

A LECTURE BY MRS. CORA L. V. RICHMOND.

emotions of the human heart, instead of upon the strong foundations of spiritual existence. These emotions, if well directed, constitute much of the flavor of life, which, although beautiful, are no more life itself than is the perfume the life of the flower, or than the sound merely is the life of music. Down deep in the more than material world, there is a controlling power, grander than life that conceals the grandeur of musical harmony, themes of heroism, love and truth sublime, there the real source of music is found, and the sound is but the faint breath floating up upon the air, possibly reaching other hearts, possibly not.

“Ourselves we hear, and answer us not to keep, and the great soul of music is that which has no sound save the greatness of Infinite Truth and Love.

How can one become aware of spiritual possibilities? By turning toward them. By knowing that which holds promise to truth, to fidelity, to the highest actions in life, is from within; by knowing that all unselfishness, all sweet compassion for others, all loving-kindness are from within; and by also knowing that the highest perception is from within. He who does not admit to-day that he has the slightest perception beyond his intellect of the presence of God, or of ministering spirits, may, nevertheless, become quickened in that perception by steady inward application, by the cultivation of the pure and the good. The blind man is aided by his supersensitive touch, to read what he cannot see, so he who is spiritually blind to-day may find that he has added perception in

Of what value would love be, or truth, or the divine love of humanity awakened in the human heart, if they did not prove that this recognition of truth is beyond all material things, beyond the outer fabric, even men have worn it with material science. Herschel, Galileo, Plato, Bruno, all of the great and wise men of the past, serving their kind though persecuted, knew that the truth was strong, and that the light of the soul would quench all earthly darkness.

So the individual struggle between the sophisms of the mind and the per-

Then after all its silent hoverings
The morning breaks, as a glad, joyous
smile,
And the day dawns; thus with its light
of days
The earth unweaves itself garments of
praise:
So with the life from out the soul of
God,
Which in its splendor is as raiment
given;
At last through all the ways of error
trod
The meshes of that light received from
heaven

The angels call her name "White Rose;
To tell her soul within
She blesses all where'er she goes,
And sings with my violin.

If, as some who have not investigated fully claim, such manifestations are fraudulent and done by sleight-of-hand, it is rather strange, as each party refused means a fee refused also. H. J.

Every man has his chain and clog, only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it.—Seneca.

Heaven must be in me before I can be in heaven.—Stanford.

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SATURDAY, JULY 18, 1896.

A Subject for Anatomists.

Situated near the base of the brain is a small body about the size of a pea, known to anatomists as the pineal gland, so named from its resemblance to the cone of the pine. Its attachment is made up of two small, rounded bundles which pass forward and rest on a substance which in part gives origin to the optic nerve. Various conjectures have been made as to the uses of this little gland. Descartes, that eminent French scholar, anatomist, physiologist, and metaphysician, of 250 years ago, maintained it was the seat of the soul. He traced its action on the mind which was reflected on the muscles.

The *arbor vita*—tree of life—is but little distant from this pineal gland, and may be obscurely connected.

Recently there was a floating paragraph in the papers suggesting that this pineal gland had the rudimentary elements of an organ which had never been developed, as if nature had devised one so its owner could see behind him as well as in front. It must be conceded such an addition to the visual organs would have its conveniences; but is it not such already? Whence the source of that power possessed by the clairvoyant, by which he sees in the dark as well as in the light, whose vision, like the Roentgen rays, can pass through solid matter, and is not diminished by light? The bony structure of the skull seems no obstruction to clairvoyant light, neither is the surrounding integuments.

With these facts before us, what purpose in the economy of Nature does the pineal gland serve? THE PROGRESSIVE THINKER has hundreds of learned doctors among its readers. It is possible their attention has never been turned to this subject. Should any of them deem the matter worthy of consideration, they will do our readers a favor by giving in popular language a brief epitome of their views.

The dog that tracks his game with such accuracy is in possession of this gland. Is it not possible he is guided by his interior vision, instead of by scent, as we have supposed? The stars not laid down on any celestial chart, seen when the head comes in violent contact with mundane matter, and the coruscation of light—that glittering gleam seen by those of inspired vision—may it not be traced to this seemingly undeveloped third eye? Is not this gland a good field for the independent clairvoyant to investigate at his leisure?

