. That a parrot could learn an entire language would not, then, be a surprising supposition. "Humboldt," as Darwin relates, "saw in South America a parrot which was the sole living creature that could speak the language of a lost tribe." But how much of the language and how complex a language it was are not stated.

To return to the experiments of Mr. Garner, he says: "I will describe some experiments with the phonograph by which I have been enabled to state with certainty that monkeys laugh aloud. It has been said by some that this is not really laughter, but only a kind of good-natured growling. If this is correct, the same is true of human laughter, for I have converted each into the other, and have deceived the very elect of musicians and philologists. I simply take a record of a monkey laughing, while the cylinder is revolving at the highest rate of speed I can attain, and by reducing it to a very low rate I lengthen the sound-waves and lower the pitch to that of human laughter, and find them to be identical in all respects except volume. Then by taking a record of human laughter at a very low rate of speed and increasing it to a very high one, I simply shorten the sound-waves and raise the pitch to that of the monkey, and find that it is identical except in volume. In this manner I have analyzed the voice-sounds of man and monkey, and have constructed some devices to imitate the voices of monkeys. By this means I am trying to determine the exact phonic elements contained in the sound made by different species. To make it plainer, I will detail an experiment tried with the rhesus sound for food. I took a record of the sound on a cylinder revolving at the rate of two hundred revolutions a minute. Then I reduced the speed to fifty per minute, and at this rate reproduced the sound. It will be easily seen that this lengthened the sound-waves fourfold; so that if the original sound was *a*, the reproduction was equal to *4a*. By thus magnifying the wave, any variation of tension in the vocal cords could be easily detected, and the inflections thus produced could be followed with comparative ease. By this means I brought the sound within easy reach of the human voice, and with my own vocal organs imitated it to a cylinder revolving at fifty and reproduced it at two hundred revolutions per minute, by which I obtained an almost perfect imitation of the sound."

Laughter, "when it comes from the heart, is a heavenly thing," and has been said to be the gift of the gods to men; yet, according to the scientists of the new school, it has been developed by the same law of natural selection, or evolution, and is one of the insignia by which our relationship to Jocko is revealed. Says Darwin in his work, "The Expression of the Emotions in Man and Animals" (ch. v., pp. 132-134):

"If a young chimpanzee be tickled—and the arm-pits are particularly sensitive to tickling, as in the case of our children—a more decided chuckle or laughing sound is uttered, though the laughter is sometimes noiseless. The corners of the mouth are then drawn backwards, and this sometimes causes

the lower eyelids to be slightly wrinkled. But this wrinkling, which is so characteristic of our own laughter, is more plainly seen in some other monkeys (than in the chimpanzee). The teeth in the upper jaw of the chimpanzee are not exposed when they utter their laughing noise, in which respect they differ from us. But their eyes sparkle and grow brighter, as Mr. W. L. Martin, who has particularly attended to their expression, states.

"Young Orangs, when tickled, likewise grin and make a chuckling sound, and Mr. Martin says their eyes grow brighter. As soon as their laughter ceases, an expression may be detected passing over their faces, which, as Mr. Wallace remarked to me, may be called a smile. I have also noticed something of the kind with the chimpanzee.

"The cebun again, when rejoiced at again seeing a beloved person, utters a peculiar tittering sound. It also expresses agreeable sensations by drawing back the corners of its mouth without producing any sound. The form of the mouth is different when either pain or terror is expressed, and high shrieks are uttered."

So of other species of monkeys. The manifestations of grief, the antithesis of joy, are thus described in the same work (pp. 135-140):

"A woman who sold a monkey to the Zoological Society, believed to have come from Borneo, said that it often cried; and Mr. Bartlett, as well as the keeper, Mr. Sutton, have repeatedly seen it, when grieved, or even when much pitted, weeping so copiously that the tears rolled down its cheeks. There is, however, something strange about this case, for two specimens subsequently kept in the gardens, and believed to be the same species, have never been seen to weep, though they were very carefully observed by the keeper and myself."

"A young female chimpanzee, in a violent passion, presented a curious resemblance to a child in the same state. She screamed loudly with widely open mouth, the lips being retracted so that the teeth were fully exposed. She threw her arms wildly about, sometimes clasping them over her head. She rolled on the ground, sometimes on her back, sometimes on her belly, and bit everything within her reach. A young gibbon in a passion has been described as behaving in almost exactly the same manner."

A comparison of the young hopeful of our simian relations with our own "young America" might seem insidious and unfair toward our little folks, if I were to stop here, and they would probably be sufficiently inquisitive to know whether the conduct of "mammas" on occasions of such outbursts of temper is in any way like that of the Jocko *mater familias*. Perhaps, one writer (Edward P. Thompson), at least, observes: "D'Obrovville says that when young monkeys are at play together, and malicious in their antics, the dams spring on them, and seizing them with one paw by the tail, correct them severely with the other." But the mothers of one tribe of apes are said to be very tender of their young, as well as solicitous of their neat appearance, for they are said to periodically take them down to some river or other body of water and wash them. The old Orang is also known to be in the habit of squatting down by the water and washing his hands. But now, since we have trespassed thus far on the sanctity of the domestic circle of our cousins, let us go farther, at least far enough to create no jealousy between the members of any monkey family. Prof. Robert Hartman, in his work "Anthropoid Apes" (ch. v., pp. 232-3), gives *per se* Gorilla the following advertisement:

"I have already spoken of the diet of the gorilla. Koppensels once observed a male and female with two young ones when they were feeding. The head of the family remained at his ease, while his wife and children plucked fruits for him from a small tree which stood by, and if they were not sufficiently nimble, or if they took too large a share for themselves, the old gorilla growled furiously and inflicted a box on the ear." For all the world, just like a man! However, we may be able to find some excuse for the old gentleman when we consider that at night he builds a nest of boughs and leaves in the branches of a tree for his wife and little ones, and himself stands guard at the foot of the tree, with his back to the tree, in order to fight off the leopard, the deadly foe of the great ape.

All nature is redolent with beauty; all the tints of color are resplendent in her luxuriant flora; all the tones of symphony and harmony are vibrant in her varied fauna; while suns and planets whirling in space produce the "music of the spheres"—that divine melody which is the nectar of the gods and man in his more perfected unfoldment. But music too is brought within the grasp of evolutionary law. I again appeal to Charles Darwin. In "The Expression of the Emotions in Man and Animals" (ch. iv., p. 87), we read:

"I maintain that the habit of uttering musical sounds was first developed, as a means of courtship, in the early progenitors of man, and thus became associated with the strongest emotions of which we are capable—namely, ardent love, rivalry and triumph. That animals utter musical notes is familiar to everyone, as we may daily hear in the singing of birds. It is a more remarkable fact that an ape, one of the gibbons (*Hylodactylus agilis*), produces an exact octave of musical sounds, ascending and descending the scale by half tones; so that this monkey 'alone of brute mammals may be said to sing.' From this fact, and from

the analogy of other animals, I have been led to infer that the progenitors of man probably uttered musical tones before they had acquired the power of articulate speech."

It is quite true that our simian friends are, however, generally speaking, rather deficient in the musical faculty; but nature has compensated us for this by the creation of numberless warblers of the woods and orchards. I was curiously interested in an ancient as well as two modern renditions of the nightingale's song, found in *The Penn Monthly* (vol. x., 1879), one of which the first, having been made by Marco Beltrini in 1614, is as follows:

Tlouou, tlouou, tlouou, tlouou, tlouou, Zpe, tlou, zqua, Quorrorrr pipi, Tio, tis, tis, tis, tis, Quoutis, quoutis, quoutis, quoutis, Zquo, zquo, zquo, zquo, Zi, zi, zi, zi, zi, zi, zi, Quorrorrr tloou zqua pipiqui.

Another class of songsters long ago attracted the attention of mankind, for we read in the *Old and New Magazine* (1871) that "Aristophanes describes the croaking of the Greek frogs of his day in the words 'brekekekex', 'koax', 'koax'; and a recent traveler in Greece says that the sound made by the frogs he heard there could not be represented better than by this phrase."

"The Attic frogs," continues the writer, "may be of a different variety from the American, and their croaking somewhat different; yet hardly anyone would fail to recognize the amphibious musicians in the description of the old Greek dramatist. That traveler, before referred to, suggests that the 'brekekekex', which is the more sharp and shrill sound, is the voice of the female, and that the deeper 'koax' is that of the male. As I stood one day by the ruined bridge over the Ilissus, near the Stadium in Athens, he says, 'I heard the two parties striving for the supremacy; loud and strong for some time both sounds arose in concert, but at length the brekekekex outstormed the rest, and their discomfited husbands gave them the field, uttering only from time to time a discontented, but subdued and half submissive 'koax.'"

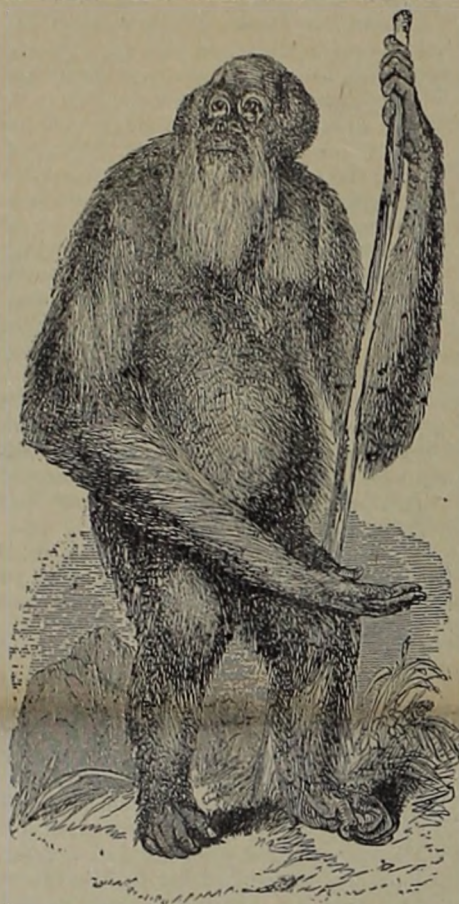
In this connection the magazine writer reminds his readers of a certain "diocesan election" in Pennsylvania, in which the amphibian laity was said to have taken voluble part, the monosyllabic party shouting 'Tyng, Tyng, Tyng,' the dissyllabic voting 'Potter, Potter, Potter,' and the polysyllabic, in the deeper base, plumping for 'Onderdonk, Onderdonk, Onderdonk.'"

The origin of language is so vitally related to the origin of its user that a solution of the one problem would be in effect the solution of both; but this is too profound a question for the present occasion. There is a deep significance in W. Humboldt's saying that, "Man is man only by means of speech, but in order to invent speech he needs to be already man." If, however, by language we mean some sort of mental symbolism by which ideas, or mental impressions and operations, are represented and connected with each other, within the psychical mechanism of the brute, then most assuredly, as it seems to me, the brute possesses language; and since we have some evidence in the vocal utterances of the animal, of an intelligible vocabulary among themselves, it is not a wholly unwarranted inference that he really has a spoken language.

Whether or not language is a natural endowment or an artificial acquirement, its development keeps pace with the increase and development of intelligence, and it is a well-known fact that the degree of intelligence is to be measured by the size of the brain and the depth, fineness and complexity of its convolutions. In both these respects—that is, of size and complexity—the brain of the monkey stands next to that of man. The author of "The Reasoning Power in Animals" (ch. xviii., p. 281), affirms that "as to the monkey's brain, it comes nearer in size to the human brain than that of any other of the mammals. The weight of a man's brain, in proportion to that of his body, averages about 1 to 27; that of the long-armed ape about 40; while that of the fox, which comes next, is only as 1 to 265; that of the horse as 1 to 400; and that of the elephant as 1 to 500." If these data are correct, there seems to me to be no such gap between man and the monkey in respect to brain capacity as to preclude the latter from an at least rudimentary form of speech, such as Prof. Garner believes he has discovered.

But there are practical difficulties which, however, time and future discoveries may dissipate. It was one of the greatest virtues of the immortal Darwin that he could see the objections to his own theory, and, most marvelous of all, could and did present them with a fairness and force scarcely equalled by the opponents of his great discovery. And, too, he had the rare candor to admit that he had not proved the doctrine of evolution true, but only claimed for it the capability of explaining a larger range of facts than any other theory thus far proposed. One of the obstacles, to my mind at least, in the way of acceptance of the law of natural selection, alike applicable to man and the animal and vegetable kingdoms, as sole cause of the evolution, development or growth of human and the other species, is that in the one case, that of the animal and vegetable, it is exceedingly, almost inexplicably, slow of operation; while in the case of man, when the stage of intellectual autonomy is reached, the law, whether it be that of natural selection or what not, is very much more rapid and effective in producing changes in

Continued on 8th page.



Hon. Anthropoid Ape Contemplating Going to the World's Fair.

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

[The series of papers we are about to publish were communicated from Spirit life in the precise form in which they are now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eclat of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called *Illustrations*, and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sunny scenes, modes of life and occupation have a realistic air that cannot fail to deeply affect the spirit and aid it in its efforts to be worthy of that glorious abode.]

The Soul is the Principle of Life and Thought.

It is a common remark that our thoughts are not the result of reflection, but that they spring up spontaneously in the mind, as if the mind were the source of all thought, and the only fountain of our ideas. This theory has, to a great extent, been the basis of philosophy from the ancient days, and still predominates in the mental science of the world; but we forget that thought is only the evolution of the soul in its effort to articulate the deep convictions of its own consciousness. Now we perceive that the soul is the principle of life, and that all motion and reflection comes from its influence upon the body. The brain acts as the organ of thought, and the mind receives its perceptions from the soul. There is thus a threefold action in the production of thought aside from the active agency of the senses, which convey the forms of external nature and of all the things that fall under their observation. Thus the ear conveys the notions of sound, the eye those of sight, and the other organs do the same in the special matters to which they are adapted. The mind generalizes these perceptions of the senses into concrete ideas, and the soul, sitting like a lord over the whole, rules and creates all the wonderful prodigies of psychological phenomena. This is an important distinction, for it is the soul that survives death, and since it is the great original of the psychical forces in our being, it carries with it into the new life the treasures of thought and knowledge accumulated on earth. When, therefore, we speak of the mind and of the soul, we should remember that whatever the mind of a man thinks or studies it is food for the soul, which gathers it up as in a storehouse to be used in the future for further development. The mind being dependent upon organization, must experience a new form of existence after death, while the soul, retaining all that has been experienced, and all that has been learned, goes forth from the grave to renew its career in a better and higher state of existence, and there to add still greater acquisitions to those which it carries into the new home.

We can then see the necessity of keeping constantly in view the fact that the noblest part of our being is that which lives on after the collapse of our physical form, and preserves not only our life, but all that has made life valuable and useful. Nothing is lost, nothing forgotten in its record. It contains the memory of every good deed, of every noble thought, of every generous impulse. Here will be found the learning of the scholar, the science of the world, and here will remain the memory of friends that are dear, the love of kindred and the good deeds of a well-spent life. When the hour of departure draws near, it attracts the forms of beloved ones around the bedside, and beckons the parting spirit to the happy home prepared for it in the world of light and purity.

ILLUSTRATION.

When I passed into spirit life, my attention was struck by the wonderful sights that surrounded me. There was a vast space on every side, and in the far distance was visible a great light shining out of what appeared to be a cloud, which was rapidly approaching the place where I lay helpless upon the ground. As it came nearer I could see that instead of a cloud it was an assemblage of spirits, and that each of them carried a shining mirror of burnished metal, which reflected a thousand rays of brightness like the light that emanates from the most refined phosphorescent materials. I was lost in admiration at what I saw. Soon two of the group separated themselves from the body and came to my side. They were my father and mother, but how transcendently beautiful! There was no difficulty in recognizing them, for there was an interior sense of identification that immediately spoke to my soul. "My dear mother, my darling father!" were the words that rose to my lips, but they were uttered and understood without a sound, for I was not yet able to articulate in the spiritual dialect. We knew intuitively all we would say, and all our feelings were interpreted by an internal sense, which was my first mode of communication. The company now came forward, and there was much communion of the speechless kind just described. New and old friends were equally pleasing in their beautiful way of bidding me welcome, and I was received by all as if a dear and loved friend. We mounted in the direction I had noticed their approach, and when we had reached what seemed to be a certain altitude, many of the friends who had joined the company on its way hither now bade us adieu with sweetest words of greeting, and kindest wishes for each other's welfare and happiness. It is often the case that when the departed return to the earth sphere to meet any of their relatives who are about to join those who have

gone before, that they are accompanied by others on their way, and thus the assemblage increases to a greater or less extent by the new arrivals of the happy ones to welcome one more of the redeemed to their ever-swelling ranks. We reached our destination when at a great distance from the earth. It was a spot of superb beauty, and was the home of my parents, with whom I resided for a short period.

I was quite a young woman at the time of my death, and had become betrothed to one with whom I expected to live a very happy life on earth, and I was on my way upon the ocean, returning from abroad, when an accident deprived me of existence, and I was launched into the unknown world without notice or preparation other than the general state of readiness which results from a life spent in the endearments of friends, and in doing what seemed right and pure in all the actions of a short and happy existence. My thoughts had been turned to the phenomena of Spiritualism. I had accepted its general truths. The future life and the immortality of the soul were beliefs that I had received into my very life, and they had operated upon my conduct to revere the goodness and greatness of God, so that I was not altogether unprepared for the facts of spirit life; but the reality of that life far exceeded any conceptions I had formed of its splendor and joys. I live, for instance, in a spot where grows the trees of Paradise, and the rivers of everlasting life flow over beds of sparkling minerals as brilliant as the gems of earth. I do not wish to be irreverent, but the descriptions in the sacred writing of the Eden where the first couple were placed by the Creator are not more beautiful than the home of the happy spirit. The air comes from regions of balmy odors, and brings health and bounding vigor to our spirit forms, and the aroma of the fields and forests fill all space with sweet and delicious perfumes. The sensuous elements of spirit life, so to speak, are refined and etherealized, so that while they afford the greatest pleasure to the form, serve at the same time to elevate its sensations and to refine all its aspirations.

But it is in the spiritual senses that the highest happiness is reached. Here, indeed, we have the converse of angels and the highest influences constantly at our side; not as an exceptional enjoyment, but as the common and ordinary possession of us all. The spirit breathes a peculiar atmosphere. It is tempered with the aura of immortal bloom, and imbues all the most exalted attributes of being with a high and holy reverence for the works of the good Lord, who has made all things, and who is the object of our noblest worship. The heart rises in the great assemblies with swelling thanksgiving and praise, and the whole universe is full of his goodness, and we elevate our souls in recognizing and adoring his works.

The Cause at Toledo, Ohio.

TO THE EDITOR:—On Sunday morning, April 29th, your correspondent left Detroit to pay a short visit to the friends at Toledo, to give them a lecture.

There are two societies here, one meeting at Grand Army Hall, under the ministrations of Mrs. Carrie Firth, and the other meeting at Elks Hall, corner of Superior and Adams streets, every Sunday evening, and also holding a parlor circle every Thursday evening at 328 Erie street, which is the residence of Mrs. Dr. Martha E. Jamison, one of the most earnest workers that our cause has ever been graced with. She and Mr. Leopold are the life and soul of this society. It is called the First Alliance of Progressive Thought. Mrs. Dr. Jamison and Mr. Leopold have been the speakers most of the time, only assisted by Madam Moreno with tests, and an occasional speech from some good friend who has happened to be tarrying awhile in their city.

During my stay I had the pleasure of meeting those old-time buckeye Spiritualists, Mr. and Mrs. Drake, who have done so much for Toledo in times past, and who are still active in the good work. Mr. Leopold, the chairman of the society, is one of nature's noblemen. Finely educated for a Jewish rabbi, he became convinced after investigation of the truth of Spiritualism, and has since not only worked earnestly to spread the light among all people, but has placed his purse and his intellect at the service of the cause. Sunday evening, in a few polite words, he graciously introduced me to the assembled friends, and as they seemed reluctant to take up our offer of questions, I was impressed to give a short resume of my individual experiences as a medium with the spirit forces.

While staying in the city I was the guest of Mrs. Dr. Jamison, and on my coming down stairs on Monday morning I found that with the light of the breaking day the spirit of one of the doctor's patients had passed out. It was a happy release. In the afternoon a small gathering took place in the doctor's parlor, and my guides impressed me to say a few words, after which Dr. Jamison, under control, added more, and in a few moments the freed spirit took possession of the doctor, and assured us that she was not in the coffin, at which we were all looking. She was happy and glad she had passed through nature's changing process. She thanked all for their presence there, and left a loving and grateful message for the doctor, thanking her for many kindnesses freely rendered. E. C. A. SURTON.

The Evolution of The Devil. By Henry Frank. It contains 66 pages, divided into ten chapters, and is gotten up in the best style of pamphlet form. Price 25 cents. For sale at this office.

Those who feel an interest in sustaining a free-thought paper, that is not crowded with advertisements, should introduce THE PROGRESSIVE THINKER to their neighbors and friends, and get them to subscribe. Sent 13 weeks for 25 cents.

There Are No Sects in Heaven.

Talking of sects quite late one eve,
What one and another of saints believe,
That night I stood in a troubled dream
By the side of a darkly flowing stream,
And a "churchman" down to the river came,
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind
As down to the stream his way he took,
His hands held firm of a gilt-edged book.
"I'm bound for heaven, and when I'm there
I shall want my book of Common Prayer,
And though I put on a starry crown,
I shall feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain
A single step in the flood to gain.
I saw him again on the other side,
But his silk gown floated on the tide,
And no one asked, in that blissful spot,
If he belonged to "the church" or not.

Then down to the river a Quaker strayed,
His dress of sober hue was made,
"My hat and coat must be all grey,
I cannot go any other way."
Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat,
And he sighed a few moments after that,
And then, as he gazed at the farther shore,
The coat slipped off and was seen no more.
Poor, dying Quaker, thy suit of grey
Is quietly sailing away—away,
But thou'lt go to heaven as straight as an arrow,
Whether thy brim be broad or narrow.

Next came Dr. Watts with a bundle of psalms
Tied nicely up in his aged arms,
And hymns as many—a very wise thing,
That the people in heaven, "all round" may sing.
But I thought he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised, as one by one
The Psalms and Hymns in the wave went down.

And after him, with his MSS.
Came Wesley, the pattern of godliness;
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."

And there, on the river, far and wide,
Away they went on the swollen tide,
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink,
"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"Thus, with a few drops on your brow!"
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you.
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."
And straightaway plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But how did the brethren "enter in?"

And now, where the river was rolling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.
And concerning the road they could never agree,
The old or the new way, which it could be;
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, low and loud,
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new,
That is the false, and this is the true."
Or, "I'm in the old way, and you're in the new;
That is the false, and this is the true."

But the brethren only seemed to speak,
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide,
A voice arose from the brethren then,
"Let no one speak but the 'holy men,'
For have ye not heard the words of Paul?
"Oh, let the women keep silence all!"

I watched them long in my curious dream,
Till they stood by the border of the stream;
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And priest and Quaker, and all who died,
Came out alike on the other side;
No forms, or crosses, or books had they,
No gowns of silk, or suits of grey,
No creeds to guide them, or MSS,
For all had become Spiritualists.

—Mrs. Elizabeth H. Jocelyn Cleveland.

*All seen in the dream.

Notes from Jamestown, N. Y.

E. W. Sprague, one of the veteran workers of the cause, and a good man all the way through, writes as follows: "I think THE PROGRESSIVE THINKER is the grandest exponent of our philosophy and religion that I have ever read. We Spiritualists ought to rally around THE PROGRESSIVE THINKER, and bear it on to victory. It is winning every battle with superstition, bigotry and kindred evils, and why should we not stand by it? Indeed, I am sure we do, but feel that we ought to redouble our energy in its behalf. In thus expressing my appreciation for THE PROGRESSIVE THINKER, I would not wish to convey the thought that I do not appreciate other papers and literature printed in the interest of our cause—all doing their work well. But your PROGRESSIVE THINKER has just come in to complete the arch, it being the keystone binding the whole together. Would that every household in this land could have it to read each week. Our society here is prospering nicely. We have held meetings every week since November last, and the interest still keeps up. Strangers to Spiritualism are present at nearly every meeting, and they usually express satisfaction in listening to our spirit friends as they discourse upon subjects given by the audience. Of late my controls have given, at the close of each lecture, readings, delineations and communications, which seem to interest and help the cause along.

E. W. SPRAGUE.

"Mind Reading and Beyond," a scholarly statement of the whole subject, with instructions plainly given how to train one's self in mind reading. By W. A. Hovey. Price \$1.25. For sale at this office.



THE ROMISH ANACONDA.

Its Poisonous Folds are Encircling the Hub.

TO THE EDITOR:—As THE PROGRESSIVE THINKER from week to week is illuminating the minds of the people in regard to the "Romish Anaconda" and education, sadly needed at the present time, you have space for this, furnishing as you do more general reading matter than any other Spiritualist or free-thought paper. Rev. J. M. Foster lately gave expression to the following at Music Hall, Boston, showing that the people of the "Hub" are becoming greatly agitated over the encroachments of the "Romish Anaconda."

"From 606 the Church of Rome has been baptized heathenism. Catholics ascribe to the Pope the names, titles, attributes, words and works of God. If that is not blasphemy, what is? This beast of the Apocalypse carries the name of blasphemy. In 1820 Pope Pascal I. introduced image worship. During the present century the exposure of the 'Coat of Treves' has brought hundreds of thousands of dollars into the papal treasury. In the sacrament the priest changes the bread into God, and then eats it.

"The pagan priests were celibates, and so are papal priests. The doctrine of celibacy was repudiated by the Greek church and advocated by the Latins from the fourth century. The mark of the 'man of sin' is 'forbidding to marry.' Pagan Rome had auricular confession and so had Papal Rome. A distinguished priest of Rome testified: 'Nobody can be surprised that the priests, the bishops, and the Pope of Rome are sunk into such a bottomless abyss of infamy when we remember that they are nothing else than the successors of the priests of Bacchus and Jupiter. For not only have they inherited their powers, but they have even kept their very robes and mantles on their shoulders, and their caps on their heads.' Auricular confession became a dogma of the Church of Rome in 215.

"In Rome, in 1848, not fifty persons were absent from the confessional, and yet its wickedness was unutterable. I presume that in three-fourths of the homes where Roman Catholic servants are employed, who go to the confessional, your business, your words, your attitudes, your secrets, as far as known, have become the property of the priests! Do the Roman Catholic men know the questions asked their wives and daughters? Father Chiniquy says not. Father Hyacinth says that 99 per cent of the priests live in sin with their female penitents. The confessional is the assassin of liberty. Liberty must sweep away the confessional as she has swept away the demon of slavery, or she is doomed to perish.

Rome has been intoxicated with the blood of saints. Rome has slain 50,000,000 martyrs. Let her have the power and the Spanish Inquisition will be set upon American soil. Their motto is: 'When Protestants are in the majority, we tolerate freedom of conscience because that is their belief. But when Catholics are in the majority, we suppress it because that is our belief.'

"Pope Adrian I. issued this bull in favor of Charlemagne's war with the Duke of Bavaria: 'The Franks are absolved from all crimes they may commit in the enemy's country; and that God commanded them, through the vicar, to violate the girls, murder women, children and old men, to burn cities and put all inhabitants to the sword.' History is unchangeable. In 1854 the dogma of Immaculate Conception was promulgated. In 1870 the Infallibility of the Pope. This completes her blasphemous assumptions. The cup of her iniquity is full. The time of her visitation has come.

"It is described as the Image of the Beast. That is Jesuitry. The society of the Jesuits was organized in 1540 by Ignatius Loyola. Its general is called the Black Pope. Every Jesuit is bound by solemn oath to poverty, chastity and obedience. Here is a part of his oath: 'I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that I will help, assist and advise all or any of His Holiness' agents in any place wherever I shall be, in England, Scotland or Ireland, or in any other territory or kingdom I shall come to; and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, legal or otherwise.'

"This diabolical oath have caused them to be expelled from Prussia and Italy, and the South American Republics. They have swarmed into the United States. They assassinated

President Lincoln, and tried to remove Secretary Seward and General Grant in the same hour. A secret order that resorts to murder as a weapon ought to be driven from the face of the earth. They are now organizing, arming and drilling an army one million strong at the expense of our government.

"Anti-Christ is the object of the judgments of the Vial Period. The first vial was poured out in the first reformation. The second vial was poured upon the sea. In 1534 Henry VIII. divorced England from the Papacy. In 1588 the Armada was destroyed. The third vial was poured upon the rivers and fountains—the supports of the papacy. The thirty years' war ended with the peace of Westphalia. The fourth vial was poured upon the sun. The French Revolution darkened the papal sun. The fifth vial fell upon the seat of the beast. In 1798 Napoleon carried the Pope a prisoner from home, and in 1870 Victor Emanuel strips the Pope of his temporal powers. The sixth vial falls upon the river Euphrates, drying it up. The Fall of the Ottoman power ends the sixth vial. When the seventh vial is poured out comes the battle of Armageddon and the proclamation, 'The kingdoms of this world have become the kingdoms of our Lord and of his Christ.'

"But what of America? It has been the battlefield of human rights. It is to be the battlefield of God's rights also. Let America adopt a national prohibitory law, a national uniform divorce law, a national Sabbath law, a national civil-service reform law, and make a constitutional recognition of the Lord Jesus Christ as King of Nations and His law as supreme in civil affairs, and then our nation will lead the nations into the glorious millennial reign promised by and by."

Notes from the State Lecturer.

I have not the most encouraging news to impart, as my work has been interrupted in one way or another during the most of April. The terrible state of the roads the first of the month interfered with the second Sunday's work. The third Sunday the hall had been previously engaged, which put a stop to that for the time being, and the last Sunday I was informed, at a late date, that a meeting could not be held. So, for three Sundays in succession, in three different places, I met with serious drawbacks. Two of the Sundays I lectured for the Elgin Society, which has recently allied itself with the State, and is doing a very good work. But last Sunday, the first of May, proved to be as pleasant as the others had been unpleasant. The friends of Prophetstown had made arrangements for my coming some time ago, and when I arrived there I found everything in the most complete order possible. They had decorated the hall most profusely, until the whole stage was transformed into a scene of loveliness. I never saw a handsomer sight in my life, nor have I been where there was a greater care taken to have the best of conditions. Sunday afternoon there was a very large audience, which seemed interested in the lecture and readings; and another fine audience in the evening, all showing their interest by their attendance, in spite of the terrible weather, as the rain came down in torrents. The weather was fearful all the while the meetings lasted, which closed on Tuesday night. There was a large attendance, especially Tuesday evening, which showed that there was a great deal of interest awakened in the place. We had a short conference on Tuesday evening before the lecture, which was most interesting. Mother Wonsor, of Erie, was present during the entire meeting, and added to the interest of the conference. No society was organized this time, but I expect to return soon, and then hope to. I found quite a few of the Clinton campers, and the meetings just held will add quite a few more to it. Mrs. Emery is one of the old mediums and workers of the cause, and she administers to the wants of the friends from Sunday to Sunday. Mrs. Maude Stowell is developing as a fine trance medium. Mr. and Mrs. Vanentwert are also mediums of a high order. I feel that a most excellent work was done in Prophetstown, and, in time, a society will be established. I should like to say to the friends throughout the entire State: Let me hear from you, so I can make arrangements to come to your place, and in that way our cause will grow, and we can then do a work that we cannot as we now are. The State Society stands ready to help you in securing rights, and there never has been a grander opportunity to advance the cause than now. Come, friends, to the rescue, and let us pull together to advance the cause.

G. H. BROOKS.

144 North Liberty St., Elgin, Ill.

Take Courage at the Present Time.

O spirit! faint not, if thy way is hard,
And oft beset by snares of boding ill.
Let not impatience cause thee to despair,
And, toll-worn, long to be released from care;
Pursue thy task, thy lurking fears discard;
The lord of fortune is a lordly will.

O heart! in disappointment, give not o'er;
Though hopes are shattered, there's a promise still!

Thy waited guerdon haply might compose
A crown of sorrow to augment thy woes;
Then banish grief, nor hide in darkness more;
The lord of fortune is the lordly will.

O life! when thy frail bark is sadly tossed,
And unrelenting waters dark and chill
In mountain billows round thy voyage roll,
And fate is faint to stay thee from the goal,
Let not thy courage sink, thy hopes be lost;
The lord of fortune is a lordly will.

Or soul encumbered with the cares of earth!
If envy seek thy breast with hate to fill,
Or avarice allure with tempting mien,
Turn not aside, preserve thy conscience clean;

The prize of honor is of greater worth;
The lord of fortune is a lordly will.

—W. E. JOHNSON.

Walter M. Reason, stenographer of the Sixth Judicial District of Michigan, who recently wrote 324 words of unfamiliar matter from dictation in one minute, claims the championship. This is at nearly the rate of five and one-half words per second.



GOVERNING FORCES.

How the Physical World is Governed—How Men are Governed.

A Lecture Delivered by
PROFESSOR O. H. RICHMOND.

Before the Grand Temple of the Magi, 1910
Washington Boulevard, Chicago.

THE UNIVERSAL LAW OF BEING—THERE IS NO CHANCE—THE HUMAN TELEGRAPH SYSTEM—THE GREAT AWAKENING—STARRY-EYED SCIENCE TO THE FRONT—TRUTH GETTING TO BE A FAD—QUOTATIONS FROM MRS. CORA L. V. RICHMOND, PROFESSOR RICHARD A. PROCTOR AND SIR EDWIN ARNOLD.

LADIES AND GENTLEMEN:—I shall first lay down the proposition that the earth and its inhabitants are governed. It seems to me that no sane person can help but admit that such a world, and all that is thereon, could not exist by chance. When one looks about and sees the multitude of wonderful productions of nature, all formed by certain fixed principles, he is struck with the fact that there is a uniform action at work which causes, in the inorganic world, crystallization in definite shapes, and in the organic world, growth in certain definite forms. Everything from the most minute crystals of inorganic salts to the highest types of evolved beings upon the earth exhibits the action of the same eternal laws.

A blade of grass or a clover leaf, an oyster or a clam, a fish or a bird, a horse or a man, alike show the adaptation of means to ends, the two-fold division that makes the two sides alike in form. Why is it that an animal is so made that, while alike in outward form, as far as being balanced between the right and left, the internal organs are very different. On the outside a man looks as nearly balanced as a pear or an apple, while an examination of the internal parts would indicate that no particular rule had been observed in the wonderful packing of the organs. Thus the heart, an important organ, is placed upon one side internally, where it does not mar the symmetry of the body, while the nose, an organ that appears prominently upon the external man, is placed in the middle of the face so as to preserve the symmetry. Think how a human being would look with a nose on one cheek and a mouth over one eye and a chin under his right ear!

While there is infinite diversity in nature, there is also a unity throughout. There is no chance. This can be set down as a fact. We now come to the second question.

HOW ARE WE GOVERNED?

Of course we know the planetary motions conform to the law of gravity; that light, sound, heat, electricity and other forms of vibrating force, conform to certain laws of motion; that the union of atoms under chemical affinity come under the law of chemical attraction and repulsion, etc.; but how came these laws to exist? Why should they exist? Who made them? Do all things come under law likewise? These are pertinent questions.

To the first question the answer is usually given that "God made the laws," but this position is not tenable, for if any being ever made these laws, he must have started at some particular time to make them, consequently there must have been an eternity of time prior to the making of the first law, when there was no law.

Can we for a moment conceive of an Infinite Being existing for endless ages in a universe of chaos, where no law reigned? Certainly not. The idea is preposterous upon the face of it.

Therefore, we must conclude that, as part of the universe is governed by law, as we know, a reasonable conclusion exists that all is thus governed. We must also believe that these laws always existed, and were, consequently, never made.

In addition to the material forces in the universe, we find pervading all nature an intellectual force, which, first manifesting itself in the lowest forms of nature, gradually increases in power and strength until in man we find its highest expression, in connection with natural forms, upon this earth. Limit the expression or power of this intelligence, and you immediately do away with the Deity or Infinite Intelligence. But can we limit anything in the universe? I think not, most of all intelligence.

It seems to me that it is a perfectly rational assumption that higher intelligence exists than that of finite humanity. We cannot admit for a moment that finite intelligence governs matter only as it acts in perfect harmony with Infinite Intelligence or law. You can, for instance, fill a balloon with hydrogen gas, by using your intelligence or knowledge of chemistry. You can then enter the car attached thereto and ascend above the clouds, apparently overcoming the very laws of gravitation, but, in reality, you have simply used your knowledge to take advantage of the fact that the specific gravity of the gas is less than that of the air, so that the air forces itself under the balloon and raises it upward exactly as water forces itself under a cork or any lighter substance than itself, and lifts it upward.

All laws are universal in nature. Gravity does not act in one place and not in another. Atomic attraction and repulsion can be depended upon always by the chemist. Like molecules always behave the same when under the same conditions. Therefore, it is rational to conclude that if one part of the universe, or

even one thing, is governed by fixed law, all must be.

Thus, we observe that our minds are governed by some action from without. I know very well that it is a favorite delusion with many that the thoughts that govern their actions come from within, but a careful investigation will show that such is not the case. All our intelligent processes come from some action outside ourselves. Shut a man within a dark dungeon where he cannot hear or see anything, and very soon his mind will give way. Having but little to think upon, his thinking powers will wane, and insanity will soon reduce the person to a beast. Of course there are exceptions, but history shows this to be the rule. In cases where it is otherwise, it is because the prisoner has managed to get some hope, or something for his mind to grasp and act upon.

Therefore, I conclude from all the study and observation I have given to the subject, that our minds are controlled, acted upon, and directed by vibrating forces from without, and through the action of the brain under those influences our bodies are mostly controlled, the only exception being those voluntary processes that seem to go on regardless of the mind, such, for instance, as the throbs of the heart.

But we find that even that organ is subject to the mind to some extent, as witness the increased action when the mind is subjected to fright or sudden excitement.

It has been known for many years that the mysterious process by which the molecular motion of the brain is kept up, and the results telegraphed along the sensory nerves of the body, is of an electric and magnetic nature. Every new discovery but adds to the weight of the evidence. We might liken the brain to a central telegraph office, where the working of the instruments sends out electric currents along the wires to places far distant. Suppose the station situated in the right foot telegraphs to headquarters, "Big toe in trouble; a hot coal burning the end of it." Head office telegraphs back: "Pull it away quickly!" and at the same time telegrams are sent to all the intermediate stations to have the proper muscular motions put in action to assist the toe in getting away from the danger. But suppose the wires to the foot are cut off at any point? Then no telegrams can be sent, and the toe might be nearly consumed without the brain knowing of the occurrence. In other words, the limb or foot is paralyzed. We know of no better term to express the nature of the mysterious force that acts within us than "animal magnetism," and by that name it has been called for many years.

On the other hand, it has been known for many years that the earth was an immense magnet, 8,000 miles long, instinct with life and energy, with its magnetic poles positive and negative. It has also been known to science for many years that the earth currents of magnetic force keep time exactly with the great solar magnetic storms ninety-two millions of miles away. That noted scientist, Richard A. Proctor, says: "There is a bond of sympathy between our earth and the sun; that no disturbance can affect the solar photosphere without affecting our earth to a greater or less degree. But if our earth, then also the other planets. Mercury and Venus, so much nearer the sun than we are, surely respond even more swiftly and more distinctly to the solar magnetic influences. But beyond our earth, and beyond the orbit of Mars, the magnetic impulses speed with the velocity of light. The vast globe of Jupiter is thrilled from pole to pole as the magnetic waves roll in upon it; then Saturn feels the shock, and then in the vast distance Uranus and Neptune are swept with the ever-lessening, yet ever-widening, disturbance wave." "Other Worlds than Ours," page 46.

It was known to Mesmer and other physiologists, a number of years ago, that the human brain could, and did, respond to the vibrations set up by an ordinary magnet. Since Mesmer's time other investigators have discovered that sensitives can distinguish the qualities of even small quantities of various drugs or chemical bodies on coming into contact with them.

Ages ago physicians noticed the peculiar action the moon appeared to exert over the human brain, in all her phases. In one phase, which is only another name for polarity, she was noticed as peculiarly affecting the brains of insane persons, hence the name "lunatic," from "Luna," the moon.

For thousands of years men have kept records of effects upon human actions and events attributed to the different positions of the planets of our solar system, and hundreds of volumes have been written upon the subject, but never, to my knowledge, did any such publications advance the true idea of why and how this mysterious governing force acts, until I published a little work entitled "Elementary Astrology" some fifteen years since. Then, for the first time, was realized the true principle of astral magnetism. I quote from page 14 of that work:

"Each globe becomes a vast magnet, revolving in space, sending forth its magnetic influence to other planets, and not only affecting the magnetism of the inert matter composing those planets, but affecting, likewise, the minds, thoughts and actions of their inhabitants. Each planet gives forth a magnetism peculiar to itself, and, as individuals, when brought into contact with their fellows, receive various magnetic impressions from different persons, so the planets bring their magnetic power to bear on all mankind in all possible combinations."

Thus, I claim the honor of being the first one to bring together all these well-known and correlating facts, uniting them under the general term of "Astral Magnetism," and giving to the mystic force a definite place and mathematical expression.

I have invented nothing new. I have simply arranged certain correlating scientific facts, so that the chain is complete from the cause to the effect. So we need not look off into space to some particular center to find a governing power, or a god to make and un-

make laws. Look as we may, we can find no such being, or any place for such a being; but, on the contrary, we find God in all things. Everywhere, in all departments of nature, in every world, in every sun, even in every grain of sand, we find a portion of that great, all-pervading, governing and controlling force.