The Judicial Oath.

The judicial oath is a survival of barbarism, an accompaniment of woe of battle and trial by ordeal. In some of its forms it is as old as human history, and is as senseless as it is antiquated. With its "So help you, God," it is questionable if it has aided justice in the least, or contributed a particle to the attainment of truth. With hell the penalty for false swearing, the punishment is so distant, and the contemplated escape through the redeeming influence of a Savior's blood is so great, the oath is a small deterrent to perjury with an orthodox believer. The form of its administration, with uplifted hand, calling God to witness the truth of what is stated, is simply mockery when administered to an unbeliever. Says a learned writer: "One noteworthy point is, the oath has passed into a sanction of religion, so that an oath taken in legal form is construed as a confession of faith in Christianity." This of itself is a reason why oaths should be repudiated by every Spiritualist and every Agnostic.

The Quakers, taking their cue from the alleged words of Jesus, "Swear not at all," refused to take an oath. To meet this emergency the affirmation was devised by the British Parliament. This has been adopted in most, if not all our several States. The usual form of its administration is:

"You do solemnly, sincerely and truly declare and affirm that (the evidence you shall give in the case now in hearing, or this affidavit is true as you verily believe) and this you do under the pains and penalties of perjury."

Col. Ingerson, who had recent occasion to give evidence in the police court of New York, declined to take an oath, and the affirmation was administered; but she raised her hand as if invoking the heavenly powers. This she should not have done. The only response to the affirmation by the witness is: "I do." The Quakers refused to uncover their heads when affirming or giving testimony, so determined were they to exclude every semblance of an oath from the act.

It would be well for the liberal press to pass the substance of this article to the line.

The punishment suffered by the wise who refuse to take part in the Government, is to live under the government of bad men. Plato.

There is a remarkable difference between master and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

In nature there's no blemish but the mind; none can be called deformed but the unkind.—Shakespeare.

No Hope from the Pulpit.

The question frequently arises: Why is the average clergyman so very narrow in his conceptions of philosophy and those great laws which govern the material universe? There is but one answer: Their education has been generally limited to Biblical literature and kindred knowledge. If a graduate of a theological seminary, it will be found its curriculum consisted of the elements of Hebrew, a thorough course in ecclesiastical and sacred literature, divinity, Christian ethics, and merely possible, a review of logic, rhetoric and belles-lettres. In possession of these he enters on his ministry, and commences instructing the people in regard to the will of God. He knows nothing of mechanics. The chances are a hundred to one he knows nothing of astronomy, of geology, of natural philosophy, next to nothing of mythology, or of comparative religions. All the sciences which broaden the mind and make the student familiar with the processes of nature have been neglected. Miracle governs everywhere; fixed and changeless law nowhere. The elements in all their movements are directed by the Supreme Mind, and are used as instruments of mercy or of wrath.

If a clergyman gains a more correct knowledge of natural law, and begins to teach it, he becomes an object of suspicion, then of church discipline. Hence the numberless heretics and ex-preachers scattered all over the country, generally failures in a business way, because they were not properly directed while the mind was plastic and capable of learning and grasping anything.

Is it possible a person properly educated in those great truths relating to the immensity of the universe, the laws governing the countless millions of suns which float in space, denominated fixed stars, each with a retinue of lesser planets revolving around them, can talk weekly from his pulpit about covenants—contracts—which the Creator made with a band of mountain-robbers and assassins of Judea, by which he agreed to be their God if they would be his people? He had already contracted not to deluge the earth again with water, and had pointed to the rainbow as a token he would keep his promise. Can any preacher, understanding the laws of refraction of light by which the prismatic rays are reflected on the clouds, have the impudence to play the demagogue, and point to the rainbow as a token of God that he would not flood the earth again?

So we might continue our inquiries indefinitely with parallel references, enough to fill a large volume, errors of fact made by the so-called sacred historians, which preachers are doling out weekly to their audiences as God's providences, which anyone with even a limited knowledge of the sciences knows is untruthful.

Until natural religion shall take the place of the fictions of "Moses and the prophets," who pretended to voice the will of God, and students of theology shall be taught the sciences, instead of the infallibility of a book containing more misstatements than all others, there is little hope of reform in the pulpit.