I set this down as the very last ultimate truth concerning the deific power, the Infinite control. Through all the ages men's conceptions of the Infinite have been changed and set aside by new discoveries. The god idea has been driven on and on from many gods to few, from few to one, but here we venture to drive the last stake, and I defy all the future discoveries, and all the science, and all the knowledge, to set aside or advance one iota beyond the naked truth here set down, that the Infinite Governor of the Universe is a universal, omnipresent force, constantly acting by fixed laws and principles, finding expression through matter of every kind. This principle is intelligent, not blind, as the materialist believes. Every atom of matter in the universe contains its proportion of the force. In fact we may designate the Deity as the "Spirit of Matter," or the "Universal Spirit," with just as much propriety as by any other name.

I quote the following from a discourse delivered by the well-known lecturer, Mrs. Cora L. V. Richmond, in 1889:

"Since the advent of the Copernican system, however, the astronomy of the ancient Egyptians has been revised. Now astronomers are able to trace on the mystical tables or nomes the wonderful truth that science, as far as astronomy is concerned, was known to those ancient people comparatively as well as today." Further on she says: "Even science, in its cold, modern formulae, is beginning to accept the fact that although the vibrations of light from other planets may require thousands or millions of years to reach your earth; although the intervening space may pulsate but tardily to those vibrations of light, there is a more subtle current of magnetism, or a prescience that in some way causes one planet to affect another." (Vol. III, No. 51.)

Thus the field has been prepared for the great light for many years past by faithful workers in spiritual and philosophical lines, preparing the minds of men to receive the truth, for, strange as it may seem, the facts regarding the universe of matter and its more ethereal portion, its controlling spirit, are so much greater, so much grander, so much more astounding, than any fiction ever conceived by men, that a person must have the mind slowly prepared and developed to a certain degree of advancement before it becomes possible to comprehend it or believe the great truths.

But, thank heaven, the world is being rapidly advanced. Even to day we find no less than three Chicago dailies devoting column upon column to astronomical science. I tell you, sisters and brothers of the light, the "world moves," as witness this in to-day's *Tribune* from the pen of Sir Edwin Arnold, as he gives a graphic description of his visit to that monument of science, Lick Observatory. I can only quote a line here and a line there from his lengthy article:

"Astronomy, I positively, indeed, think, is the chief present hope of humanity, the best teacher of real and practical religion, which will redeem men from the folly of materialism, by showing matter as infinite and as spiritual as spirit itself." This is right in line with our teachings and work. Speaking of the church, Sir Edwin says: "Religion had to suppress them (he is speaking of Copernicus and Galileo), or else, as will need to be done, to expand their doctrines and contract their own previous pretensions. At present they have only partially done this. The boldest and truest even have not yet come into step with star-eyed science."

"Christianity itself has not yet sufficiently assimilated Copernican and Darwinian doctrines. When it does it will earnestly thank science for showing how much more glorious it is to be 'least in the kingdom of heaven' than greatest in the petty sub-kingdom of nature which the priest constructed." Later he says: "I repaired to the great cupola to pass some happy and privileged hours alone with the mighty Lick telescope, and two among the skillful and devoted Magi who manage it, Professors Holden and Campbell."

What a graceful acknowledgement of the services our noble and scientific Order has rendered to the world. Professor Holden, of Ann Arbor, Mich., the same one, if I am not mistaken, was my mathematical teacher many years ago, and I yet have a few lines written by him to my mother, stating: "Olney Richmond stands the highest of any of my scholars in mathematics." He might have added: "And the lowest in orthography and grammar," but he did not.

But, my friends, think of the tremendous advance all along the line that has taken place in ten or fifteen years. When such leading papers as the *Chicago Tribune* dare come out with whole pages devoted to science, and diametrically opposed to the myths of orthodoxy, what does it show? Simply this: that truth is becoming fashionable, a "fad," so to speak. Newspapers no longer fear a boycott from the church. No, the churches are like the late Southern Confederacy—they only want to be "let alone." They are only too glad to have science, the "Star-eyed Goddess," busy herself in viewing the grandeur of the heavens, if she will not turn her piercing gaze towards the dark and gloomy caverns of superstition and ignorance. Thank God that we have lived to see this day, this age of progress. Brothers and sisters, the Supreme Temple of Light is ten years nearer to us than I thought one year ago. It is at our very doors. The oldest of our members will have a chance to see the glorious consummation. The twelve gates of pearl and the Throne of Grace will be seen by men in the flesh.

"He that hath ears to hear, let him hear what the spirit saith unto the churches. The great day is near at hand. Let the nations be gathered, and let the wheat be separated from

the chaff, for lo! the day cometh that was foretold by the prophets of old."

The Cause at Rochester, Indiana.

Although a number of our people were out of town—some at the quarterly meeting at Muncie, and some sick—the forty-fourth anniversary was very fittingly observed at Rochester. Prof. Peters delivered two grand discourses. The audience seemed loth to leave at their close, so interested and impressed were they.

Again, at Easter, was Lyceum Hall handsomely dressed. Wherever the eye was wont to wander it was greeted with the beautiful work of women's loving fingers—plants, flowers—both cut and potted—pictures and draperies, were all arranged to give the most beautiful and pleasing effect. So grand was it, that from it the speaker was inspired to speak as rarely one is privileged to hear. From it the audience was inspired to send forth such melody of song as never greeted mortal ears before; such, too, that awakens in the human heart the highest and purest aspirations.

I must tell you of the new hall the Progressive Spiritualists and Thinkers of Rochester are going to have. It will be in the second-story of a new brick building now in process of erection by Major Long on Main street. The room will be about forty feet square, nicely furnished, and supplied with a rostrum, and well ventilated. The society will seat it with opera chairs of the latest design and finish, which have been purchased, and a sample chair is here now on exhibition.

We hope to dedicate it about July, if not sooner, and it will be called the Temple of Truth.

For some time the Ladies' Aid have been meeting once or twice a week and making carpet-rags, that, when woven, will be exchanged in part payment on a finer quality for the Temple, and once a week they give a social, at which a "mite collection" is taken up, and semi-occasionally a dinner is given, at which we poor men have to pay twenty-five cents, or get no dinner.

The officers of the society are: President, Mrs. Mattie Murphy; Vice-President, Mrs. Tillie Henkle; Secretary, Mrs. Belle Daniels; Treasurer, Mrs. Maria Bitters. To these ladies are due all thanks and praise for the past, present and future up-building of the cause here. The most of them were, a short time ago, workers in the gloomy, flowerless fields of creedal Christianity.

Prof. Peters opened a short series of discourses for the society at Alliance, Ohio, May 1st, at the close of which he will return to Rochester, where, in spite of the personal abuse of the churches, he is well-liked as a scholar and a gentleman.

If any speaker passing our way, and feeling disposed to stop for a Sunday talk for our society, and at the same time visit a beautiful town, we will entertain them and give them what we can, be that great or small. Bob.

Jottings.

TO THE EDITOR:—I returned from Cleveland, Ohio, a few days since, and although my visit to the beautiful city was for the purpose of a reunion with some of my kindreds, I was, in a small way, pressed into service, and, consequently, had the pleasure of meeting with many old and dear friends. It was Mr. Hull's and my good fortune to cast our lines in Cleveland about six years since, and we never experienced a more enjoyable seven months than when associated with the Spiritualists of that city. My late visit covered a period of nearly two weeks. I was invited to lecture the two Sunday evenings in the beautiful Royal League Hall, the new home of the Children's Progressive Lyceum, and the Ladies' Good Samaritan Society. I had the pleasure of meeting with the ladies one afternoon, and putting a few stitches in a quilt from which they intend to realize an addition to their treasury.

The Lyceum is well officered, and earnestly at work. Thomas and Tillie Lees, who have been for more than a century of a century identified with the movement, have lost none of their interest in the cause. They are continually at work for the interest and entertainment of the Lyceum. Its present conductor, Charles Collyer, is efficient, and undoubtedly is the right man in the right place. He has had a long experience in Lyceum work. The assistant conductor is an excellent medium, and intends ere long to go into the field for active work. The guardians and leaders are doing all in their power to make the Lyceum a success. I must make mention of the fine orchestra connected with the Cleveland Lyceum. I feel especially grateful to the young band of sweet musicians for services rendered in my meetings.

I attended the recently organized Lyceum on the West Side. It is yet in its infancy. If it does not thrive it will be no fault of the officers, for never worked men and women more earnestly.

Mrs. F. O. Hyzer addressed the Society of Progressive Thinkers immediately after the West Side Lyceum adjourned, and in the same hall. I availed myself of the privilege of listening to her. The address was beautiful, thoughtful and inspiring.

It would require columns to give in detail the work as connected with the two societies in Cleveland, but space will allow no more. May the earnest labors of our co-workers meet with glad fruition everywhere.

MATTIE E. HULL.

A Significant Bubble.

TO THE EDITOR:—The Sons of St. George made a present of an American flag to our Central School, and in the parade on the 23d of April each man carried a small American flag. Everything was American. The priests will never get their hands onto any of the public money while the Patriotic Order of Sons of America and the Sons of Saint George are pulling together. DR. JOHN C. HENNESSEY.
Butte, Montana.

CHEROKEE TALISMANS.

Carefully Guarded Stones, of Which the Greatest Is the Ulasutti.

TO THE EDITOR:—The following, gleaned from an article in the *New York Sun*, illustrates a point familiar to many Spiritualists. It is well known that in all ages crystals, magic mirrors, and certain stones have been used for the purpose of divination, or the foretelling of events. In fact, stones endowed with magic powers have held an important place in the world's belief from the days of the oracular stone in the breastplate of the ancient Jewish high priest down to the Lee penny and the murrain stone of modern times. The Cherokee medicine men make use of several stone talismans, commonly crystals found among their native mountains. One is a translucent purple stone about an inch long, with a sharp point. With this the conjurer claimed to be able to find lost or stolen articles, or to tell the whereabouts of game in the mountains.

To test the matter, a coin was thrown into the grass at random while he was not looking, and he was told the money was his if he could find it. Procuring a string about a yard long, he tied one end of it around the middle of the stone. Then holding the stone suspended so as to swing freely, he set it whirling in a circle with a stroke of his finger, at the same time reciting in an undertone some secret formula. The stone revolved rapidly, then more and more slowly, and stopped with the point toward the north. He walked a few feet further in that direction, gave the stone another twirl, and again repeated the formula, explaining that it must be done seven times, and that on the seventh trial the stone would point to the exact spot where the money was lying.

Having gone through the whole performance, he finally halted at the wrong place. After hunting in the grass for some time he was obliged to give it up. He declared that his failure was due to the fact that the stone was not fastened as it should have been. The other Indians said that the stone was all right, but that the man was a liar, which was perfectly true, and that, although a pretty good doctor, he knew nothing of magic. They asserted that in the hands of certain conjurers whom they named the charm never failed.

To obtain a knowledge of future events they use another talisman. They put it into a bowl of water, where, according to their testimony, it moves about on the surface, following the direction of a knife in the hand of the conjurer, who all the time repeats his secret formula. Whipple describes that ceremony as he witnessed it among the Western Cherokees forty years ago. The talisman was a small round piece of very dry bread.

The greatest of all Cherokee talismans is the Ulasutti (literally, transparent) stone. There is no end to the stories concerning this stone, which they invariably speak of in a half-frightened manner, as children speak of ghosts. They assert that it is a magic scale from the head of a great horned serpent with a body as large as a tree-trunk and two blazing coals of fire for eyes, which lived ages ago and worked terrible destruction among the people until it was killed by a famous magician. In the encounter a single drop of the serpent's poisonous saliva fell upon the head of the slayer, whose hair was transformed into a mass of writhing snakes.

The Indians described it as a triangular crystal, flat on the bottom and tapering up to a point, and perfectly transparent with the exception of a single red streak running through the center from top to bottom. It is evidently a beautiful specimen of rutile quartz, so exceedingly rare that the conjurer who can obtain one outranks all his rivals.

The stone must be fed, the Indians say, with the blood of small game every seven days—rubbed over with the blood of the animal as soon as killed. Twice a year it demands the blood of a deer or some other large animal. It is wrapped in a whole deer-skin, and kept in some secret cave in the mountains. Were the tribute of blood to be withheld or neglected the Ulasutti would issue from its hiding place at night as a great blazing ball of fire and fly through the air to satisfy its appetite by drinking the life blood of the conjurer.

The original owner was afraid of it, and he changed its hiding-place frequently so that the stone might not be able to find its way out. When he died it was buried with him, as otherwise it would issue from its cave by night, like a fiery meteor, to search for his tomb night after night for seven years. But if unable to find its owner, it would go back to sleep forever where he had placed it.

As far back as 1762 Timberlake heard of the stone, with the wonderful story of its origin. He said that it was kept hidden in some place known only to two women, who refused to betray the secret. Adair, the celebrated trader, also speaks of it a few years later. The conjurer refused to let him see it for fear of profanation.

When consulting it as to any unknown or future happening, the conjurer gazes into the Ulasutti, and there sees mirrored all that he wishes to know, and by the action of the spectre, or its position near the top or bottom of the talisman, he learns not only the event, but the proximity in time or place.

It is believed that only one of these stones is in the possession of the Eastern Cherokees. The owner has refused all inducements to show it. He said that he kept it hidden in a cave, wrapped in its deer-skin covering, and that if he should expose it to the profane gaze of a white man he could kill no more game, even if he were permitted to live. It was very evident that he believed what he said, for no offer could change his determination.

Scattered all through history, from the earliest down, are facts illustrating the statements made above.
TRUTH SEEKER.
New York.

THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Locum Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second Matter.

Terms of Subscription.

The PROGRESSIVE THINKER will be furnished until the end of the year, at the following rates, in advance.

One year	\$1.00
Six months	.60
Three months	.30
Single copy	10c

Remittances.

Remittances by Postal Note, Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10c to 15c extra to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Locum St., Chicago, Ill.

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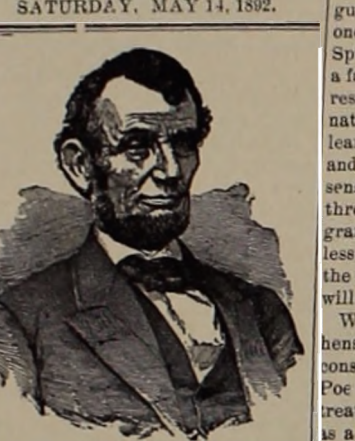
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SATURDAY, MAY 14, 1892.



A SPIRITUALIST?"

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

The Result of Ethical Culture.

In No. 121 of THE PROGRESSIVE THINKER we published an article on "Education," which was intended to show the place of ethical training in the public schools, and the reason why religion should be left out. Since then our attention has been called to a paper in the *Chautauquan* for May, by H. R. Chamberlain, in which he says: "The duty of the State as a conservator of morals has been narrowly circumscribed. For the protection of society, it has punished its enemies (with no attempt to make them its friends) and it has educated its children in everything but morality." Then he goes on to speak of the New York State Reformatory at Elmira, a prison of twelve hundred inmates, all felons; and a class of three hundred of these are at times instructed in morals with good effect. He says: "The system practiced by Mr. Brockway, the superintendent, it may almost be said is based upon Bellamy's theory that vice and crime are manifestations of disease, and that their treatment should have cure and never retribution for its object. He believes that the principal cause of vice and crime is ignorance or want of development, and that if by training and treatment the deficiency can be supplied, the subject will no longer turn to sin." Now, if this has been going on for fifteen years with satisfactory results, is it not a strong argument in favor of making morality an essential element in the course of instruction in our public schools? If vice is a moral disease, why should the State allow its children to carry this disease with them when it can be prevented by moral education in the schools? And as they make no pretense of teaching religion, as such, because in its present undeveloped conditions it runs into all kinds of sectarian vagaries, doing more harm than good, we would follow the same course. Our curriculum would embrace the physical, intellectual and moral, which covers all the conduct of the citizen. The gymnasium has but one object; that is to make a strong, healthy physique. The moral has but one object; that is to make a strong, healthy intellect. The intellectual has but one object; that is to draw out and cultivate the faculties; but when it comes to religion, the object with the Catholic is to make, not exactly good people, but Catholics, and with the Lutheran, to make Lutherans; and many Protestant sects, seeing their success, are fain to emulate them and strengthen their sects respectively. But we most emphatically protest against the whole business, for the reason that there is not a pure religion among them all, or one that is worth propagating. When religion becomes pure it will be one, not thousands; then it will be time enough to bring it into the public schools.

The Horse Shoe Must Go.

Popular confidence in the luck-bringing power of the horseshoe cannot but be rudely shaken by the experience of Mr. Eberhardt, of East St. Louis, who received a full charge of lightning transferred to him through a horseshoe nailed over the door. Thus are our cherished illusions dispelled by the sad evidence of fate.

The Immortal Poe—A Word About Parallels.

THE POET POES

not only immortal in the Spirit-world, but his name will ever remain immortal on earth. A few days ago this remarkable fact was brought into prominent recognition at Boston, Mass., where there was a lively bidding on a dingy little pamphlet at the auction rooms of C. F. Libbie & Co. It was the much-talked-about copy of "Tamerlane," by Edgar Allan Poe, the only known copy in existence, with the exception of one in the British Museum. It is sixteen mo. with paper covers, has forty pages, and it was printed, nobody knows just how or when, at a time when its author was a mere boy and nameless. The bidding began at \$200, and went up by lively jumps, hung a moment at \$1,000 and then went on again. "Think of it, gentlemen," said the auctioneer, "there are three Mazarin Bibles, but only one copy of this book. The first folio of Shakespeare is a child compared to it."

The bidding went to \$1,800, to \$1,850, and then it hung and no further would it go. At \$1,850 it went to Dodd, Mead & Co., of New York.

A. E. Benjamin, of New York, was the closest competitor, but he weakened at \$1,800. When the agony was over, everybody began to laugh and talk about the result, and it was several minutes before the dry formality befitting a book sale could be resumed.

Poe was one of the grandest examples of inspiration that the world has ever produced. A deep pathos, a sublime conception of things spiritual as well as terrestrial, and a keen intuition, which sparkled into genius, always distinguished him. That he was a medium, one of the grandest that ever lived, Spiritualists generally recognize to be a fact. From his life, fortunate in some respects, and most dismal and unfortunate in others, a grand lesson can be learned. Though he drank to excess and made a beast of himself, and in one sense was an outcast, yet there flowed through his organism at times the grandest lessons imaginable—immortal lessons—lessons so plainly stamped on the literature of our country that they will endure forever.

We have no doubt, taking a comprehensive view of human nature, that in consequence of his intemperate habits Poe was at times spat upon and ignominiously treated. If here on earth to-day, posing as a medium, our contemporary would take infinite delight in exposing him and holding him up to ridicule. His prenatal conditions and early environments made him so that he was strongly disposed to live the life he did, and he was not able to counteract the influence thus exerted. Between him and Dr. Henry Slade there is seemingly a parallel in some respects. Both were blessed at birth with remarkable mediumistic powers. Both, at times, if report be true, got under bad influences, and from a worldly standpoint were under a cloud. Over the immortal Poe, benignly living in his spirit home, enjoying its transcendent beauties and engaged in philanthropic work, the broad mantle of charity has been thrown, and when reading his poems, beaming with gems of beauty, his earthly character is lost sight of, and nothing but the bright side of his life is recognized. How different with the fraud-hunter to-day, so far as the living are concerned. Dr. Slade is put together in a certain way—not fashioned at all like the ordinary man who is not mediumistic. His aberrations from the paths that the world considers so necessary in order to retain society on a stable foundation, may possibly have been frequent, but that lamentable fact has nothing more to do with his marvelous psychic powers and mediumship, than the inebriety of Poe had to do with his poems that stand forth today unrivaled.

There is such a thing, we admit, as being exceedingly brutal in the conduct of life. There is, too, something like it in being brutal in the criticism of those who make a misstep. But brutal criticism is worse, far worse, than the brutal act itself, if it is not viewed from a humanitarian standpoint. That Slade sinned, it may be true. To continually harshly assail him for the act, is an outrage far surpassing the act itself. Society in no great degree suffers therefrom; no one's life or character has been imperiled thereby; no stain rests on your character in consequence of the misstep of another. Then why howl? Why turn yourself into a fraud-hunter, and continually send forth ghoul-like shrieks against him? He has not and cannot injure Spiritualism. He can go no farther than injure himself. Possessing extraordinary psychic powers, the Spirit-world will continue to use them, just as we continue to read and admire the wonderful productions of the immortal Poe.

While we deeply deplore the current reports against Dr. Slade, it would not be human to continually shriek and howl against him. The psychic side of his nature will still exert its supremacy; loving spirit friends will continue to use it to transmit messages which will gladden the hearts of the children of earth, and even he will have many things to his credit when he passes to the spirit side of life. He will, no doubt, continue to receive patronage from all classes so long as his psychic powers remain.

Just as we were going to press, Dr. Slade sends an article in his own defense, which will appear next week.

Will J. Post writes: "Our organization at Flint, Mich., is doing nicely. Mr. D. J. Dewey gave a fine discourse last Sunday evening."

Mrs. H. S. Lake spoke, during April, in Washington, D. C., to large and enthusiastic audiences. She has returned to her regular work, in the First Spiritual Temple, Boston, where she will remain until the close of the season. She may be addressed, for a few open dates, for next year, at 170 West Chester Park, Boston, Mass.

The Rev. Sidney Dean.