A Pessimist's View.

Wm. H. Burr, the well-known author, has been a critical observer of pretendedly lately discovered manuscripts in aid of Biblical and church literature. He remarks that each new find is claimed to be older than the preceding. It is an old saying that the last storyteller has the advantage over his predecessors. If his narration is not the most thrilling, it is because of a defective imagination. It is apparent these newly-fangled gospels are what the politicians call attempts at "hedging." The more widely education is diffused the more ridiculous the theory that the paternity of Jesus was due to the Holy Ghost, the third person in the orthodox godhead. And the idea that a virgin gave birth to a son is simply the claim of ignorance or of imposture.

The great head of the church, the Pope, and his near associates, the cardinals, are as conscious of the fabrication of these pretended ancient gospels as are the scholars and the independent thinkers the world over. The scheme for their manufacture originated in the Vatican. They are sent to old monasteries to be brought out under favorable influences, as was the Notwith Life of Jesus from a Buddhist monastery, when it is believed the most can be gained by hailing from such a locality. In every case it is so managed as to have the "recovered" manuscript transferred to the head of the Great Church at St. Petersburg. By this shrewd device these pseudo-sacred treasures will be again dug up by a later generation, and on their strength the gospels will be revised and creeds will be made to agree with them. Indorsed in the West, the gospels will be revised and creeds will be made to agree with them. Indorsed in the West, the gospels will be revised and creeds will be made to agree with them.

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glance to Rome, that the "keys of heaven," and the "binding and loosing," mentioned by Jesus, indicate the power of making laws, and of judging and punishing their infraction, "a power which our Lord declares of such amplitude and force that God will ratify whatever is decreed; that the power of St. Peter is supreme and absolutely independent. No other power on earth is its superior; hence it embraces the whole church, and all things committed to the church."

In this Encyclopedia are the seeds of the oldtime indulgences, and the inquisition, certainly referred to in claiming "divine authority for making laws, and judging and punishing" when those laws are violated.

With the Grand-Old-Man Gladstone in the lead, what is to hinder a universal hegira from Protestantism the world over, into the camp of the one and only true church, the Roman Catholic?

He Came for That.

"I came not to send peace, but a sword," said the good Jesus. This was fully demonstrated by his faithful followers, at North River Church, Farmland, Indiana, on the evening of the 29th ult. Beginning with a pair of combatants on the floor of the church, the friends of each contestant rushed to the rescue, until the fight became general. Fists, clubs, boots, with feet inside, and pocket-knives were the weapons. The news dispatch says:

"When the room was finally cleared Mosher was dead upon the floor, Murphy had a fractured skull, a little child of John Henderson was terribly bruised, having been tramped upon, and her mother was unconscious from fright. Others in the congregation were also bruised."

Well, Jesus told them that was what he was here for. See Mat., x, 34, 35; Luke, xii, 51, 52.

Reception to Mr. Barrett.

TO THE EDITOR:—A delightful reception was extended to Prof. H. D. Barrett, President of the National Association, by Mr. and Mrs. Richmond, on Monday, June 29, at their charming residence at Rogers Park, Ill. A large number of the many friends of "The Church of the Soul" received and responded to special invitations, and to those who know what a social evening spent in this delightful little home means, it is needless to say an exceptionally happy time was enjoyed by all. Mr. Barrett, the guest of the evening, notwithstanding his many miles of travel, his constant consecration to the work of the cause, and the multitudinous lectures he has delivered during the months of his extended tour, was as genial and enthusiastic as ever in the good work. Words of appreciation and love were extended to Mr. Barrett by Orling and several other friends, and were kindly responded to by the recipient, after which Mr. Barrett gave a brief but interesting account of his visits to the different States, and the general outlook of the cause of Spiritualism along his line of travel.

The evening, however, was strictly a social evening, a good deal of fun being indulged in. Of course, no gathering of loyal Americans could meet anywhere just now, without the main question at issue—gold versus silver—making itself heard, but as in this case the silverites were in a tremendous majority, the only "gold-bug" who dared to say "gold" was compelled to wear the silver button during the evening, and since then we think we discover signs of his conversion.

By special request Miss Carrie Richmond gave one of her famous comic (nearly) readings, which was heartily enjoyed by all. Mrs. Chas. J. (Mrs. Biddison) contributed the songs of the evening. After doing full justice to the good things provided for our host and hostess the merry party said good speed to Mr. Barrett and also to our beloved Water Lily for the summer vacation. Yours sincerely, C. CATLIN.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is earnestly commended to students of the science of religion, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

A COMPLETE VICTORY

Gained in Michigan in Spite of a Supreme Court Decision.

Last week, Wednesday and Thursday, July 1st and 2d, was a mark in the history of the cause of Spiritualism that will not be forgotten by the advocates of religious freedom. In order to give the reader an idea of the struggle, we must relate the statement of facts, as stated by those who were parties to the suits and as was brought out at the trial.

On May 26, 1896, in the case of People vs. Elmer, the Supreme Court of Michigan handed down a decision, through Judge Grunt, that "every person pretending or professing to tell fortunes shall be deemed a rogue and a vagabond," basing its conclusion on Penney vs. Hanson, 16 Cox Cr. Cas., 173; and the English Statute, 5 Geo. IV., c. 83, Sec. 4. The court, in deciding the case, said: "No person who was not a lunatic could believe he (the respondent) possessed such power." This language is especially applicable to this case. No intelligent juror could come to any other conclusion than that reached by the Circuit Judge. People vs. Elmer, 67 N. W. R., 550.

Upon the strength of this decision, and 3 How. Ann. St., Sec. 1997A, a certain captain of the police of Detroit sent out men as detectives, gave them a list of mediums and instructed them to ascertain their business and see if they "pretended to tell fortunes." These two men, on June 11th and 12th, went to five mediums with a made-up story, the first question being: "I have lost my watch; can you find it for me?" They were informed in every instance that they did not hunt lost articles, but that it could be done by some. "Can you tell the past, present and future?" was the next question, with a similar reply as before. Numerous other questions were asked, to try to drag them into their draw-net.

These five persons were complained against as "disorderly, in that they pretended to tell fortunes." The trial of Mr. Wm. E. Cole was set for July 1, 1896. The people's case was stated by the two witnesses who made the visits. Mr. Cole took the stand in his own behalf and was rigidly examined for three hours. About four o'clock, Judge Sellers, Mr. Cole and Prosecuting Attorney Waite went into the judge's room and held a seance for three-fourths of an hour, with fair results.

Mr. Cole is a telegraph medium. He was allowed, in open court, to explain his instrument, its workings, and the part that he played in the sitting. This seemed very encouraging to me. After the return of the parties from the Judge's room the Prosecuting Attorney made his argument, after which the court adjourned till 8:30 next morning. The defense was represented by Messrs. Randall, Grece, Carlyle, Morse, and the writer, who went all the way from Lansing and volunteered his services, as he believed that the cause was being tried, and that it was not a personality. Messrs. Randall and Grece made able and exhaustive arguments.

The case of Mrs. Thurston was next called and made very short. It went to the Judge without argument. The Judge said that in order to do justice to these people he would take the matter under advisement and hand down a written opinion Friday morning.

At nine the following morning the court handed down the following decision: "The prisoners are discharged," and in substance stated that the proofs showed that this was part of our religious worship; that the Constitution assured us our religious liberty; that he would not interfere with our rights; furthermore, the people failed to make out a case against them.

Although the Supreme Court of the State of Michigan has said that no sane man would believe that any person could forecast future events, I will relate, in connection to what I have said above, that to my certain knowledge it can be done. I have no hesitation in stating a little incident that occurred at Haslett Park last year. Will J. Post, of Flint, Michigan, came to my cottage for a visit. In a joking way, yet knowing his powers well, I said: "Well, Mr. Post, what do you see for me now? You have not told me a thing this season, and we will soon be home again for a year. I know you can tell me something."

"Well, Ottmar," he said, "I could not go away without telling something, as I have always done. Something to remember me by. Let me take your watch and I will see what I can do for you."

I responded to his request. He said: "I see you in an office with a man whom you will be with for some time. He will take an interest in you. There is another man in another office. These two offices have a room between them which you have to pass through. I see you have papers in your hand and you pass out, go on the street, and I see you in what looks to me like a court-room. I do not see you practice before a jury very much, but studying and doing these errands till you acquire a knowledge that the man whom you are with will counsel with you often. At the time you enter the office nothing is said about pay, but you will get pay as you go along."