This gentleman has been called to the editorial chair of the *Better Way*, and good Mr. Melcher has been relegated to a subordinate position in the rear. It is hoped that this brand new adjustment and composite combination will prove, in drawing-room parlance, "a drawing card." Now, if the paper will put itself on the basis of THE PROGRESSIVE THINKER, and not rely on advertisements for its support, then the efficacy of the new combination can be accurately measured. With ten or fifteen columns of advertisements, such as are published in the various Spiritualist papers, we could send out our paper free weekly, and yet make a living profit. Let the other Spiritualist papers cut down their advertisements, which can be seen in any country paper, to the space occupied for that purpose in THE PROGRESSIVE THINKER, and then there will be a chance for the display of talent in order to sustain them. Now, with a vast revenue coming in from advertising, and depending on that mainly to pay current expenses, enterprise has no chance to show the metal it is made of. We venture to say that there is not a Spiritualist paper now published in this country, outside of THE PROGRESSIVE THINKER, that could run two months on their present circulation without advertisements. Advertisements, so far, have played no part in our support. No other Spiritualist paper was ever started and sustained on such a basis.

We extend to Mr. Dean the right hand of fellowship and our deep and abiding sympathy for him in his new undertaking, wherein will arise conflicts, differences and perplexities of which he little dreams, and which are always incidental to stock concerns, and annoying to old age. If the *Better Way* fail to have a boom, he will be held rigidly responsible; if the magnetism of his name fail to strike a deep and lasting responsive chord, sending forth a sonorous sound in the spiritual atmosphere, looks askance and low whispers in corners and by-places will inform him of the fact. If there is not continual impulsion in the daily receipts, "I told you so," will come as subtle hints in the ambient air from those who are just a little jealous, and he will feel that he is on needles. As he puts his venerable foot down here and there, and rejects this and that article or plan with the composure of an angel, he will hear hoarse groans and dismal complaints where he least expects, and he will be inclined to lament that he ever tried to fill a position where he cannot from the very nature of things be complete master of himself and the situation, and he will undoubtedly wish that he was the happy possessor of such an illustrious baby as THE PROGRESSIVE THINKER, where he alone can do the "spanking." We congratulate Mr. Francis, that he is not at the head of a stock concern; and we extend to our noble brother, Mr. Dean, our heart-felt sympathy that, in his declining years, he should be called upon to boom a paper that younger and more vigorous blood had signally failed to start on a prosperous career. This, to say the least, is bad on the young blood.

Opposed Education from the Beginning.

Celsus was the first prominent writer against Christianity. It is probable he wrote about A. D. 225. The most voluminous of the Christian fathers, Origen, replied to Celsus, and quoted largely from him, and thus preserved whatever we know of this ancient heretic; for everything else which came from his scholarly pen was destroyed, that his facts should not descend to later times. Origen's reply seems to have been written about A. D. 230.

One point to which attention has frequently been directed in these columns—the effort of the church to suppress the diffusion of knowledge—was as well marked in the days of Celsus as now, and was greatly deplored by him. We quote from chapter 41, Origen vs. Celsus, wherein the latter describes the Christians of his day:

"We see in private houses, workers in wool, and leather, and fullers, and persons of the most uneducated and rustic character, not venturing to utter a word in the presence of their elders and wiser masters; but when they get hold of children privately, and certain women as ignorant as themselves, they pour forth wonderful statements to the effect that they ought not to give heed to their fathers, and to their teachers, but should obey them; that the former are foolish and stupid, and neither know or care to know, nor can perform anything that is really good, being preoccupied with empty trifles. Only foolish and low individuals, and persons devoid of perception, and slaves and children of whom the teachers of the divine word wish to make converts, are influenced by these Christians."

In another place Celsus puts into the mouth of Christians of his time the following:

"Let no one come to us who has been instructed, or who is wise or prudent—for such qualifications are deemed evil by us—but if there be any ignorant, or unintelligent, or foolish persons, let them come with confidence."

They who are indoctrinated into the faith in childhood, or with their mother's milk, are shining lights in the church; but how very few are converted from other faiths! None from Mohammedans; none from the higher classes of Brahmins, or Buddhists, and none from the educated classes of our own Western civilization.

Spiritual Songs.

The first edition of Mrs. Hull's "Spiritual Songs" was exhausted in less than six weeks after publication, and an edition of two thousand has just been issued, and is for sale at this office.

Another Valuable Find.

A friend has placed in our hands a copy of Zion's *Watch Tower*, in which we find a paper entitled "An ancient and interesting document found in the Vatican at Rome, which purports to be the original report of Pilate, Roman Governor of Judea, to the emperor Tiberius Caesar, explanatory of the causes which led to the tumult in Jerusalem, in connection with the death of Jesus of Nazareth."

The editor informs his readers that the public are indebted to the energy of a Christian minister, W. D. Mahan, for calling the attention to and securing an English translation of the interesting document. Mr. M. states that a German student had spent a greater portion of his time for several years in searching for curiosities in the immense Vatican library; that he came across this document, but did not consider it of sufficient importance to copy. Mr. Mahan at a cost of \$72 finally obtained a translation. It is too voluminous for our columns, and historically, it is wholly worthless, other than it shows the straits to which partisan ecclesiastics are driven, even resorting to forgery, to sustain a system of religion whose early beginnings rest wholly on fable.

From the eleventh to the fifteenth century the church sectaries consumed their time in making history to sustain their assumptions. Whole volumes of pretentious history were forged outright to make it appear that an ancient author had mentioned some divine personage. Classic authors were filled with interpolations of falsehoods, while others were altered that a point might be made in the direction they desired.

This "document" is clearly a very late production. It was badly needed; for modern revelations have shown that history has recorded every important event in Rome, in some form. Was it possible that a God was crucified, the sun was darkened, the dead arose from their graves and walked the streets of Jerusalem—then a Roman province—and no account of it was reported to the home government? Such proof was necessary; and it is forthcoming; and the credulous will welcome it as a valuable "find" in the interest of truth; but the critical scholar will place it among the long list of other forgeries of a like character, which have misled the people, to bolster up a false system of theology, only serviceable to priests and clergy who fatten on the spoils wrung from the hands of honest labor by preying upon its fears.

The Law Should Be Amended.

Pope Gregory VII., of the eleventh century, who greatly enlarged the powers of papacy, defined in no uncertain terms his estimate of the authority vested in him by his position. In his so-called "Declaration" he says:

"There is but one name in the world, and that is the Pope's. He only can use the ornaments of empire. All princes ought to kiss his feet. He alone can nominate or displace bishops, and assemble or dissolve councils. Nobody can judge him. His mere election constitutes him a saint. He has never erred, and never shall err in time to come. He can depose princes, and release subjects from their oaths of fidelity."

Herein the dogma of the Pope's infallibility was as fully claimed as it was conceded in the Vatican Council of 1869-70.

Don't forget that every Catholic owes allegiance to the Pope, who is infallible, and cannot err. The alien, on becoming a citizen of our Republic, is required on oath to renounce all allegiance to the government under which he was born; but here is a Pope claiming to be the earthly representative of Almighty God, whose feet all princes should kiss, whose power is infinitely superior to that of any other earthly potentate; and yet the subject never renounces his fealty to him, though he assumes citizenship, but continues ready to obey at any sacrifice the will of his superior. Do not our laws relating to naturalization need amending?

Magnificent Ruins.

Dr. P. Rosevelt Johnson, of Sag Harbor, N. Y., writes: "In the 'Review of Reviews,' for April, 1892, appears an article headed 'Mrs. Rhodes Through Mashonaland; the Re-discovered Gold Fields of the Land of Ophir.' In this description is an account of the lost city of Zimbabwi, built around a rock or citadel in the center of the ruins, like the Acropolis at Athens. The circumference is five miles. It must have contained from 50,000 to 100,000 inhabitants; now wholly desolate, but in a good state of preservation. Its central point is the temple of the great Phallus, as large as the Coliseum at Rome. The walls are from nine to twelve feet in thickness, and the interior is in a perfect state of preservation."

"This is a great find; the only ancient ruins found in Southern Africa, and when fully investigated may lead to still more important discoveries. The country is full of gold reefs, showing shafts, and evidences of ancient mining."

We hope to gain fuller information in regard to this ancient city, which we shall take occasion to give to our readers. In the interim, Dr. Johnson has our thanks for directing attention to the subject.

Street-Cars on Sunday a Necessity.

At Sioux City, Iowa, an attempt was made the other day to stop the running of street-cars on Sunday. An agreed case was made up, and submitted to the adjudication of the court. The latter promptly rendered its verdict that the running of street-cars and suburban trains on Sunday were a necessity, hence were not subject to the penalties of Sabbath laws. A similar decision was reached many years ago in Philadelphia, and in most of the Eastern cities.

SHALL THE BIBLE BE READ IN Our Public Schools? By Richard B. Westbrook. It is check full of intellectual meat. Price 10 cents.

Overburdened with Inquiries and Questions.

We are receiving weekly scores of questions and inquiries. We cannot answer them all. We wish we could. One good brother wishes to find out the standing of a cancer physician who lives several miles away. Another wants to know if a certain business house is reliable. To determine that fact one day of hard work would be required. Even if a stamp is inclosed, we cannot answer all inquiries. In order to do that, one person at a large salary would be required. So do not be offended at any failure to receive an answer to your inquiry. The answer will be given when it is possible to do so.

The Octopus.

A special telegram from Philadelphia, Pa., says: "Father Tracey drove Matthew Gaynor out of St. Paul's Roman Catholic Church to-day, May 1, at Burlington, because Gaynor permitted his daughter to receive attentions from a Protestant. When Gaynor refused to leave the church the priest produced a revolver and threatened to shoot, but was satisfied when the parishioner made no resistance." That is the spirit, manifested above, which is trying to fasten its fangs upon this country.

Dr. Phillips, the Psychometrist and Healer.

This indefatigable worker is now at Marion, Wis., where his time is fully employed. While here the Doctor had all he could do and had no reason to seek other fields, only to spread his good work over a greater area. The Doctor agreed to secure us ten new yearly subscribers a few weeks ago, and he has more than succeeded in so doing. We take pleasure in recommending the Doctor to the favorable consideration of Spiritualists everywhere.

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Remember, everyone, that, on account of a large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done, are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

Mrs. M. A. Clayton, of Albany, N. Y., writes: "Mrs. Carrie Twing began her month's engagement with the S. A. S. on May 1. Notwithstanding the rain, a good audience greeted her, and as usual, she gave entire satisfaction. Many strangers were present, and all were pleased and edified. She has the happy gift of so wording the radical ideas that no one ever takes offense, and many beautiful and progressive lessons are learned."

Secretary writes as follows of the Spiritualist Light Society, of Elmira, N. Y.: "Sunday evening, May 1, Mrs. Kniffin opened the service by making a prayer. Mrs. J. E. Baldwin took the platform, in place of our general speaker, Mrs. S. M. Perkins, and rendered us an interesting discourse on the subject: 'Why She Became a Spiritualist.' After this, her little Indian control, 'Laughing Water,' gave a test."

The President and Secretary of the Society of Spiritualists of Decatur (Ill.) writes: "We have had the pleasure of the services of Bro. J. H. Randall, of your city, during the past week, and will say our people have been highly pleased with the manner in which he presented the claims of our most glorious philosophy to the public, saying nothing that could mar the feelings of our most pronounced orthodox friends, and we would therefore most cheerfully recommend him to our people as a fluent and forceful speaker, that we think will be everywhere well received and calculated to do a vast amount of good."

S. D. Green, of Brooklyn, N. Y., writes: "For the month of May, the meetings at Conservatory Hall, Brooklyn, will be gratified by the presence and ministrations of Mr. Tisdale, who, though blind in the physical, is surely awake in the spiritual as a forcible and eloquent speaker."

A subscriber writes: "A birthday surprise was tendered Dr. J. Lamon, of Cincinnati, Ohio, who has been spending the winter in Salt Lake City, Utah. Quite a number of congenial Spiritualists assembled on the occasion. After the spiritual feast, the guests were invited to the refreshment table, where many delicious were partaken of. The happy guests departed with many well wishes, and regrets to lose the company of Dr. Lamon and his wife, as they are going to the Pacific Coast."

Dr. C. B. Walker will be at his old quarters, at No. 13 Montague St., Lake Pleasant, after July 20.

A Spiritualist of Newburyport, Mass., writes: "Sunday, April 24, the First Spiritualist Society of this city had the pleasure of welcoming to its platform here in his home city, the popular young trance speaker and test medium, Oscar Edgerly. His guides gave us two eloquent and eminently practical lectures, and it was manifest by the generous applause tendered each discourse that there is at least one prophet that is not entirely without honor in his own home. We bespeak a bright future for our brother in the grand work in which he is engaged."

Mrs. E. R. Hall, Secretary, writes: "Mr. Frank T. Ripley closed his long engagement with the Spiritual Alliance of St. Paul, Minn., on Sunday, April 24. The audience was large, and the services interesting. The subject chosen by the guides was, 'Spiritualism, the coming Messiah,' and it was a grand discourse, followed, as usual, by many remarkable tests. The day was observed as Memorial Day, many bringing beautiful flowers in memory of their loved ones. A handsome floral anchor was presented Mr. Ripley by friends. The Spiritual Alliance will hold no more meetings till after the summer vacation."

Mrs. F. Crosby, of Athelwold, sends one dollar for THE PROGRESSIVE THINKER, but does not give the State. The name of her post office has recently been changed to the above named place.

Mary L. McGrindley writes: "Mrs. DeWolf, of your city, is with us at Duluth, Minn., during the month of May, and is meeting with great success. Last night we had one of the most successful and satisfactory meetings ever held in the city; not so large in numbers as some we have had, but the feeling, as the many excellent tests were given, and the evident belief in the same as genuine spirit communication, was very satisfactory to the members of our society."

Will Hunstable, writing from Dallas, Texas, after a kind notice of the anniversary edition of THE PROGRESSIVE THINKER, says that the cause is in a flourishing condition in that part of the Southwest. George V. Cordingley, of St. Louis, Mo., is lecturing and giving platform tests there. Besides this he is also giving private materializing seances, and slate-writings, all of which are considered very satisfactory by those who attend them. Our correspondent has seen one slate in Mr. Cordingley's possession which contains the faces of thirteen persons, and messages in blue, green, red, yellow and lilac. Our Dallas friends seem highly favored.

J. J. Cameron, of Portland, Oregon, writes: "Mrs. J. Held holds meetings every Sunday morning and evening in Caledonian hall, with good success. She gives wonderful platform tests. In justice to this honest, unassuming worker, I will say that she has given the most startling as well as correct and satisfactory tests it has ever been my pleasure to witness. May your paper be sustained in its work until every home in this broad land is blessed with a copy of it. It is one of the grandest Spiritualist papers the world has ever known."

Dr. J. M. Temple has closed his engagements, as a platform test medium, with the societies of Southern California, and will return to San Francisco, May 1st. Address 821 Geary St.

Ben F. Haden, of Colfax, Ind., writes: "We had C. J. Barnes, of Detroit, Mich., with us a short time ago, and he did a good work, by way of test seances, that were very mystifying to those who had never seen much of the manifestations. He is a grand, good medium, and should be kept busy. The Spiritualists have organized a society at Frankfort, Ind., our county seat, and will dedicate their hall Monday evening, May 16th, with Mrs. Ada Sheehan, of Cincinnati, as conductor of dedicatory ceremonies. A good time is expected. May the good work continue to spread until the light penetrates every dark and hidden place, and every mortal soul shall bask in the sunshine of a true knowledge of the life and destiny of the immortal soul."

The North Side Philosophical Society meets Sunday evenings at 7:45, at Schlotthaus Hall, northwest corner of Seigle and Sedgwick streets. Dr. G. W. Carpenter speaks, and Mrs. Frankie Cole renders vocal and instrumental music. Mediums are cordially invited to attend.

Bishop A. Beals has relinquished his engagement at Oklahoma, and will lecture in Minneapolis during May. His address is at No. 33 Seventh street Minneapolis, Minn.

Alice M. Cary, an inspirational lecturer and singer, will fill engagements that may be offered her. She will also give "test poems." Address 44 St. Johns Place, Chicago, Ill.

E. R. Carter thus forcibly expresses his belief: "I believe in progression, freethought, Col. Ingersoll and Brother Jonathan."

Dr. Juliet H. Severance lectured for the Secular Union the last Sunday in April, to a crowded house. She will occupy the platform at the hall of the National Spiritualists' Society of this city during May.

G. A. Carr, of Detroit, Mich., writes: Mrs. Minnie Carpenter, the young and very promising medium (formerly of Gaylord, but now residing in Redford), yesterday conducted the first of a series of two months' meetings in Fraternity Hall, which was well attended and very enthusiastic. She, with her bands of guides, have entertained us ably for the past six Sundays. Our good friend Augustus Day first attended her meetings April 24. He was so interested and enthused that he immediately tendered her the use of his Fraternity Hall for the months of May and June."

Mrs. Mattie E. Hull is filling an engagement the present month with the Spiritualist Association in Elgin, Ill. Moses Hull has arranged to address the society the last Sunday of the month. Probably three services will be held on that day. He will be assisted by Mrs. Hull.

Oscar A. Edgerly, having returned East after a very successful four months' lecturing tour in the West, is at present engaged in serving various societies in New England. His engagements for the near future are as follows: May 1 and 8, Lowell, Mass.; 15, Lawrence; 22, Lynn, and 29, Duxbury. The entire month of June is engaged with the First Spiritual Society, Bradford, Me. July and August is also engaged, with the exception of the last three Sundays of July. September and October are engaged with the Progressive Spiritualist Society of St. Paul, Minn. Mr. Edgerly would respectfully solicit correspondence from the secretaries of Western societies, in regard to dates later than October, 1892. Home address 42 Market St., Newburyport, Mass.

G. G. W. Van Horn, magnetist and spiritual demonstrator, who has had great success with his meetings here, will depart for the West about the 20th of May, for St. Louis and Kansas City, Mo. In the meantime those desiring his services can address him at 314 W. Madison St., Chicago, Ill.

Mrs. Nellie S. Baade can be addressed for future engagements at 246 National Ave., Detroit, Mich. She is a trance and inspirational lecturer. She will also attend funerals.

J. H. Washburn writes: "I find THE PROGRESSIVE THINKER and our cause steadily widening everywhere; THE PROGRESSIVE THINKER in circulation, and a knowledge of our truth widening on all sides. I find myself irresistibly in the work, and will engage with societies to give lectures. Address me for a few days at No. 35 30th St., flat F, Chicago, Ill."

Gen. Jasper Packard, of New Albany, Ind., the Supreme Secretary of the Knights and Ladies of the Orient, gave our sanctum a pleasant call this week.

Mrs. Woods, a medium of Minneapolis, Minn., is now in Chicago taking degrees in the Temple of the Magi. She is visiting friends at 556 Fulton St. She would be pleased to meet investigators interested in the spiritual phenomena. Skeptics preferred.

Dr. Belle Kenyon, of Peoria, Ill., writes: "The Peoria Progressive Society has been without a regular speaker for some time, yet has not allowed the interest to lag, for without a single exception it has held its Sunday evening meetings as well as the mid-week gatherings. We have a number of local mediums who are ready to help the cause along, and the society appreciates every effort made in that direction. Sunday being the 63d anniversary of Mrs. L. H. Elsworth's birth, the members made an offering of books, pictures, and flowers, which was presented publicly in a few well-chosen remarks, beautifully expressed, and to which Mrs. Elsworth responded in feeling terms. The society hopes to have a regular speaker soon. We had the State speaker and were highly entertained by him. We hope he will return at no distant day. Take it all in all the condition of affairs is flattering."

J. C. Cox, of Dayton, Ohio, writes: "Our new society, the Progressive Alliance, is certainly fulfilling its name—progressive, and is prospering. We have full houses every Sunday evening at our hall, which is of good size; Dr. Daniel Martin, regular speaker. April 21, Willard J. Hunt, lectured to a full house of appreciative listeners. His lecture was scholarly and eloquent and frequently applauded. Mrs. E. A. Kibby, of Cincinnati, a fine inspirational speaker and platform test medium, was with us the past week, and gave several circles that show she has wonderful powers. She lectured last evening and gave tests to a crowded house. We like her in every way and can recommend her to anyone."

Mrs. K. Van Wormer, Watertown, of N. Y., writes as follows of the work there: "The members of the First Progressive Society of Spiritualists engaged Good Templars Hall for Sunday, April 24, for the occasion of listening to Mrs. Mary C. Lyman, who came at the earnest request of her friends, she being an especial favorite. The subject at 2:30 A. M., 'Social Purity,' was presented in a most eloquent manner. At 7:30 the subject was: 'We stand at the Apex between two Eternities, to make our Observation for the Future of our Cause. Tell us what we need most to Advance our Interests for the greatest good of Humanity.' I cannot begin to tell you how complete these discourses were. These and many others we have listened to from Mrs. Lyman should be sent broadcast over the land, for the benefit and comfort of humanity. We have missed our able President, Mr. John Gifford, and his good wife and family, who have lately removed to Cleveland, Ohio; but we shall endeavor to keep the altar-light burning in their absence, with many cheering words to all who labor for the good of our cause."