He said much more, which I will reserve for future development; but as for what has happened so far is correct in every instance, and to my

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AN INTERESTING OBJECT LESSON

FOR SPIRITUALISTS TO CONSIDER.

RESCUE THE ERRING.

Work in Slums by the Deaconesses of Harrison Street.

Society of Light and Hope and Its Aid to Fallen Woman.

HOMES FOR THE HOMELESS WANDERERS PROVIDED IN THE HOLLAND CHURCH—NO ORGANIZED EFFORT BEING CONDUCTED WHERE SUCH HELP IS MOST NEEDED.

TO THE EDITOR:—As set forth by the Chronicle of this city, the old Holland church on Harrison street shelters many an unfortunate girl from the world. For many a year it did service in calling its members to a better spiritual life. Now it is used as a home for those distressed in body as well as in soul.

In the quaint old brown church a friendless girl or woman can always find a loving welcome from the good deaconesses, who have given up their lives to the rescue and reformation of their less fortunate sisters. Girls soon to be mothers, whose babies will never know a father's love or care, here find a home when all else but death seems to have deserted them. Girls and women forsaken by those who should be tenderest in their great time of need here find shelter and friends to guide them to a better way. Through their long days of suffering they are watched over by these noble women, who ask no other compensation than that they have been able to bring one more soul back to the straight and narrow path for "his sake."

NONSECTARIAN ARE THESE WOMEN working unaided and alone among all sorts and conditions of women. Although every girl or woman who seeks their aid is given a refuge and comfort, yet their first thought is for the young, helpless girls who have made their first mistake and for the innocent one that comes through it.

These young girls are taken in as to the home of an older sister and tended with loving care through long days and nights of pain. The deaconesses who are sisters to each other in their organization try to make the poor erring one within their door feel that she too is a sister and that they gladly welcome her as such. And so hearty has been the greeting that many a poor wanderer has never left the fold, but stayed on to help in rescuing those of whom she once was one.

HOMES FOR THE HOMELESS. And these poor misguided girls are not only cared for during the time of their greatest need, but they and their little ones are always watched over. When the young mother is sufficiently strong to take her place and battle with the world a home is found for her and her innocent baby. For the good deaconesses urge upon these mothers the great necessity of keeping the babies to whom they have given life. Homes are found for these young life. Homes are found for these young life. Homes are found for these young life.

The families they are placed with are kept in close communication with the deaconesses that they may know what their charges are doing. A reunion of these women is held twice a month and they are always welcomed home and an interest taken in their welfare, so that they may know that there is someone near by who constantly feels for them.

The deaconesses who live in the old Holland church belong to an organization called the Missionary Society of Light and Hope, and in the last three years hope and light has been held out to hundreds of wanderers.

ORIGIN OF THE SOCIETY. The organization was started by Rev. J. A. Sprunger, a Swiss, in Berne, Ind., early in the '90s. And although the orphanage for forsaken babies, as well as those bereft by death, is still in existence in that town, three years ago Mr. Sprunger felt that a larger field was needed, and he removed the work to Chicago. For one year the headquarters of the Light and Hope society was on the North Side. Here a part of the German hospital was occupied, but as the work of the organization grew a home of its own was needed and the association removed to the old wooden church at the corner of Harrison and May streets.

And here is the mother house of the Missionary Society of Light and Hope, which began in a little town near Fort Wayne, and now has large institutions in Bloomington and Cleveland, as well as the orphan's home in Berne, Ind.

But the old Holland church on Harrison street is the mother house and training school for the women who have dedicated themselves and their lives to the saving of others. Here during the past three years fifty deaconesses have been trained and gone forth to offer consolation to those in need of help. Not only are these women sent to the hospitals in Cleveland and Bloomington, but when the "call" is felt within they go far out into foreign fields to carry temporal and spiritual comfort to the weak and ignorant.

These women and their leader are non-sectarian. They are without creed or doctrine. They place their entire faith on the Bible. It is their only guide. Everything is done "in his name." Nothing for their own glorification or reward. And while trying to give bodily relief to their fellow sufferers they never forget that their

souls are diseased as well. While this missionary society is under the auspices of no denomination or creed, yet it is in sympathy with all and lends a hand wherever help is needed.