L. J. K. writes as follows from Los Angeles, Cal.: "The Los Angeles Spiritual Society has had with it during the month of April the excellent platform test medium, Dr. J. M. Temple, and would like to keep him another month, but he feels that his work in Southern California is about completed for this time. That the Doctor and his estimable wife have made many friends during their short stay in Los Angeles is evident by the number that attended their reception at the Hotel Menlo April 27. Flowers had been sent in and the parlors were beautifully decorated. A lovely basket of roses and ferns was presented by kind friends. Remarks were made by our President, Mr. A. R. Street, Mr. Brewer, Dr. Kamame, Mrs. Temple; and tests were given by Dr. Temple. Ice cream and cake were served, and the affair was one long to be remembered by the numerous friends present."

Rolla Stubbs, of Long Lake, Minn., writes: "We had with us Bishop A. Beals. He delivered one lecture. It was considered a splendid discourse by all. He also gave some very good tests. Mr. Beals is a fine medium, and one we can recommend to spiritual societies wherever he may travel. Moses Hull is to lecture here May 23 and 24. The writer had the pleasure of showing President Wilkins, Moses Hull, and others, locations around Lake Minnetonka, for the purpose of holding the Northwestern Spiritual Society camp-meeting."

Meetings in This City.

The Spiritualists of this city hold regular meetings on Sunday as follows: The Peoples' Spiritual Society, under the supervision of Mr. Jennifer, will hold services at Bricklayer's Hall, 93 South Peoria street, at 2:30.

Meetings are held at Tohtz Hall, 339 North Robert St., each Sunday at 7:45, under the auspices of Mrs. Bonstead and Son. Services each Sunday at 2:30 and 7:30 P. M. at 651 West Lake street. A. H. Williams, President.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana avenue and Thirty-first street, at 10:45.

Prof. G. W. Van Horn lectures and gives tests at Bricklayer's Hall, corner of Peoria and Monroe streets, each Sunday evening at 7:45.

The First German Spiritual Society of Chicago, meets at 116 Fifth Ave., every Sunday at 2:30.

Mrs. Summers will hold meetings at 11 North Ada street, every Sunday at 2:30 and 7:30 P. M. All are welcome.

The Southwest Spiritual Society holds services in Trasking's Hall, 3012 Archer avenue, at 7:45 Sunday evenings. Mrs. Emma Nickerson Warner, speaker.

The Mediums and Investigators meetings are held at Arlington Hall, First and Indiana avenue, at 7:30 P. M., Sundays.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2:30. Mrs. Cora L. V. Richmond, pastor of the First Society of Spiritualists holds services at Washington Hall, Washington Blvd., and Ogden Ave., every Sunday at 10:45 A. M., and 7:45 P. M. All are cordially invited.

Passed to Spirit-Life.

Passed quietly away to the higher life at daybreak, April 25th, from 323 Erie street, Toledo, Ohio, Mrs. Mary Bowers, formerly of Dayton, Ohio, aged 60 years. Burial private same day. She was an earnest and consistent Spiritualist for upwards of 20 years. The call found her prepared and willing; nay, even anxious to accept the change, and she passed quietly away to that rest and peace, and joy, that was her right as well as her privilege.

E. C. A. SUTTON.

THE MYSTERY OF LIVING.

It is Analytically Considered.

And Many Cogent Thoughts Presented.

When we study closely and minutely the anatomical and physiological structure of the human system, we are constantly entering paths which are new and surprising in their development. A half century of advanced thought and comparative freedom from bigotry and superstition, as regards the study of the human body, has given to man some grand and useful ideas as to how he may live from a physiological standpoint, and what was once considered a mystery, to-day is an accepted fact. To approach a dead body with the view of studying it, to learn of its different organs, their functions and their structures, was once simply an act which called down the anathemas of the church; "such things are not to be meddled with."

At every turn in the path of investigation in this nineteenth century the searcher stumbles on to new mysteries which he must study, and from which he must eliminate crudities, until that mystery becomes crystallized into an open, well-known and accepted fact.

Nature always and forever establishes her laws upon a fact basis: it is man who is on the dark side of the picture, and who at first sight of the object exclaims: "Mysterious, wonderful," but as he investigates, as he studies, he emerges from the realm of mysteriousness into the realm of fact, knowledge. The ancients in their bigoted ignorance of the anatomical structure of the human system, considered the arteries as air conductors (hence the name artery) instead of blood conductors; but study and research has given to man a fact basis upon which he may build aright in his conclusions with regard to this truly wonderful system of tubing which carries life and nutriment to every part of the being. How necessary that the very structure, from the heart outward, through all the varied ramifications, from arteries to capillaries, and the blood-returning tubes, the veins, should be carefully studied and their different functions understood, in order to better understand those numerous ills which trouble mankind. Mystery, both in the physical and spiritual realm, always wears a deeper tinge of darkness and uncertainty in proportion to the ignorance of the age upon the subject investigated. As man advances in thought and knowledge—as he arises from the lower conditions of life's night into the morning sunlight of garnered facts and immutable laws, his mind takes a broader expansion, and reasoning from cause to effect, he pushes on undaunted until deductions, conclusions and investigations are tabulated, summed up and accepted as a true foundation upon which to stand. Every fact so discovered is but an island dot in life's great mysterious sea; thus we launch out fearlessly upon unfathomed waters, sailing onward, Columbus-like, until more island points are established; yea, even a continent may be discovered. A continent of facts, like some of the great and accepted truths of to-day which are recognized and accepted by the entire world. Men come to the truth through various channels; it makes a vast difference with regard to the brightness of the beautiful autumnal tints on a mountain side, how the sun strikes them as we approach. So men in approaching great truths in the physical and moral universe, look at them through that one medium of light, viz., intelligence. None of nature's laws can be truthfully reached and understood through ignorance. The dense superstitious night of the dark ages gave mankind but a few facts; progress was at a standstill; knowledge was confined to a small class, and that class used it simply as a religious safeguard to keep alive a man-made creed. The masses wallowed in the deepest and blackest mud of ignorance, and it was not for them to inquire into the process of spiritual bread-making; enough that they received the bread from their superiors.

Everything that invaded the sacred realm of the dark unknown was met with summary punishment. To seek after more light along the line of astronomy and the proclaiming of it to the world, was considered by the church as sacrilegious. To open up the rocks; to delve down into the bowels of the earth and proclaim to the world the unerring and truthful lessons of geology, was undermining the accepted theories of the church, and must be dealt with. To take the human form after death and study it, and thereby build up a sure and more truthful knowledge of anatomy, was the very acme of heretical and church-combating theories, which called for the rack and thumb-screw.

No one who candidly takes history and looks along down into past ages can refrain from exclaiming: "Wonderful, wonderful indeed are the strides that progress has made." What was once a dim, shadowy outline of a whispered something has now become a near by and well understood fact. Why, a school boy of to-day would eclipse a king of those days in point of real true knowledge.

How grand and most beautiful the idea of living seems under the progressive light of the nineteenth century! How much of past mysteriousness resolves itself into light, into common sense, into fact. Nature hides from man none of her works. Broadly, grandly the sun shines; onward and onward the planets sweep brightly and beautifully; the stars twinkle in the sky above us; yet all of these wonderful processes in nature have a language which is advancing and thoughtful minds is as plain and readable as the English alphabet.

Nature does not come down to ignorance and bigotry to explain her laws, to divulge her secrets; but man must come up to the point by educational training and development to where nature's laws are no longer secrets, but beautiful, harmonious truths, as free for him to investigate and study as is the water that runs down the hill side to slake his thirst.

Life in its growth and development ever tends upward. The lower undeveloped processes that once answered the ages in which they served, can no longer be relied upon; they do not fit into the advanced conditions of life; they drop out. They sink back by force of their own dead and leaden weight, and drop down into the sea bottom or strata corresponding to their age and nature. The world has no use for them; the world of advancement, the world of

progressive thought, the world of scientific investigation, and the world of humanitarian methods of philanthropy, each in its place and noble calling, is too busily occupied in this age of rapid development of the physical and the spiritual to the physical or the spiritual it is all the same.

What applies to the physical development in point of knowledge and advancement, applies equally as well to spiritual growth and advancement. Each stepping stone of knowledge rightly sought after has always an open path leading on to other stepping-stones of still higher attainments: in fact the spiritual is pre-eminently the first great factor in life. True living in all its grander and nobler sense draws all of its aspirations, all of its encouragements, all of its stimulants to press on in the path of knowledge from the spiritual side.

Our thoughts are not wholly our own. Some one else has thought along the same line and left an impression, and that impression becomes an unseen force to aid others. The higher the grade of civilization, the higher the grade of spiritualization also. What cares a degraded cannibal for high spiritual attainments? His dreams are of conquest, of bloodshed and feasts on human flesh. Customs handed down from generation to generation renders him an animal because those elements pertaining to animal nature and animal up-building have entered into his being and have predominated to the exclusion of those higher laws of spiritualization which renders an American or an Englishman, or any being in the civilized world, an intelligent and progressive personage. It is the spiritual pulsations which point from the lower conditions of life to the higher. It is the spiritual pulsations of the age that gives to humanity a law which predominates over the animal nature of the cannibal. It is the spiritual pulsation of the day which says to man: "The time has arrived when ancient superstitions and beliefs be laid aside." The mystery of living, in a certain sense, becomes less and less a mystery as man advances spiritually—this mysteriousness which is productive of slavish fear, and a belief in cruel, demoniacal torments, lasting through ceaseless ages hereafter; a belief which, in the same breath, creates a god of love and a god of hate. Man, as he advances in the arts and sciences, as he studies the beautiful and useful in life, aids in promoting a higher grade of civilization. The art of astrology was but a faint glimmer of what was to develop into astronomical facts as the time rolled on; and to-day we are proud of our Lick telescope and the improved methods of computing the revolutions of planets and the movements of heavenly bodies. Would this age wish to go back to astrology?

Ignorance and bigotry did all that they could in blocking the way to the splendid achievements the world has won in the domain of astronomy. Life, in its higher and most truthful sense, is a gift from the Creator, the Divine Intelligence of the universe, which must be improved upon in its sense of culture and development by our life actions. If life actions are of a high and elevating character, we add interest upon interest to our capital stock of right living. If, on the contrary, we debauch our lives, we add no interest, but draw upon the capital instead. The one process elevates and broadens the mind; the other narrows and contracts it. The world to-day cannot roll back like a scroll to Bruno's time, when that brave and heroic soul fought against so many odds, for the faint glimmer of light and truth which he had grasped. And it is one of the noblest achievements of the day that a monument has been erected by the liberal thought of the age to the memory of this man who dared to face death by fire for his honest convictions; and this monument within sight of the Vatican and on the very place where Bruno was burned. Up from this man's early crude ideas sprang fruit of lasting worth. The world cannot roll back to the Inquisition, the thumb-screw and the rack, to the time when struggling truth said to an ironclad clergy: "Make way, make way for the chariots of knowledge and light." Cannot go back even to a later day when in our own land—shame! innocent beings were imprisoned and even killed because they were deemed to be under a "Satanic spell," and were bewitching the people; yes, I repeat it, shame on a system of religious teachings which tolerates for a moment such unheard-of barbarism. No! no! the world cannot go back to those non-progressive times. Physical and spiritual culture says: "Brute force shall no longer predominate over the weaker. Petty disputes shall no longer be settled by long wars and rivers of blood, but instead, reason and arbitration shall take prominent positions in all international disputes. It takes a very strong provocation at the present day to actually bring about war between nations who make any pretensions to the higher grade of civilization. How beautiful this approaching sunlight of reason! How its sweet, silvery rays, bright with humanitarian love and knowledge, glisten over the hills of Ignorance and Bigotry; over the hills of Cruelty and Superstition. Slowly and surely their heads are lowering into the sea of oblivion, and the time is not far distant when not even an island dot will remain of their towering crests. A hundred years of backward glances even gives one something of an idea of what the arts and sciences are doing for the civilized world. In every department of life; in every profession and in every trade, the spirit of advancement has taken deep and lasting root. What is the best method of reaching a given result? Is the every day inquiry. Can the old beliefs in all their literal rendering with stand the pressure? or is the lopping-off process already in active progress? What will a hundred years to come disclose? The many religious discussions, revisions, etc., seem to point toward the affirmative. It is too potent a fact to ignore, that the religious world is shaping its course in line with other departments of advanced thought; it matters not what the outskirts preach or believe to-day, the thought-centers of the world are slowly moulding the spiritual life and actions of communities, and as these great thought-centers go, so goes the world in time. Goodness will then be rewarded for its deeds to humanity, not for its beliefs. Are you a doer? Instead of are you a believer? C. S. GREEN, M. D.

Enosburgh Falls, Vt.

AGE OF REASON. BY THOMAS PALME. A book that all should read. Price 50 cents. BIBLE MARVEL WORKERS. BY ALLEN PUTNAM, A. M. A marvelous book. Price 75 cents.

IN CLASSIC CAMBRIDGE.

DR. CHAS. W. HIDDEN

Delivers a Funeral Address According to Promise.

Charles S. Lincoln was buried at Cambridge, Mass., on Sunday afternoon, May 1, with Masonic and Grand Army honors. The address of the occasion was delivered by Dr. Charles W. Hidden, of Newburyport, Mass., in accordance with a promise made just prior to Mr. Lincoln's decease. Dr. Hidden prefaced his address with the following INVOCATION.

Spirits of the wise and good, draw nigh. Inspire us with the lofty purpose of this hour, so that we may speak words of wisdom and love, and breathe a message of newer and grander thoughts of the life which is yet to be. Help us to so present the teachings of the gospel of Spiritualism that the world may be led to realize that: As the embers of mortal life feebly glimmer in the socket of existence, our religion removes the shroud, draws aside the sable curtain of the tomb, and bids hope and joy to rouse up, sustain and cheer the departing spirit. It points beyond the tomb to the breaking light, and bids us turn our eye, full of confidence, on the opening scenes of eternity. "May the lesson of this hour be unto us an inspiration." As we lay our comrades down to rest, let us cherish his virtues, and learn to imitate them. Let each be loyal to every virtue, so true to every friendship, so faithful in our onward marches, that we shall be ready to fall out, to take our places at the great review, in that other country, where sickness and sorrow can never come, and where love and harmony shall reign forever.

The address was, in full, as follows: The sun rises; kisses the hill-tops; tints the landscape; rouses the world to activity: crosses the meridian; and, gliding down the western slope, is caught in the loving embrace of the twilight, and is hushed in slumber in the sable folds of the night.

The babe, motherhood's crowning gift, fills the home with the sunshine of prattle and joy; thence goes forth to do battle with the world; passes middle life, with its hopes and fears; basks awhile in the mellow sunset of years, and is out and away into the valley of the shadow.

Forever? Never more to return? Perish the thought. Standing by this coffin form, I should be untrue to the teachings of the cause our friend held so dear; untrue to the teachings of nature; untrue to the eternal spirit of progress which pervades the universe; untrue to the promptings from that great fount of inspiration with which sensitive minds are forever *en rapport*; untrue to the highest and holiest whisperings of the human heart, if I did not proclaim, with all the eloquence at my command, that there is no such thing as death.

The thought that death, so-called, ends all, and that there is no such thing as an after-life, is the outgrowth of clogging the brain for centuries with man-made gods, myths and mysticism. The theological miasma which had its origin in the chaotic and tangled mass of misrepresentation and folly of the ages, has poisoned and held captive the mind of man down to the twilight hour of the nineteenth century.

But the theological nightmare is being dispelled. Man is awakening. The sleeping brain is being roused to action. Faculties hitherto but dreamed of are being developed. The past was the age of the gods. We are upon the threshold of the age of man. Man is at last, as a thinking, reasoning being, no longer satisfied that "man goeth down to the grave, to come up no more," and is beginning to doubt the assertion that man entereth "a bourne whence no traveler returns."

To men of advanced thought and skill in investigation the brain is no longer a sealed book. We are fast learning that the nerves which govern the finer senses have not their origin in the gray matter of the brain. The supposed origin is only a way station, receiving impressions from a source which baffles the scalpel and the microscope. The finer nerves divide and subdivide until all trace is lost. We are continually discovering special senses, or, possibly, special development of the senses, which connect man with an unseen realm.

Men of thought are calling a halt. They begin to realize that man is a spiritual as well as physical being; that he is moved and operated upon by psychic or soul force; that the guiding, controlling principle in life is soul or spirit; that this soul or spirit is the real man; that the body is but the temporary dwelling-place of the spirit; that when the spirit has outgrown the use of the body, it leaves it, to take its particular place or part in the onward march of the evolutionary forces of nature.

What is death? Death means annihilation, and nature knows no such thing. Nothing in nature is ever lost or destroyed. Upward and onward is the eternal, never-varying law of nature. Nature's laws never change. Men may change their views, but the sun shines just as brightly; the darkness is the same as in the beginning; and the stars twinkle in and out of space, just as they did centuries upon centuries before the stars in the east guided the steps of the wise men to the manger in Bethlehem. The horror, foreboding and gloom of the past have left the awakening mind away from the simplicity which surrounds and governs what is known as life and death. Men appear to run wild after the abstruse. Scalpel and microscope are involved in the search for the human soul. Men forget that that which survives is spiritual, not physical, and that spiritual things are to be spiritually discerned. It is not the deep or complex which rules in this life. Simplicity is the supreme and guiding star.

The body is the casket, not the jewel. The casket is valueless to us when the jewel has been removed. We treasure it for awhile, because it retains the outward semblance of him whom we loved. We should not mourn because the "silver cord has been loosed," and our friend has vacated this temporary house of clay. The spirit who occupied it for a season has entered upon a lower and brighter sphere of activity. This body, obedient to the law governing decomposition, will be resolved into the elements, but the spirit, the real Charles S. Lincoln, will live on and on forever. Life and death are not the complex things dreamed of in the books. Life

and death, so far as they relate to this world, are simple things in themselves. This life, with its unceasing, never-ending round of activities, is not all there is to man, or for man.

If so-called death ends all, then this life is but a vague dream, a bitter fantasy. Better that man had never been born than to fill a brief existence here, and then be blotted out forever. Better that life and love had never been if both are to be lost at the portal to the tomb. But this life does not end all. The theory of death is a sneer at the creator, and a libel upon the creative principles, aims and forces of nature.

Man is in training for the after-life now. This life is but the chrysalis of being. This is the dim dawn—the vestibule. Life's theatre, as yet, is shut. Man is a spirit now, in preparation for that brighter, broader and better life which is yet to be.

Men have been so thoroughly taught that the physical is the all in all, that they cannot grasp clearly this thought of a spiritual being. Strange that it has not occurred that the real man is never seen in this life—that man is a spiritual being, literally a prisoner in his own house, and dependent entirely upon impressions for his knowledge of what is transpiring in the world. There comes a time in the history of every man when he escapes from this prison, and enters upon the only life which to him can be free and real—the life of the spirit.

Think you that the wise and good who have preceded us are far away in a mystical heaven, beyond the stars? While human love obtains I say you nay. They are not far away; they are here. The Spirit-world encompasses us roundabout, and our friends come like a cloud of witnesses in the air. They bring glad tidings of great joy. They tell us that they live and love us still. Spiritualism has rolled the stone from the mouth of the sepulcher and illumined the valley of the shadow with a brightness and a glory which fadeeth not away.

To the true Spiritualist, death is robbed of its victory, and the grave of its sting. There is a freshness and beauty about the thought of an after-life which illumines the mind, bridges many a stream of sorrow, and soothes many an hour of pain and toil.

A belief in Spiritualism removes all fear of death, and reveals that the passage to the other life is only a change, simply and naturally made. No man need prepare for a journey, for the Spirit-world is here. The Spirit-world and our own interblend. Our loved ones are ever at hand when we wake and while we sleep. They whisper sweet, consoling thoughts, and patiently wait and wait for the hour to come when, hand in hand and heart to heart, we shall all be gathered together on the "rainbow bridge," our hearts swelling with joy, as the evening stars sing together Time's last good-night.

When the final summons comes we lay this body aside, as a garment for which we have no further use. It serves its purpose well in the here, but is of no value to us in the hereafter. It would hamper and clog the spirit. In the last hour in the physical, man closes his eyes to awaken in the life spiritual—puts off the mortal to take on immortality.

A true Spiritualist, like our friend Lincoln, is ever in accord and attune with the Spirit-world. Positive knowledge, with such men, takes the place of the blind, clinging, trusting faith of the church.

Death has no terrors for such a man. To this man death came, as to all, as a liberator, emancipator, friend. To him the Spirit-world was a reality. He had but to listen to catch the sound of foot-falls along the border-land of the soul.

Charles S. Lincoln came of good old Cambridge stock; of a race of men and women who reflected honor upon the community which had honored them with positions of responsibility and trust. He entered the army as a private, in Company G, First Massachusetts Cavalry, and returned a quartermaster sergeant, whose reports were models of excellence.

The record book of his life in Cambridge is open and plain: As Secretary of Amicable Lodge, Free and Accepted Masons; as a comrade in John A. Logan Post, No. 186, G. A. R.; as an inspector of the Board of Health; as an earnest worker for the cause of temperance and moral reform; as a citizen and man of family, he was the same bright, active and enterprising spirit.

A loving husband and father, a good citizen and a good man, Charles S. Lincoln dealt justly with all, loved his neighbor as himself, was without enemies, and died as he had lived, with a heart full of sympathy, kindness and love for all mankind.

His last illness was caused by exposure while in the service of the city, so that he literally died in the harness, beloved and respected by all. So far as mere life is concerned, he parted with it without a single regret. He did not fear death. He welcomed it as a tired child welcomes slumber. At peace with himself and the world, he sank sweetly away to rest. His star of life set as the morning star, which goeth not down behind the darkening west, but melts away into the brightness of heaven.

Men of this stamp do not worship man-made gods or man-made creeds. The impress of truth is what they require, and, like truth, they seek neither place nor applause. To be good and to do good is the sum total of their religion.

Men like Charles S. Lincoln never waste valuable time in exploring space for man-made heavens. They know that the kingdom of heaven is within, and that it is the duty of all men, good and true, to so live and act that the brightness of the heaven of pure thoughts and good deeds shall be reflected to and fro, for the benefit of all the world.

True Spiritualism teaches the fatherhood of God and the brotherhood of man; to be good and to do good; to defend that which is just, and to condemn that which is unjust; to become broadly tolerant; and to so live that when the time comes to depart from the here to the hereafter it may be said with truth that the world was made better by our having lived in it.

Spiritualism, makes him a more manly man, and a citizen in whom we may safely entrust the affairs of the State and of society.

Spiritualism teaches the brotherhood of man. Think you a moment of what this means. All mankind, whether white or black, Jew or Gentile, bond or free, all brothers—all bound together by the invisible yet all-potent links in the heaven-born chain, of fraternity and love. Consider for a moment the condition of this world when men shall come together, shoulder to shoulder and heart to heart, in a mighty brotherhood of the nations.

Wars will cease; bloodshed, cruelty, tyranny, will be a thing of the past. Starvation and devastation will be heard of no more. The war for work and bread will be over. There will be work enough for all, money enough for all, bread enough for all. The chief end and aim of man will not be love of self. Men will no longer seek wealth and power at the expense of the bodies and souls of their fellows. Crime will no longer stalk abroad in the land. Men will not be minister, priest or creed-ridden. The nations of the earth will be one vast family.

To lay the foundation for such a condition of things is one of the missions of Spiritualism, and all advanced Spiritualists seek at all times and in all places to sow the seed from which such a goodly plant shall grow.

Spiritualism teaches us to do good and to be good. In this life we should, to the best of our ability, practice the precepts of this little motto: "Do all the good you can. In every way you can. Wherever you can. And leave the rest with God." Spiritualism teaches us to be good and to do good for the sake of good, and not for vain self-glorification. Keep your heart open to do good. Give for the love of giving. Become interested in all good works. Do all the good you can, in every way you can, wherever you can, and such spiritual blessings will be yours that you will feel to say with one of old, "The kingdom of heaven is within."

Spiritualism teaches us to defend that which is just and to condemn that which is unjust. Whatever is just and right has the endorsement and support of every true Spiritualist the world over. Injustice and hypocrisy must be routed from the places of the high and the stamping grounds of the low. You will find the Spiritualist ever in the van, to defend that which is just, and to stamp out that which is unjust.

Spiritualism teaches us to become broadly tolerant. We realize that the world is made up of diversified people, diversified language and teaching, and that many things have taken root in the minds of men which only time and kindly handling will uproot.

As thoughtful men and women we begin to see that the great leveler of caste and cant is a broad education and the judicious mingling of the people. Ignorance is a crime, and education is the grandest blessing vouchsafed by God to man. We feel that education should be free and purely secular. The brain should be kept free from religious thought until education has been completed. Then let a person choose his own religion.

This is toleration in its broadest sense. As the twig is bent, so the tree is inclined. If we mortgage the brain of youth with religious thought simply, we dwarf mentality. By pursuing a liberal course, we shall be able to develop a race of brainy men and women who will tower above the people of the past as the mountains tower above the sea.

Truth, purity, candor and good will—these are among the cardinal points of Spiritualism. Though keenly critical at times, we do not seek to tear down other systems that Spiritualism may tower above them. On the contrary, our only aim is the greatest good to the greatest number. With malice toward none and with charity for all, we do our duty as we see it, fearlessly, and with the full knowledge that this is but the seed time, and that the harvest is yet to come. We are paving the way for the millions who are to follow on after us.

Men and women with a belief like this do not round out and complete their life-work in the allotted span of three-score and ten. They are just without the physical limitations of sight, but are by no means inactive. They live on and on and their spiritual presence forever surrounds us like a sweet benediction, a prayer.

The life to come is not a misnomer; is not a dream. It is a life which is real, a life which is earnest, a life free from sickness and death, a life everlasting.

Death, so-called, is not the end, but a continuation of life. It is not final, save to the physical. It is the opening of a newer and grander volume.

It is not all of life to live, nor all of death to die. When that final chill creeps upon the form of our loved ones, and the busy brain is stilled by the icy touch of the reaper, it is not, cannot be the end.

Nothing in nature is ever lost. Matter cannot be destroyed, force cannot be destroyed, mind cannot be destroyed. We have proof, positive, in Spiritualism that the soul cannot be destroyed.

The sneer of the skeptic avails nothing. There was a time when the smile or frown of supposed learning ruled the world of thought. That day is passed and gone forever.

Discovery follows close on discovery without as well as within the pale of learning. What men laughed at yesterday, is the admitted fact of to-day. The mists and doubts of to-day will be cleared away by the golden sunlight of truth to-morrow.

Then we shall realize that our friend is not dead, not even sleeping. He still lives. We have parted, but the parting will be brief. We shall meet again. The time is not distant when we shall all be outward bound. Then we shall put off the mortal to be clasped in the arms of immortals. And when the day breaks and the shadows flee away, out there in that vast and starry space we shall revel in new beauties and glories in that house not made with hands, eternal in the heavens.

Decatur, Illinois.

The Progressive Society of Spiritualists of Decatur, Ill., meet every Sunday evening at 7:30 P. M., at the residence of F. M. Hill, 1048 North Main street. It is desired by the speaker that some one present would supply the subject each meeting. All our people, strangers in the city, will find a kindly welcome.

MRS. MARY H. JONES,

President.

THOMAS KIZER, Sec'y.

THE THERAPEUTIC SARCOGNOMY, THE application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and Treatment of Bodily and Mental Diseases by means of Electricity, Nervous, Medicine and Hypnotism, with a Review of Authors on Animal Magnetism and Sarcognomy, and presentation of New Instruments for Electro-Therapeutics. By Joseph Rhodes Buchanan, M. D. A perfect guide of rare knowledge. A large work. Price \$5.00.

TWILIGHT MUSINGS.

For more than an hour I have been thinking. I have been down the well of time into vapory memory. I have been walking again the life-road that for years I have been stepping over. I have called up the childish faces that I knew in the years ago. I have visited the old spots where, as a boy, I rambled, leaving the prints of my bare feet in the soft clay.

With the eyes of the mind I have looked at the brook where, when a boy, I cast my pinhook to be snapped at by the little chub or shiner. I have wandered again through the thick, dense woods where I used to startle the timid deer, and listen to the gabble of the wild turkey. Here and there I gazed upon the spots where I rambled and rested; then I called to mind the places where I formed many a resolution for good conduct, and where I built mighty air-castles to inhabit in the future as I grew older. I have been thinking of my acts that were good or bad, as my life's history called them up for review, and of the great power that impelled my action. I have walked to-night down the aisles of memory, and gazed on many a grave, as some day some one will pass by and gaze upon mine. I have been thinking of the good moral lessons I was taught in my youth by those that were kind to me and wished me well, the noble souls that pointed out to me the road to travel leading to true manhood and a glorious independence. I have been thinking of the many little stories that were written to point out and advise a moral life and a moral duty, as did Christ, the great teacher, when he spoke in the language of symbol to the simple and unlettered fishermen eighteen centuries ago. Many and many a lesson have I stored up in my mind for food to nourish and stimulate my mentality to good action, in the same manner as does good and wholesome food nourish, strengthen and build up the body physical.

One of these little lessons of my youth comes before me now, and begs expression at my hands in order to impress my readers with the fact that kindness and truth are the elements that only can be used to reform poor, weak, erring, brutal humanity. To illustrate this fact, I will tell the story as well as I can remember it after the lapse of many years:

Once on a time, as stories run, an aged minister of some religious society in Scotland had a call to attend a meeting of his organization at a distant locality, and to make the journey alone through a wild, mountainous region, infested by robbers, cruel and relentless. On his way, when in a lonely gulch, he was halted by highwaymen and ordered to deliver up his money or he would be shot. This he did quietly and mildly, telling the robbers that he had given them all the money than he had. Then he was allowed to proceed on his way.

After the robbers had left him, and he had gone on a short distance, he happened to call to mind the fact that sometime before he left home his wife had sewed up a gold piece in his vest for safety, and which at the time of the robbery he had entirely forgotten. As this fact came into his mind he began to feel condemned, for he had told the robbers that he had given them all the money he had, and the love of truth was so firmly engrafted into his nature that he determined to undo the wrong or falsehood he had so unwittingly perpetrated. With this idea in his mind he turned back and followed the trail of the robbers to where they were encamped.

Surprised at his appearance, they demanded his business.

Said the good, truth-loving old man:

"Gentlemen, at the time you robbed me, I told you that I had given up all the money I had about my person, which, at the time, I thought was the truth, but after your departure I remembered that I had a gold piece sewed up in my vest. Being from my youth a lover of truth, and feeling that a truthful character is worth more to me than paltry gold, that never adds to my real happiness, I have sought you out that I might turn this little piece over to you in order that my conscience might feel at rest, as it did before you met me. I wanted to feel that while you had taken from me my money, you had left with me the best of all my possessions—you had not taken from me my manhood, my truthfulness, or my honesty and nobility of soul."

Said the chief: "Old man, is this story true?"

"It is true. Take your knife and open this seam and see for yourself."

The seam was opened and the money found. For a time the robbers stood agast, as if spell-bound. At length the chief spoke as he handed some money to the old man.

"Here, my truthful old man, is my share of your little treasure! Never have I witnessed such unselfish conduct on the part of a mortal before; such devotion to truth and honesty! Should I keep your money under such circumstances it would burn its way into my very soul, would haunt me to my dying hour. Forgive me the wrong, and go in peace!"

As the chief had done, so did the others—they returned all they had taken, and with a light heart, and still greater confidence in the power of truth to conquer and subdue even the hardest heart, the old man pursued his journey in peace.

I read this story when I was a boy. I do not know whether the incident really did take place or not, but I know the story is within the bounds of possibility, and I bless the writer for telling it. From it I learned a great moral lesson; I learned the power and value of truth, and often when I was led by my baser passions to equivocate and forsake the truth, this little story, with its grand moral, has been held up before my vision by angel hands, and I was made to halt and see my condition.

Whenever I have been able by will-power, aided by the good impression of my guardian angels, to live a truthful life (like the old man in my story), I have, like him, always got my money back, as well as commanded the respect of those that wronged me, and thus I

believe it will ever be with all those that are lovers of truth and honesty in every department of life.

So it is that I will always try to be myself, and not some one else. So it is when I think a principle is good for me, and my fellow men, I am not afraid to speak out boldly and fearlessly, to combat for the right, even if at the time I meet with scoffs and sneers, knowing, as I do, "that the truth will ever come uppermost, and ever will justice be done."

I cannot be some one else if I try, and it is better to be truthful and be myself. Some day all our actions will be known—our good and bad actions will be open for the public gaze.

As the casting of the tiny pebble into the mighty ocean creates a wave of water that will extend to the further shore, so every act of ours creates a wave that will vibrate on and on towards the infinite shores of the great ocean of eternity.

As I, sitting at my table at this twilight hour, can call to mind scenes that were enacted years ago—can see, as I have seen, the picture of the old home and the running brook, the dense woods, the laughing groups, the silent graves, the useful lessons, the bad acts, the few temptations overcome, the lies untold, the honest trades, the ones made better by kind words and kind acts, the father and mother that were honored and loved, the dear ones that have crossed the river and gone on before me—in like manner do all the sons and daughters of humanity carry with them the remembrance of every harsh word uttered, every home made sad, every lesson learned and practiced, every soul comforted, every tear dried on sorrowing faces—carry them on and on with them as long as eternity can be measured.

If these few thoughts of mine at this twilight hour may cause one single soul to be more truthful, more manly and noble—may cause one of my readers to lead a better life, to put aside faults that will mar and deface the garments to be worn by that reader when he or she crosses the great river, and to overcome the temptations to do wrong, and, like the old man in the lesson of my youth, go back and mend the thoughtless word that is causing unrest and unharmony, I will realize that I have added one jewel to the new garb I expect to wear when I throw off the old garment of flesh and don the spiritual, as I surely will, at the last earthly twilight hour.

M. P. ROSECRANS.

Scintillations from Retta S. Anderson.

"AN ASSUMPTION WITHOUT GROUNDS."

TO THE EDITOR:—In THE PROGRESSIVE THINKER of April 23 one of your correspondents says that Spiritualism never was and never will be exposed; that such a thing is impossible, and an assumption without grounds. Indeed! And it was but very recently that we were informed that "just forty-four years ago, Mr. Chairman, ladies and gentlemen, in a humble cottage in the little village of Hydesville, little, faint, tiny raps were heard which gave the keynote to one of the grandest philosophies which ever flashed upon a soul-famishing world!" Wasn't that an exposure of Spiritualism, pray? If not, what is Spiritualism, and what is an exposure?

I read, every week, in spiritual papers, accounts of the exposure of Spiritualism. Sometimes it is by full-form materialization, sometimes by slate-writing, and then again, by the good, old-fashioned, table-tipping process; and while I do not believe all that is told, I occasionally see signs of truth in the reports. I do hope that your correspondent is not one of those Jesuitical fellows who are striving to discourage an honest exposure of Spiritualism.

How can fraud be brought to light without exposing truth? When fraud is pushed into view, truth must necessarily stand triumphantly revealed, in the place just vacated by it. It seems to me that we ought to work for the exposure of Spiritualism, as well as for all truths pertaining either to the physical or mental.

RETTA S. ANDERSON.

Concordia, Kansas.

A Camp-Meeting at Summerland.

TO THE EDITOR:—The Summerland Spiritualists Association has resolved to keep pace with the army of progress, and, therefore, sends a cordial invitation to the brothers and sisters of the Pacific Coast and the East to come here on the 11th day of September next, and join it in holding the best camp-meeting ever held on this coast. We propose to begin our exercises on the above date, and hold till October 2d, inclusive. We are in correspondence with the best speakers on the coast, and expect an array of talent equal to any of the Eastern meetings; also full attendance of the medimistic talent. We hope every Spiritualist will feel a personal interest in making this meeting a grand success—not in promoting any speculative enterprise, but the growth of our beloved cause. We shall spare no efforts to make this meeting a powerful instrumentality in advancing the highest interests in Spiritualism on this coast. We believe spiritualistic camp-meetings should be great educational centers, where the genuine facts and science of Spiritualism should be furnished to the people. Come then, friends, one and all, to this home by the sea, and let us lift the standard of progress higher than ever before. Let us make this Summerland a permanent center for the annual gathering of the spiritual workers on this coast. We are struggling in poverty to push the erection of a hall, 40x80 feet, for the accommodation of those who will come. We shall endeavor to accommodate all as well as possible. Write to the undersigned for any additional information desired.

ROSE L. BUSHNELL,
Correspondent of Executive Committee.
Summerland, Cal.

The writings of Mr. Gladstone fill twenty-two pages of the British museum printed catalogue.

Progressive Thinkings.

Not long since we heard a man say: "I don't say anything about my being a Spiritualist, lest it might hurt my business." And a lady said: "In the circles in which I move, persons who should admit they were Spiritualists, would be considered decidedly off-color." We know this feeling pervades and influences the conduct of thousands of believers in the great truths of Spiritualism, who, but for this single act of cowardice, might be of service to their day and generation. More than this, if they would cease denying and claim their birthright of free thought and free speech before the world, their action would go a long way toward removing that awful bug-a-boo, "What will folks say?" from all the rest of the great body of Spiritualists. Among these, however, we do not number those who are only too glad to declare and maintain their opinions.

Let us see if there is any reason why any one should be ashamed to say: "I am a Spiritualist." All the sects claim to be founded on the power and teaching of spirit. This Spiritualists claim as their chief cornerstone. All that is good, elevating and soul-inspiring in the old doctrines is believed in, and acted upon, by Spiritualists. Everything that brought discredit, or accusation, or evil report upon their old associates of the churches, they tried hard to leave behind, when they broke out of the bastille of the creeds into the glorious light of spirit freedom.

They could not help it if their clothing was tainted of the prison, and smelled of the stinking rottenness of orthodox selfishness and bigotry. Spiritualists as a body have repudiated over and over again all that does not coincide with the strictest morality, uprightness and honesty. He who believes truly that the eyes and thoughts of his loved ones who have preceded him to the Spirit-world, are constantly upon him, in the unseen, by day and by night, will certainly not deliberately set himself to do the things he is ashamed of.

Ashamed to be called a Spiritualist! All the wisest and best men the world has ever known have believed in the absolute potency of spirit, whether individualized or in mass, is not relevant to this discussion. Ashamed to be called a Spiritualist! Those whose presence brightened our hearts and homes are now in the Spirit-world. Step by step we have gone down with them into that dread valley of the shadow, contesting with the angel of death every inch of the way; if by chance he might release his tightening grasp upon those whose stay upon earth we would gladly have purchased with our own lives, only at last to feel how utterly powerless we were to rescue them from the awful mists hanging over the dark river. To comfort the sore-stricken, to heal the bleeding heart, nothing but the truths of Spiritualism offer any balm, not even the consolation, that we meet again. Ashamed to acknowledge this belief!

Ashamed to be called a Spiritualist! Ashamed to be numbered with those who believe the race has so far advanced and unfolded, as to be able to hear the messages from lips hitherto dumb, because man was deaf. We have known people who have been ashamed of the father who toiled for them and protected them, when they could not do either for themselves. We have known people who were even ashamed of their mother who gave them life at the risk of her own, and who would have made any sacrifice in their behalf; but the material of which they were made was mighty poor in quality, and scrimped in the cutting of the pattern. How far are you, who deny that which you know to be true, removed from one of these?

Have you not just as good a right to believe the beautiful doctrines of life and return after death as has your good Calvinistic brother to believe in a nicely-warmed hell for those he hates here?

Whoever denies his spiritual nature, or anything that pertains to it, is certainly doing himself and his neighbor a grievous wrong.

W. P. PHILON, M. D.

Moslem Hymn.

Whom hath He chosen for His priests and preachers,
Lords who where eminent or men of might?
Nay, but consider how He seeks His teachers,
Hidden like rubies unaware of light.

Or of the Chaldees! what chance to discover
The elect of heaven in Azar's leathern tent?
But Allah saw His child, and friend, and lover,
And Abraham was born, and sealed, and sent.
The babe committed to the Egyptian water!
Knew any that the tide of Nilus loved?
The hope of Israel there? Yet Pharaoh's daughter
Found the frail ark, and so was Moses saved.

Low lies the Syrian town behind the mountain
Where Mary, meek and spotless, knelt that morn,
And saw the splendid angel by the fountain,
And heard His voice: "Lord, Isa, shall be born!"
Nay, and Mohammed, blessed may he be!
Abdallah and Amirah's holy son,
Whom black Halirah nursed. The Bedawee,
Where lived a lonelier or a humbler one?

Think how He led the camels of Khadijah,
Poor but illumined by the light of heaven;
Mightier than Noah, or Enoch, or Elijah,
Our holy prophet to Arabia given.

Man knew him not, wrapped in his cloth, and weeping,
Lonely on Hira all that wondrous night;
But Allah for his own, our Lord, was keeping;
"Rise, thou unwrapped one," Gabriel spake,
"and write."

—Pearls of the Faith.

Expression of Thanks.

To the St. Paul Spiritual Alliance, St. Paul, Minn.—I wish to thank the members of the St. Paul Alliance for your many favors, and the great kindness received at your hands, and for the many gifts presented to me, which I prize highly. My six months' sojourn with you was exceptionally pleasant, and no wonder, with so many kind friends. The six months' work was a success, and I hope, should I be spared, to be with you next year.

I am gratefully yours,
FRANK T. RIPLEY.

Wenonah, Wis.

The Cause in Minnesota.

TO THE EDITOR:—I have busied myself searching for a suitable site for a camp ground. At present we are offered grounds on the north shore of Lake Minnetonka, near Markville Station, on the Great Northern railroad. We have not yet decided to accept this, hoping to get something closer to the two cities of Minneapolis and St. Paul. Our only aim for the present is for temporary grounds for the coming July meeting, and many of our wealthier Spiritualists have already expressed their willingness to put in a hundred dollars each toward purchasing permanent grounds for the use of the association; not as a donation or as a stock company, but collectively to own the same for the use as a camp ground; the association to own it when they can pay for it by buying each man's share as they become able. I mention this to inform the brothers and sisters of the State who are able to chip in to the aforesaid amount, or less, that they may be prepared to do so when they attend our camp.