The officers of the association are: President—Rev. J. A. Sprunger. Vice-President—Rev. Julius Tropp. Second Vice-President—Miss M. Gerber. Secretary—Miss Kate C. Moser.

While the mother house is in Chicago, the home of the president of the association is at Berne, Ind., but the greater part of his time is occupied in visits to the various institutions. The home on Harrison street is in charge of Sister Kate C. Moser, who, besides being secretary of the organization, also holds the position of matron at this home.

TAUGHT THEIR DUTIES. Here the deaconesses serve their probation and are trained in nursing and missionary work. Besides the refuge offered to misled girls and women, the deaconesses from this house work in the slums and make house to house visits. No quarters are too low for them to go into if some sister can be saved, and no hour of the night is too late for them to visit the vile districts of this great city to urge upon the poor unfortunates the needs of beginning life anew.

They assure them that they are ready and willing to aid them, and no matter how often they meet with rebuff and repulse they never are discouraged, but try again the next day. From the mother house, also, nurses are sent to those who are unable to get into a hospital and are too poor to have the services of a paid nurse.

When the house on Harrison street was first started two wards were maintained as general sick ones, but after a couple of years they were abandoned, as the deaconesses desired to give their entire attention to erring girls, and it was not thought best to bring them in such close connection with others. So the sick wards are closed, at least for a time, but the deaconesses hope that the day is not far distant when a general hospital in Chicago and its endless work will be added to their labors.

METHOD OF THEIR WORK. From the time the unfortunate girls and women enter the home they are made to feel that they are a part of it. The sister deaconesses and they live together as one family. They eat at one table and meet together in the same chapel. None of the work in the house is done by outsiders. No labor is too menial for the sisters. And when the girls and women enter the home they take part in all that pertains to its duties. They are taught in the kitchen, laundry and sewing-room, so that they are trained in such a way that later they may earn an honorable livelihood for themselves and their babies.

In the last three years this home has sheltered over 200 girls who had no place or friends to turn to in their great time of need. Many of them were nothing more than children, and one girl was but fourteen when her baby came. She found a permanent home with the deaconesses at their Cleveland hospital. And among the order here are four women who found such peace and happiness that they wished to devote their lives to rescuing those who are undergoing what they too went through.

When the inmates are strong enough to work employment is found them by the noble sisters. An effort is usually made to secure them a home with some family where the child may be taken also. If the mother is persistent in her refusal to care for the little one the deaconesses ask that they may take it to their orphanage at Berne, but they insist that it is seldom indeed that the little one is given up by its youthful mother.

PROGRESS OF THE WORK. Since the association was started in 1892 fifty women have consecrated themselves to the work and taken the order of deaconesses. At the home on Harrison street fourteen of these women live with Sister Moser in charge. Sister Carrie Peter is head nurse.

The costume adopted by this organization is as simple as the helix they lead. The house uniform consists of a plain skirt and waist of plain blue gingham. At the neck and waist are collar and cuffs of the same material, and a white silk tie is worn. A white apron is worn indoors, and a tasteful white linen cap. When on the street or doing slum work a black cashmere gown is worn. This is made similar to the house costume, and the only color is the silken tie. A plain little bonnet of black silk tied with black ribbons is worn, and in cold weather a long black coat, with a cape, is added to the costume.

dered himself to home missionary work. Blessed be the saviors of humanity! No person with humanitarian feelings can fail to be touched with sympathy and admiration for such works of divine helpfulness and blessing as are set forth in the foregoing account. The work seems angelic in its kind and tender sweetness and purity, and its noble, uplifting aims and tendencies.

What better, holier work can engage the thought and heart of man or woman—or even archangel of the highest heavens—than that of raising to higher life and thought and purpose the needy and fallen ones of earth?

To be a friend to the friendless, to reach out the hand of sympathetic kindness to the outcast; to hasten, in a very desperation of loving-kindness, to grasp and save those who in helplessness are sinking beneath the dark waves of despair; to give heart and hope and courage anew where these had failed; and to start the soul on the ascending highway of