Further announcements will be made in the near future. There are some of the finest sites for permanent grounds here that could be found in America, and I believe there are wealthy Spiritualists in the Northwest that will come to our rescue in this important move. Our organization is a good one; our principles are right, and the Angel-world will surely open the hearts and purses of the able ones and make our founding of permanent headquarters a success, and help us to select the most beautiful and most accessible spot for the convenience of the masses that are so rapidly swelling.

The brethren here call me the Rev. Timothy Wilkins since last Sunday evening's impressive public ordination ceremony; but "Dr." is good enough for me.

Bishop A. Beals has been holding very interesting lecture and psychometric socalles at the residence of Mrs. Brewster, in Minneapolis, for the last month or more. They are well attended and interesting.

Mrs. Tryon, of Minneapolis, who has held socalles through the winter, will soon discontinue them temporarily. Mrs. Jacobs has held regular Monday night circles all winter, and with her fine taste is making Spiritualists of Minneapolis skeptics.

Mrs. Brewster's Monday night socalles are interesting to a good audience.

There are private circles all over the two cities, from which will yet come some fine mediums.

When I become your regular correspondent I shall know all the news from both cities, and will communicate it.

I go to Hastings, Rochester, and other places, starting Monday, to work in the interest of the State Association, and the cause of truth generally. If there are other points in the State in need of a few lectures, a healer, developing medium, and clairvoyant reader I wish they would address me at Rochester at once.

DR. T. WILKINS.

Persian Hymn.

Some for the glories of this world; and some
Sigh for the Prophet's Paradise to come;
Ah, take the cash, and let the credit go,
Nor heed the rumble of a distant drum!

O threats of hell and hopes of paradise!
One thing at least is certain—this life flies;
One thing is certain and the rest is lies;
The flower that once has blown forever dies.

Strange, is it not, that of the myriads who
Before us passed the door of darkness through,
Not one returns to tell us of the road,
Which, to discover, we must travel too?

I sent my soul through the invisible,
Some letter of that after life to spell;
And by and by my soul returned to me
And answered: "I, myself, am heaven and hell."

Heaven is but the vision of fulfilled desire,
And hell the shadow of a soul on fire,
Cast on the darkness into which ourselves,
Solace emerged from, shall so soon expire.

We are no other than a moving rod
Of magic shadow-shapes that come and go
Round with this sun-illumined lantern, held
In midnight by the Master of the Show.

Impotent pieces of the game He plays
Upon the checker-board of nights and days;
Hither and thither moves, and checks, and slays,
And one by one back in the closet lays.

The ball no question makes of ayes and noes,
But right or left as strikes the player goes;
But he that tossed you down into the field
He knows about it all—he knows! he knows!

—Omar Khayyam.

Ten miles from Lexington, N. C., is a cave once used by Daniel Boone as a retreat and rendezvous and near it stood the mighty hunter's primitive cabin. When this cabin was destroyed some years ago the hearthstone was saved, and it will be sent to Chicago to form part of the State's exhibit at the World's Fair.

Col. A. B. Norton, of Dallas, Tex., vowed that he would neither shave nor cut his hair until Henry Clay was elected President. The Colonel is a conspicuous citizen of Dallas, Tex., on account of his beard, which reaches to his waist when the zephyrs are not toying with it.

Senator Sawyer is said to have an infallible way of keeping straight on roll-calls. "I've got just before me," says he, "a steady, straight voting Republican, Senator Sanders. If he votes 'yes' I vote 'yes,' too, and if he says 'no' I follow his example, and I always feel safe. But that isn't all. Right after me is the same kind of a Democrat, Senator Turpie. I listen to find out what he votes, and if he votes opposite from Sanders I'm doubly sure I voted the right way."

Mme Patti visited the White House last Monday, merely to inspect that mansion, and upon her own invitation. She wrote to the President requesting the privilege. A big handful of choice flowers from the White House conservatories was offered her as a souvenir.

THE PROGRESSIVE THINKER is the only Spiritualist paper sustained on its merits. It does not force into its pages ten or fifteen columns of advertisements, which are of no general interest, but furnishes in their place entertaining reading matter. Aid us [by sending in an additional subscriber. Sent 18 weeks for 25 cents.

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A CONTRAST.

In Matters That Pertain to Spiritualists.

It was Thomas Paine who said, "Divided love is never happy," and it was Jesus who said, "Ye cannot serve God and mammon." Here were two characters the antipodes of each other, yet they taught one and the same axiom—singleness of purpose in life. All men differ one from the other in temperament as much as Jesus and Paine; but if each in his chosen calling pursues a single purpose in the right direction, it will lead to the development of the faculties and the unfolding of the soul, which is the supreme object of human life on earth.

It is not necessary for all to think alike, or to be and do alike. The human form is the same in all essential qualities and outlines, yet no two are so nearly alike that they cannot be distinguished. The same diversity exists in their mentality, and because it is naturally and necessarily so, we are bound to recognize and respect it.

One cannot do everything, neither can all do one and the same thing; therefore, nature gives them variety of taste and temperament to suit the division of labor, so that all the departments of labor can be filled with voluntary service; and she sometimes, though very rarely, gets together heart, brain and nerve enough to produce a good Spiritual paper, THE PROGRESSIVE THINKER, for instance, a necessary element in a transition age like this.

From the time that man subsisted on game and fruit, the natural product of the primeval wild to the present time of improved agriculture and commerce, physical wants have been his first care, and will be so as long as he is born naked and hungry, for the simple reason that the body is the dwelling of the spirit, and must be built up and taken care of that the inner man may have a comfortable home; and this is right, because whatever good is done to the body is a service to the soul as well, just as one who takes care of his house promotes the comfort of the inmates.

Now the point I want to make is this: that no lawful calling, trade or business is inconsistent with or inimical to true spiritual living; the laborer, the mechanic, the merchant, the physician, the lawyer, all can, if they will, make their business subservient to their spiritual interests; but when one sets his mind on money for its own sake instead of for the good he can do with it, he cannot live in the spirit and unfold the soul.

Paine spent his life in the cause of humanity, opposing tyranny and oppression, and promoting the freedom and happiness of his fellowmen; and, as a natural sequence, he sits as judge in the Spirit-world, and the hypocritical clergy who slandered him come before him self-condemned and glad to be allowed to sink away to their own place to atone for the wrongs they have done, and work out their own salvation.

The work of Jesus on earth was to teach the higher and more spiritual truths, and he is as much more highly exalted than Paine as his work was higher than his; but, as in the parable, he who had ten talents, and improved them, was made ruler of ten cities; likewise, he that had five talents, five cities; but he who had one talent was condemned, not because he had but one, but because he did not improve it. If he had cultivated his talent, no doubt he would have been rewarded in the same proportion as the others.

Now, if it be true that Paine is a ruler over a city, or section of the Spirit-world, it is also true that Jesus is a center of light and love, which radiates through all the spheres below him, drawing every aspiring soul to the light, while he rules over them by love, and so each is rewarded according to his works.

I write this with the full knowledge of the prejudice of a large, intelligent class of Spiritualists against Jesus, and the malignant hatred of the Christian world against Paine; but it is not the Jesus of theology of whom speak, but the Jewish peasant of Nazareth, one of a large family of sons and daughters of Joseph and Mary (see Mark vi., 3), whose mediumship and pure moral and spiritual teaching exposed him to the malice of the priesthood, and at last cost him his life. Neither do I speak of "Tom Paine," the synonym of all that is vile, inhuman and ungodly, but of "Thomas Paine, author of Common Sense," and author-hero of the American Revolution, whose sense of truth and right was so keen, and his reasoning so powerful, that it brought on him the contempt and scorn of sacerdotalism and the ostracism of a priest-ridden community.

I have written this with the earnest desire and single purpose of helping others to accept without prejudice what is good in all men, and pursue a course in life that will bring to them solid comfort in this world, and happiness in the next; and with that end in view, I have called their attention to the teaching and faithfulness of Jesus, and the uncompromising honest integrity of Thomas Paine.

R. NEELY.

The Buddhist Hymn.

Tossed on the shoreless sea of life
Where ceaseless roll the waves of strife
The weary eye discerns no land;
Yet held by Buddha's four-fold way,
We calmly watch the billows play,
Nor craven, seek a helping hand.
No more we plead with fearful eyes
Miraculous aid from brazen skies,
Within us lie far higher powers;
Though demons cursed and gods divine
Against us all their arts combine,
We heed them not—the victory's ours.
Let weaklings bend the knee and fall
Prostrate in worship to the all;
The human mind, self-centered, free,
Must conquer o'er the infinite.
And o'er it claim a victor's right,
Then fade into eternity.

Antiquity Unveiled.

This work is published at Philadelphia, by the Oriental Publishing Co. It consists of ancient voices from the spirit realms, disclosing startling revelations and proving Christianity to be of heathen origin. The publishers set forth the following:

"It seems eminently proper to address a few lines to Spiritualists and those interested in Spiritualism, in reference to the able and faithful worker, the late J. M. Roberts, Esq., editor of *Mind and Matter*, the fearless defender of Spiritualism and mediums. There are but few who have been interested in Spiritualism during the last fifteen years that do not know something of him and his work. Our brother fell by the wayside under the weight of years and excessive mental labor, but not, however, until he had consummated a work, the results of which will be felt and realized not only in the present century but in centuries to come. In reading 'Antiquity Unveiled,' something of the extent and importance of his labors will be realized.

"It is a fact known to many that he received a long series of communications from ancient and modern spirits. Prompted by these he made most critical and extensive researches in history in order to establish the identity of the spirits from whom the messages were received. Mr. Roberts intended to have published a work containing these communications, with his comments and researches thereon, but his unexpected departure to Spirit-life prevented. It is this work left unfinished by him that we have taken up in order that the results of his labors may not be lost to the world, feeling it a duty incumbent upon us to do so. Our task is completed as well as possible in the absence of Mr. Roberts. It now remains for Spiritualists and mediums to whom he devoted the great work of his life, to do their part in aiding the circulation of this remarkable and valuable book. It should find a place in every Spiritualist's home, not only as a record of most important truths bearing upon Spiritualism and early religious history, but as a tribute to the long and faithful service of Mr. Roberts. Every Spiritualist and all liberal minds should have a copy of 'Antiquity Unveiled,' as it gives light upon religious and other historical matters that cannot be found in any library in the world. In fact the book is a complete library in itself.

No expense has been spared to have 'Antiquity Unveiled' go before the public in a style befitting the literary labor expended upon its contents. It contains 625 pages, printed on fine paper from clear new type, and illustrated. It is bound in fine cloth and gilt, and is in every way a desirable possession. Notwithstanding the great expense incurred in the issuing of such a large volume, we have determined to put the price very low, within the reach of all. Among the illustrations is a fine engraving of Mr. J. M. Roberts, whose genial face will appeal to the heart of every Spiritualist, as one who was deeply interested in the welfare of mankind."

"Antiquity Unveiled," 625 pages, illustrated. Price \$1.50. For sale at the office of THE PROGRESSIVE THINKER.

Wonewoc, Wisconsin.

TO THE EDITOR:—We have with us this month Frank T. Ripley, of Boston, who is lecturing to large and appreciative audiences. The tests given after each lecture are very convincing to those who receive them. We have a large hall here that belongs to the Spiritualists. Brother Potter has lectured here for Spiritualists for twenty years. He is now lying very ill; only waiting for the angels to come for him. He has done well, fought the good fight, and will soon enter into the joy of his reward. THE PROGRESSIVE THINKER is the paper for all true Spiritualists to subscribe for.

"Immortality," A Poem, in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of *Voices*. Price 60 cents. For sale at this office.

"Morality of Dancing." Reply to Sam Jones' challenge under forfeit of \$500 (which with orthodox veracity and reliability he never paid). By M. A. Collins. Price 15 cents. For sale at this office.

POEMS, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

Mary Anderson declares that nothing would induce her to return to the stage. She leads a quiet, homely kind of life in the pretty house near Tunbridge Wells, bought by her husband, Mr. Navarro, shortly after their marriage.

Jules Verne writes his extraordinary stories in a little room crowded with charts, electrical apparatus and scientific instruments. Even in his most imaginative flights he keeps as close as he can to the line of scientific possibility.

Since the death of the celebrated surgeon, Dr. Haynes Agnew, the instances of his humane kindness and charity are fast multiplying. He made it a rule to charge his patients strictly according to their circumstances. Those of moderate means paid \$2 for each visit, while a wealthy patient was often charged from \$1,000 to \$2,500, and the wife of an English nobleman once paid \$20,000 for a single operation.

Col. W. H. Gilder's expedition to locate the magnetic pole is to start next month.

Tolstoi's manuscript is full of interlineations and erasures, and the handwriting is small, fine and hard to read. The Countess transcribes it for the printer, and one year, it is said, she made fifteen copies of one of her husband's books.

Mrs. Ballington Booth is said to receive but \$7 per week for her services to the Salvation Army.



ALL HAIL TO THE BANNER STATE!

MESMERISM IN PARIS.

The Police Give Prominence to an Almost Forgotten Society.

The police interference, says a Paris letter to the *New York World*, with the Mesmerist Society has acted as a first-rate advertisement for that body. As its name indicates, the Mesmerist Society goes in the track of the discoverer of animal magnetism who was lion of Paris a short time previous to the French Revolution. The storms which subsequently burst in rapid succession over Europe caused Mesmer to be forgotten, until the elder Dumas cast a halo round him in three of his best novels. But if he lived in romantic fiction, he was ignored by all the faculties of medicine. In 1889, however, a Mesmerist Congress was held in Paris. Its chief promoters were a Comte de Constantin and Doctor Gerard. Colonel Rochas, a scientific professor at the Ecole Polytechnique, then came into the idea of seeing what there was behind the claims of Mesmer, and if they bore examination, of becoming his disciple. The Congress was a success.

A regularly constituted society sprung out of it, and now contains forty members. A sculptor named Allar lent his studio in the central part of the town to the Mesmerists to hold their meetings, and joined them. The object of the society, apart from the cult of Mesmer, was to heal the sick. They held that the author of Christianity was a mesmerist, but had not given the world a formula whereby to guide it in healing by means of "human" magnetism. One of the statutes forbids members to take money from sick people who come to them to be healed according to the Mesmeric mode. These Mesmerists differ in theory and practice from hypnotists of the medical schools of Paris and Nancy. They claim to have left Charcot and Lhuys far behind. This is what M. Allar has said to me on the subject:

"We are magnetists, and exercise no despotism over the subject. Charcot and Lhuys proceed by paralyzing the brain. The last state, therefore, of their patients is worse than the first.

"I will elucidate what I say by an example. Doctor Lhuys ordered a soldier hypnotized by him to go and make love to his colonel's wife. When the poor man awoke out of his hypnotic slumber he was terrified at what he took to be an irresistible desire, and one he knew must lead to certain ruin if indulged in. But he went forward to obey the operator who had paralyzed his brain to get hold of his will. Another famous hypnotist said to a patient whom he knew to be perfectly honest: 'I command you to steal the watch of M. Such-a-one tomorrow at 3 o'clock.' This order was punctually obeyed. It is possible that he had forebears who were thieves and that a latent instinct was revived, and hence his obedience. Nevertheless the power exercised by the hypnotist must have injured the subject by diminishing his free will, and, as a consequence, his moral nature."

I asked M. Allar: "Do you operate on waking or sleeping subjects?"

"Oh, both. We prefer the subject to remain awake."

"Does he always remain lucid?"

"Always. This is why no harm comes of what we do. No bad consequences were ever recorded and could not be, for we, I repeat, never seek to get hold of the will by paralyzing the brain. Charcot's subjects often leave his hands out of gear (detraques). They stay for weeks or even for months stupefied. They are waterlogged hulks. I knew of one who was under Charcot's spell for six months after she

had left the Salpêtrière and gone to live in London. Our system gives rise to an extraordinary power of introspection. The sleeping subject sees within himself. He is all wakefulness in regard to his inner being. This inwardness was an astonishing phenomenon to us when we were not used to it."

"Can every patient," I asked, "give a lucid diagnosis of his state?"

"According to my experience he can. The exactness of the diagnosis is marvelous. When it is given, the medical treatment based on it begins—that is, if human magnetism is powerless."

"Is there anything else remarkable that you can tell me?"

"Yes. We are guided by what Colonel Rochas terms externalness (exteriorité). There is an outer medium of conductivity common to all. Its function is to give the sense of what those near us want to do to us and to impress us in other respects. As I go on the scientific method of not allowing any fancy to influence my judgment, I will not now suggest that much that puzzles in the conduct of dogs may be due to this externalness. The strong and the selfish draw to themselves more than their share of the universal medium-forming current. This is why weak persons often feel oppressed and overpowered or headachy in the company of others in robust health and of unsympathetic dispositions. Through human magnetism, the sensibility both of operator and subject can be developed simultaneously. The enveloping medium envelope of the one fuses with that of the other. Perhaps it would be more exact to say they come into contact. The operator may draw the physical weakness from which the subject is suffering to himself. The sensibility of the subject may become so keen that if you make with a pin the gesture of prodding him at a yard's distance he will feel it. Colonel Rochas is trying to find the law of this phenomenon. The hypothesis we deduce from the effects I have been describing is about this: Everywhere in nature a double work is going on. Cells are assimilating or disorganizing. The double action interlinks all organized beings. In a weakling the work of disorganization is greater than that of assimilation. If a stronger person enters into sympathetic relations with him, he sends a vitalizing current to him that in magnetizing him restores the balance. An orator, to carry away his audience, must be a magnetic man. It is with good reason that we dislike cold persons and 'dry sticks.' They are the unmagnetic people, or, at any rate, those who keep their magnetism to themselves."

M. Allar is a person of cheery aspect and manners, and decidedly a "magnetic man." He is about the height and figure of Walter Besant, and reminds me of him. As he talked he worked away at a figure in pipeclay with the ease and sure touch that experience gives.

E. C.

THE PROGRESSIVE THINKER combines CHEAPNESS and EXCELLENCE. The ablest writers send it their best thoughts, because in so doing they reach the largest number of readers, and do a correspondingly greater amount of good than they would if they sent them to a paper with a smaller circulation. Interest your neighbors and friends in the paper and induce them to subscribe. It is sent thirteen weeks for 25 cents.

Dr. James Martineau, famous as a theologian and ethical teacher, and no less famous, perhaps, as the brother of Harriet Martineau, was 87 years old April 21.

The Archbishop of Canterbury has ranged himself upon the side of those who would open picture galleries and museums on Sunday as an antidote to public houses. Great Britain's Sunday drink bill is \$75,000,000.

A Suggestive Vision.

EDITOR PROGRESSIVE THINKER:—I want to tell the many readers of your prosperous paper of the wonderful experience that was mine April 26th. In this world, clouded with sin and swept with selfishness and dark storms, I am now more content to remain than I have been during the last few years. This world is beautiful and more attractive since last evening. I am at present alone in my "Cottage by the Sea." Friends were with me during the early part of the evening, and left at 9 o'clock. I retired about 10 o'clock, but found it impossible to sleep. I did not feel restless, but had a desire to read. I arose, donned my dressing-gown, and seated myself at my desk with THE PROGRESSIVE THINKER spread out before me. When I chanced to look up, imagine my surprise to see seated in an easy chair opposite mine a person looking at me with kindly expression. My first impulse was to call out; my next thought was, how did you get into the house? I knew that I had securely fastened each door and window. The lips parted with a charming smile of recognition, yet I could not recall the person. An influence that I cannot describe came over me. My fear and surprise vanished when the sweetest voice I ever heard said: "Child of my loving care, child of my soul, I am thy guardian and guide. My care and love over thee is like a river flowing over beds of precious stones and gold and silver sands, where diamonds and pearls shine in splendor in the depths of thy life's sea. Thou didst leave my side and our home to walk the valley, dwell in a humble place, experience sorrow and disappointments, regrets and bitterness; but the work given thee to do thou hast endeavored to do well. Thou art like a bird with wing torn, not by sportsman or tempest, and dipping the surface of a pure stream that thou might wander to its source and catch the crystal drops fresh from the everlasting rock. Thou art pleased to kiss the vision of light which fills the air with an aroma that is wafted from the gardens of our living God. This is the cycle; this is the time of the singing birds; it is now at hand. Their voices will be heard throughout the length and breadth of the land, and thine own shall sing a sweeter song than thou canst now understand. The tameness of earth's joys will fade into a bliss so glorious that when thou wilt have exchanged for the yellow of jasper, and blue of sapphire, and green of emerald that tinge the hills of the better land, thou wilt then be repaid for this weary travel through the Valley of Experience. This world is countless thousands of cycles old. This world, at its present age, is beautiful, like a blushing maiden to the older worlds, but the world of souls that thou wilt dwell in after thy work is finished is freed from sighing and sin, and worldly care is banished forever. There love reigns supreme over all. There the fires of jacinth burneth forever. All mortals that have expressed through matter, will seek again and again that source to gain through its channels everlasting light and life. The humble city, transplanted from the valleys of earth to the lights of God's great sunlit morning, rejoices in the glory thereof. I will reveal myself again to thee, and tell thee what thy soul so longs to grasp. Be kind, forgiving, faithful, humble, and, above all, true to thyself in all things. Be not loth to accept till thou hast tried the spirits, and always give thine own reason sway. I am with thee, sharing all thy life's experiences, and through the clouds of grief and storms of tears I have led thee. Now I must depart from thy earthly bier. For a season farewell."

I dared to raise my eyes to the chair, but my visitor was gone, and all was still in the hush of midnight.

And the transporting, rapturous scene
That chained my mortal sight,
Had swept away all fear and care,
And filled my soul with pure delight.

Summerland, Cal. ROSE L. BUSHNELL.

Religion as Revealed by the Material and Spiritual Universe.

This work is by E. D. Babbitt, M. D., author of "Principles of Light and Color," "Human Culture and Cure," etc., and Dean of the New York College of Magnetics. Elegantly illustrated, and containing 365 pp., 12 mo., English muslin, stamped in black and gold.

OPINIONS:

"It proclaims a most beautiful and glorious gospel. If all could be led to believe in such a gospel, the world would be almost infinitely better than it is now."—DR. O. O. STODDARD.

No work upon the same subject has ever exceeded in interest this book of almost inestimable value. F. J. Wilbourn, M. D., says: "I have read several works, some of which are worth many times their weight in gold, such as those written by Epes Sargent, G. B. Stebbins, Hudson Tuttle, Maria King, etc., but Babbitt's 'Religion,' in some points, far transcends them all."

"Religion" is a perfect gem, and blends philosophy, religion, poetry, and art harmoniously.—J. RUTHERFORD, of England.

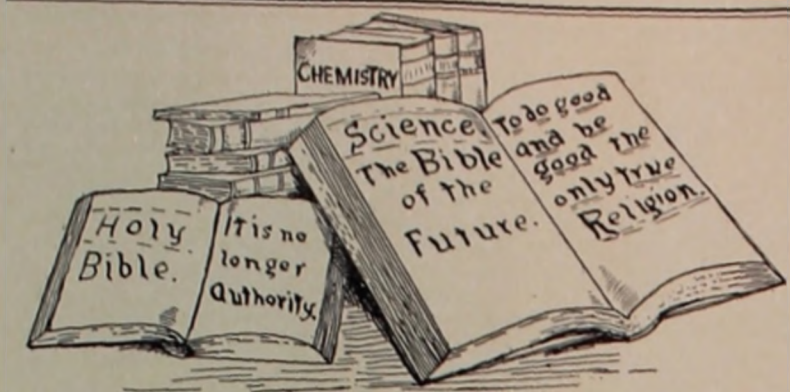
"The work above named bespeaks its issuance from a mind broad in range of thought and sweep of comprehension, generous and reverential, well stored in secular knowledge, scientific, logical, apt at illustration, fluent and perspicuous in style of communication. Few writers can rival Mr. Babbitt in power and disposition to apply established facts of history and science."—ALLEN PUTNAM, Boston.

For sale at this office. Price, \$1.50.

A Lecture on the "Morality of Dancing."

By M. A. Collins, in reply to a challenge by Sam Jones. Price 10 cents. For sale at this office.

"Spiritual Songs," by Mattie E. Hull; thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.



THE HIGHER CRITICISM.

It Is Simply a Truth Un-
folded.

It Is the Club to Knock Down
Superstition.

IT WILL INTRODUCE THE NEW BIBLE-
SCIENCE.

TO THE EDITOR:—The world is advancing—growing larger in intellectual-
ity, and unfolding at the same time mor-
ally. The "Higher Criticism" has come
as a lever to redeem the world. It is a
truth unfolded, a club to knock down
superstition and ignorance, and it will
in the end introduce the new Bible-
SCIENCE. A late *Trine* has an article
on the "Higher Criticism," which
speaks volumes. It says:

"It is rather widely known that an at-
tempt has recently been made to prove
a composite authorship for the five books
usually ascribed to Moses. It was
pointed out several years ago that Gen-
esis appears to present two distinct ac-
counts of the creation, the second con-
taining the word *Jeh-eh-Veh* (Jehovah)
as the name of God, which the other does
not. From this the two accounts were
called the Elohist and the Jehovist.
Since then the idea of compositeness has
been greatly extended. It is held that
these two narratives were put together
by a compiler, who, for the sake of con-
venience, is designated as "JE," those
letters being the initials of the words
above. This composite narrative is re-
garded as one main source of the Penta-
teuch and of the other books in the Old
Testament. Another main source is a
narrative by an intense Jew, who wrote
all that looks in the direction of a ritual
of sacrifice and the priesthood. His
supposed story is designated by "P"
(Priest), and has been named the Book
of Origins, or the Priests' Code. A fifth
hand, P 2, is held by some to have com-
posed the ceremonial sections of Exodus,
Leviticus, and Numbers. Other sup-
posed authorities, the Law of Holiness,
two separate Deuteronomists, and a re-
viser of the whole (R), brings up the
number to ten persons responsible for
the Pentateuch and the Book of Joshua
in the oldest shapes in which they are
known to us, saying nothing of diverse
readings in Hebrew copies, the effect of
translation into other languages, and a
possible compositeness of authorship for
the remaining books in the volume.

"This critical dissection has been per-
formed, not by infidels but by men sup-
posed to be engaged in a devout study
of the Bible, and they are mostly theo-
logical professors, though it may be ad-
mitted that some of the number have
come dangerously near being expelled
from the fold as heretics. The work
which results in these conclusions is
called the "Higher Criticism," which
starts out by conceding the integrity of
the witness, but tries to find out by cross-
examination what he has to say for him-
self. The process is one of comparison,
not with outside facts or records, but
with companion features in the same
structure. It is something like that
which occasionally occurs in the examina-
tion of the ruins of an ancient build-
ing. The investigator who should find
a fragment of brick and one of supposed
stone might have some doubts as to
whether or not both came from the same
workshop, but he could entertain none
in regard to either of them and the re-
mains of a wooden beam. He would de-
cide the two to be of radically different
origin. We may at least think it pos-
sible that the wood will have become so
thoroughly petrified as to be mistaken
for stone, but there is less difficulty in
asserting the distinction when the petri-
fication is only partial. So for this
higher criticism of the Bible, it is
claimed that the differences are so great
there is little danger of mistake in as-
serting a compositeness of authorship,
the joining of the several parts having
been rather a work of agglomeration
than of assimilation. It would have
been comparatively easy to polish out of
existence some of the incongruities, but
this was not done, and apparently not
thought desirable in the days before
hypercriticism asserted a right to be
called legitimate investigation.

"It may be too much to claim that
this position is all wrong, and yet there
may be good reason to doubt some, if
not all, of the conclusions arrived at by
the process indicated. Especially will
this doubt be justified if it can be shown
that a strict application of the rules em-
ployed will lead to absurd results in
other cases. This is just what has been
done for the Bible. Paul's Epistle to
the Romans has recently been taken up
and dissected in similar fashion by a man
who calls himself "E. D. McRea," which
is evidently a pseudonym, and is
thought to have been chosen by a for-
mer distinguished professor in Andover
Seminary. He has undertaken an ex-
haustive analysis of the epistle, in the
original Greek, with the result of find-
ing that there are in it four well-marked
divisions, each section being distin-
guished from the others by peculiarities
of thought and language. For instance:
In one the Redeemer is uniformly re-
ferred to as Jesus Christ, in another as
Christ Jesus, and in the others God in-
stead of Christ is spoken of as the su-
preme authority and the author of sal-
vation. In one of the latter portions
salvation is also taught to be based upon
obedience to the law, while in the other
salvation is said to be by faith, and that
not in Jesus but in God. From this it is
argued that Paul was at best but a com-
piler or reviser of the Epistle to the
Romans, no less than four men being en-
gaged in its production, and each hold-
ing views which in some respects dif-
fered importantly from those of all the
rest."

But the writer of the above, not yet

AN ANALYSIS

Of the Methods and Work
of Rev. M. J. Savage.

When M. A. (Oxon), the editor of
Light, London, was asked his reasons for
believing that the phenomena are the
work of spirits, he replied: "My first
reason is that the intelligence that com-
municates says they are. My second is,
that I never came across an intelligent
force and I never knew anybody who
did. Force is that which is used by in-
telligence, and the intelligence is what
I call and what calls itself, a spirit."

It seems to me that this distinguished
London editor is right and solid in his
brief reply, and it also seems to me
that those who are trying to find a solu-
tion otherwise than the spirit theory,
even if it be the American Psychical
Society, are taking great pains to strain
at a gnat, when one swallows camels so
easily. I believe with the Rev. M. J.
Savage, that it is better to wait than to
be deceived. His words are these:

"For, if it be true, doubt will not de-
stroy it, and we can all much better af-
ford to wait than be deluded."

This, then, allows me to say in the
sensible situation of this distinguished
minister. He calls himself an investi-
gator rather than a Spiritualist, but he
is very hospitable to the subject as a
possible truth. He says he has a re-
spectable body of facts that he cannot
account for on any other theory than
that he is dealing with an invisible in-
telligence; but he does not say there is
no other way of accounting for the phe-
nomena, but that he has not yet found
one, and he says this intelligence in
communicating, in almost every in-
stance, claims to have been a human be-
ing who once lived and died on this
earth. This is the testimony of all
Spiritualists, and it is a strong factor of
the truth; and that is the reason why
M. A. (Oxon) is so strong in his first
affirmative reason why the phenomena
are caused by spirits, viz., because the
intelligence communicating says they are
and the London editor is a very conserva-
tive man, and no one can help, who has
his evidence or mine, coming to the same
conclusion, and coming to it is what
makes a man a Spiritualist.

I sometimes wonder how Mr. Savage
with seventeen years' investigation of
the subject and with abundance of
facts that he cannot otherwise account
for, is not as solid on the subject as the
above named scholarly editor is, espe-
cially as he quotes approvingly the state-
ment of Robert Dale Owen: "that one
fact and one alone will substantiate its
truth (Spiritualism), and that is an in-
telligence that is present and active and
which is not the intelligence of any of
the embodied persons present." Every
one has doubts. The spirit communica-
tions all fall short of what we want, and
are often deficient on points hardly ad-
missible as ignorance. I suppose this is
due to a wise arrangement. It would
hardly do for spirits to be as definite or
reliable even as we find human beings;
it would make the future life so attrac-
tive as to defeat the object of our earthly
pilgrimage, which is so necessary for us
as under graduates. I think Mr. Sav-
age has admitted enough to convince me.
He has had as much evidence as I have
had of that "one fact," and ought to be
a Spiritualist as much as I am or M. A.
(Oxon), whom I have quoted.

Still I like Mr. Savage's position as a
hospitable and honest investigator, and
would be sorry to see him label himself
as one. He is doing more good as a
hospitable outsider and investigator than
he possibly could as an acknowledged
Spiritualist. I think he is doing more
good, reaching more people outside of
our order than a hundred of our plat-
form speakers could. He reaches minds
that the latter cannot. He is the minis-
ter of a large Unitarian church, full of
people who look askance at Spiritualism
(which is more popular than it was,
but not yet popular), and who in their
hearts would like to have it true. They
listen with pleasure to his words, and
are favorable to them; but if he were
speaking as a labeled and admitted
Spiritualist they would turn from him
and consider him as growing crankish.
Does any one say, "No matter for such
listeners?" I am not one to say so,
for they constitute a large majority of
the liberal Christian world, who listen
with marked attention to Mr. Savage,
who said: "The battle, says a learned
man, has got to be fought out between
the agnostic scientists and the Spiritual-
ists. Orthodoxy is now only a tradition,
and does not count."

"Leaving science, let us pass," said
this popular preacher, "to what we know
of Spiritualism. At the onset let us re-
mark that it is too big a factor in mod-
ern life to be ignored. Thousands and
thousands in Europe and America be-
lieve in its central claim. There are
thousands of silent believers who do not
like to be called knave or fool, and so
keep silent about it. Like Nicodemus
they come by night, lest they be cast out
of the synagogue."

"What are some of the attitudes men
take towards modern Spiritualism?"
Crowds of people, poor it as all non-
sense. Many are afraid of it with a
superstitious fear; many, like Professor
Phelps, of Andover, admit the facts,
but say it is of the Devil. Many
look at askance because it is not
yet respectable, just as churchmen
would have nothing to do with Darwinism
until Darwin himself
was buried in Westminster Abbey.
Now it is recognized by society they
will endeavor to look at it. In the pres-
ence of a great fact it seems to me all
these attitudes are unwise."

It seems to me when a man can utter
such great and unpopular truths as I
have just quoted, and in a Christian
church, and get a hearing which they
would not get if uttered by a Spiritual-
ist, he is doing a great deal of good for
the cause of Spiritualism, and I love him
and respect him for it; and, as I have
said, I would be sorry to see him change
his role from an investigator to a Spiritu-
alist.

There is no doubt if a hundred men
who have the world's ears, like Mr.
Savage and the late Henry Ward
Beecher and others would come out
like Prof. Alfred R. Wallace and ac-
knowledge themselves Spiritualists, and
voice the fact, the subject would be popu-
lar and respectable at once; but one
alone would not do it. The time will
come when it will be done, and the world
will be the better for it. Until that
time comes Mr. Savage is wise in only
being a hospitable investigator, and I
don't know the man or the woman who
is doing more good to the cause of our
truth than he is.

I was once present at Mr. Savage's
church when he uttered sentiments
similar to those I have quoted, and I
was sitting near a friend that I knew
very well, and who knew I was a Spiritu-
alist, and he said to me as he was go-
ing out: "This suited you, didn't it,
Wetherbee?" He was referring to some
of the bright sayings favorable to Spiritu-
alism, and I of course said, "Most
certainly," and I am sure he also was
at attention, and was in full sympathy with
such hospitable remarks, and he was a
man of good position and respectability;
but he was one such as I have referred
to, who, if an admitted Spiritualist had
uttered the same sentiments, he would
have made no impression on him, and
though as one of the followers of Theo-
dore Parker, he was attracted to Mr.
Savage for his independence and bold-
ness and practical ideas, and liked, as I
do, his hospitality to modern Spiritualism.
He is one who looks askance at the
subject because it is not yet respect-
able. But Mr. Savage is lifting many
such to a higher level. They are full of
prudence, and whether they think so in
their hearts or not, they believe that
Spiritualists are all deluded and super-
stitious.

MAKE A BEGINNING.

Excellent Suggestions From the
Banner State.

All who have informed themselves of
the initial stages of the propagandism
of Spiritualism must rejoice in your able
editorial advising, in the absence of so-
cieties, the assembling together of so-
cieties, and whether they think so in
their hearts or not, they believe that
Spiritualists are all deluded and super-
stitious.

After failure upon failure of societies
for a long term of years in this city, such
a gathering was here established, out of
which has grown the great interest to-
day manifested in the presence of two
flourishing societies, drawing large audi-
ences. The older society of the two
made its work principally in conference
form. The time came when another so-
ciety was formed, whose work was made
up mainly of rostrum effort. The latter
now attracts very large and interested
audiences. When these are suspended
during the summer months, the public
interest continues to be shown in the
large crowds that attend the conference
gatherings of the other society, whose
work is continuous, there having been
no Sunday evening meeting omitted
since the first inauguration of what was
then called "The Conversational," which
you and Dr. Phelon now so wisely recom-
mend for every community unprovided
with a society.

Those who enlist in this enterprise
must not, however, expect to avoid
formidable difficulties to success. One
of the greatest of these you have already
outlined: yet with all that can be done
to substitute conversation for disputa-
tion, the individual will rise up, who,
with clenched fists will endeavor to
raise the roof with his denunciatory
thunder, as well as the active innocent
who will take up all the time, under the
full impression that the occasion is
made for his use exclusively. These
and other trials are incident to an in-
cipient stage of progress, and must be met
in a philosophic spirit.

I have an additional suggestion in the
way of making this nucleus for public
work in an educational way effective.
Let a fund be made to which all inter-
ested are ever invited to contribute. It
can be named the educational fund, and
may be conspicuously placed in sight by
means of a showy card displayed at each
gathering. With this fund, three-month
subscriptions for our spiritual papers
can be sent to persons in the community
outside of our ranks, who will agree to
read them, and I will guarantee better
returns in interest, attendance and sup-
port, than in any other expenditure of
means. This has been proved by actual
experiment. People will first secretly
take interest in reading, and afterwards
in listening to the spoken truth, when
familiarity with the presence of others
in a like state of growth and unfoldment
soon makes them active supporters, and
thus the public work is firmly estab-
lished.

Grand Rapids, Mich.

Passed to Spirit Life.

Please condense your obituary notices so
that they will not exceed 15 lines, or they
may be indefinitely delayed.)

Mr. Thomas Richmond, formerly of
Chicago, passed to spirit-life at Wood-
stock, Vermont, April 20, in his 90th
year. Mr. Richmond has had a long,
useful and happy life. He was an active
and earnest Spiritualist, and the con-
sciousness of the presence and love of
kindred spirits cheered his declining
years, a large family having gone before
him. A native of Vermont, he went
West, and was for many years well
known as a prominent and successful
grain shipper on the lakes and St. Law-
rence River. His wife and one son of
his numerous family survive him.

Bethel, Vt. ELIZABETH J. CHILD.

From his residence in East Charidon,
Ohio, on the morning of April 20,
Asahel Armstrong passed out of his
mortal tenement into the home of the
spirit, aged 74 years and one month.
Through his long life he had been un-
able to accept orthodox teachings, and
was what the world termed an infidel.
Then he became interested in Sweden-
borg's writings, and finally, after the
transition of a loved daughter, he
longed for a personal knowledge of a
world beyond, and became, by reading
and investigation, convinced of the
truths of Spiritualism, and joyfully wel-
comed the death angel. Services were
conducted by

MYRA F. PAINE.

Passed through the "gate left ajar"
by the kind angel death, at his home in
Whitewater, Wis., April 24, 1892, Daniel
Anderson, aged 78 years. Humanity
has lost a friend, the community an es-
timable citizen. He had no fears of the
future. Through Spiritualism he has
learned of the "Home beyond," the
land of the dead, the haven of rest.
Calmly and peacefully he went to sleep,
to awaken in the beautiful home of the
Spirit-land, where he will await the
coming of the companion of his youth,
who so tenderly cared for and adminis-
tered to his every want, through years
of suffering. "Rest, weary one, rest."
Whitewater, Wis. T. BABCOCK.

Testimonial.

CHICAGO, ILL., April 25, 1892.—I hereby certify that
my daughter, Nellie L. Green, was sick five months
with what the regular physician declared to be triple
disease, and that under their most skillful treatment
she continued to grow weaker until her life was dis-
posed of. In fact, such was her condition that the attending
physician declared we might as well expect the grow-
ing of an acorn as to expect her recovery. As a last resort
we called upon Dr. J. C. Phillips, the natural healer and
medium, knowing nothing of his method of prac-
tice and having little or no faith that he could help us
in our time of deepest need. He began to treat her
on the first day, and laid his hands upon her, and in
six treatments he put her upon her feet and on the way
to complete recovery, and she is now well and runs
as quick as a cat. I am, Sir, your devoted friend,
and will answer any questions regarding this
statement.

LIZZIE KELLEY HARTMAN, 69
W. Madison street, room 2, Chicago, Ill.

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Sore, Eruptions, and Piles. Instant relief and
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be sick. Give name in full, age and sex, married or
single, and one of your symptoms, and enclose \$1. Ad-
dress Dr. R. GREER, 157 La Salle street, Chicago.

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of your hair, 5 two-cent stamps, state age, sex,
and leading ailment, for free diagnosis. Prof. J. H. Han-
dall, 39 California Ave., Chicago, Ill.

PAINLESS CHILDBIRTH.
ELIZABETH CADY STANTON'S
prophetic verified. She says in a lecture to ladies
regarding maternity and painless parturition
"We must educate our daughters to think that moth-
erhood is grand, and that God never created it." My
mission among women is to preach this new gospel.
If you suffer, it is not because you are cursed of God,
but because you violate His laws. You know that
among Indians, the squaws do not suffer in childbirth;
they will step aside from the ranks, even on the march,
and return in a short time bearing with them the new-
born child. Our remedies are purely vegetable, and
in two hemispheres of the globe, containing no
poison, nor are they in the least narcotic in their effect.
Inclose stamp for circular. Address, Dr. L. ALMA,
Oak Park, Ill.

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losses. 336 Fulton St., Chicago, Ill., flat 2.

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two 2-cent postage stamps, a lock of your hair,
name, age and sex, and I will send you a clairvoyant
diagnosis of your disease. Address J. C. BARROWS,
M. D., Principal Magnetic Institute, Gratiot, Mich.
Please state what periodical you saw our ad-
vertisement in.

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three 2-cent stamps for private letter of advice
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Boulevard, Chicago, Ill.

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will send you a pamphlet, revised, improved and com-
plete, also a sealed letter designating all your phases
of mediumship, and a sample of The Sower, all for
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