



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

VOL. 14.

CHICAGO, ILL., SATURDAY, OCTOBER 17, 1896.

NO. 360

## EVOLUTION AS A REGONGILER IN PHILOSOPHY AND ETHICS.

A PHILOSOPHICAL ADDRESS GIVEN BEFORE THE CONFERENCE OF  
EVOLUTIONISTS, AT GREENACRE, ME.

BY PROF. B. F. UNDERWOOD.

### EVOLUTION ESTABLISHED.

The doctrine of evolution has, among scientific men generally, taken the place of the old theory of the origin of species by special creation, and many of the classes that have hitherto opposed evolution are now conceding its truth and endeavoring to modify their theological beliefs in adjustment to its teachings. Some say they are ready to admit that the human body is derived from the bodies of animals, while still insisting that the human mind was supernaturally created. Others concede that the mind of man, as well as his bodily structure, has been evolved, in some way, from lower conditions, but they are unwilling to believe that man, as a spiritual and religious nature, has been developed from conditions represented by any animal below man. They declare, must have come direct from the Creator. Their words imply that the wonderful structure of man and of the lower animals, and the marvelous intelligence of the former, are not due to their origin. Why not have a conception of God large enough to be consistent with the view that all the complex forms of life and all intelligences, from worm to man, are derived from the same universal power, by whatever name called?

### EVOLUTION OF MIND.

Accepting evolution as true regarding structure, we are logically bound to recognize the evolution of mind which is correlated with structure. The notion that an animal body was evolved to a certain point, and that then the animal intelligence which had grown with it vacated it as one would a tenement and that a human intelligence, supernaturally created outside of the evolutionary order, took possession of the dead animal body, is too crude and childish a thought to be seriously entertained. There is as much evidence of mental as of physical evolution, if not more. The explanation of the individual is in his history, and his history is in the history of the race, and in the history of all forms out of which his race grew. We do not see all the factors, we do not understand all the conditions, but in concluding therefore that there has been an intrusion in the natural order of a supernatural force, is to reason like the savage who invokes the volition of gods to account for every phenomenon when he cannot see the link which connects it with its antecedent.

### IMPLICATIONS OF EVOLUTION.

When we come to understand the implications of evolution, we see that all mental as well as bodily characteristics have been evolved by contact of the organism with the environment in which it has existed. The human mind contains, in a condensed form, the results of ages of ancestral experience. Instinct is inherited habits. The young alligator, as soon as it is born, starts for the water, because the experiences of its ancestors through millions of years have adjusted its structure, to the water and given it the corresponding instincts. What is true of instincts is just as true of intuitions, viz: That while they are a priori to the individual they are experiential to the race, and while they come to each member of the race to-day as a birthright, as a part of his intellectual character and equipment, they are nevertheless the result of the slow acquisitions of centuries, organized in the race, the experiences of ages "consolidated in mind and frame."

### EXPERIENCE AND INTUITION.

With these facts in mind, observe how intuition reconciles the experiential and intuitional or transcendental schools of thought. The former claimed that all knowledge is derived from experience, the latter that there are innate ideas, or that there are elements of knowledge not sense derived: that there are laws of the understanding, that there are laws of sensibility by which all sensory impressions must be molded before they can be changed into experience, forms in which no empirical influence enters, which, indeed, precede and condition all experience.

This was the contention of the great Kant, who had discovered, he believed, in pure mathematics, a kind of knowledge constructed wholly from data which the mind possesses without the aid of sensory experience. Space and time, in which all mathematical constructions take form, and the synthetic power which combines particular data into systematic knowledge, are, he held, possessions of the mind quite independent of experience.

But according to evolution, the powers of thought and all the mental characteristics have been brought into existence by the modification of previous conditions, and the forms of thought, so-called, have their genetic explanation in the experiences and acquisitions of the race.

### A QUESTION OF PSYCHOGENY.

The question is changed from one of psychology to one of psychogeny, from a consideration of the nature of mind to that of its genesis and evolution. The evolutionist says: "There are, no doubt, logical processes corresponding with Kant's laws or forms of sense and understanding, which are as indispensable in the formation of judgments as are the laws of geometry in the construction of figures, but instead of regarding these as concepts antecedent to all experience, individual or ancestral, as primordial elements of mind, we should regard them as mental conditions, though not reducible to any individual experience, yet the evolved experience of the race,

organized in structure and function." Although Kant declared that they are antecedent to all experience, the evolutionist, to be consistent, must view these mental forms as connate and so far a priori; but as products of ancestral experience they are acquired and therefore a posteriori.

### TWO FACTORS.

Experience implies two factors—organism and environment; and every modification of structure and every accompanying sensation must be experiential. The infant, when it enters the world, has no innate idea of space or time, but it has organized tendencies—Kant's a priori forms—which have arisen in experience because of the constancy and universality of the external relation to which the organism has been subjected. In like manner all the phenomena of the fully developed mind, exhibited under the rubric of sensibility, which are viewed by the Kantian as initial phases, as primary conditions of mind, are the result of ages of acquisition and modification, like "the wealth," as Lewis says, "which a merchant acquires through his own efforts by employing the accumulated results of the efforts of previous generations." Every truth, whether "universal or particular," "necessary or contingent," is learned by experience and its ascertainment is possible only by the conditions of experience.

### TWO GREAT MISTAKES.

The mistakes of the sensational school of metaphysicians, like Hobbes, Locke and James Mill, was in not recognizing the fact that the individual has intuitions which he did not acquire and which experience only is necessary to awaken. The mistake of the intuitionists and transcendentalists, like Kant and Leibnitz, was in failing to see that intuitions and forms of thought, so-called, preceded all experience, and that their antecedents, having been evolved out of, and are entirely derived from the experiences of ancestors.

### TWO GREAT TRUTHS.

Both the old schools had an element of truth; and each an element of error. One was right in saying that all knowledge is from experience; the other was right in saying the human mind has intuitions which it did not acquire by experience. But the sensationalists were wrong in assuming that man possesses only his own individual experiences, and the intuitionists in not seeing that the experiences of ancestors become organized in their descendants, as predispositions, aptitudes, "forms of thought," faculties, etc.

Evolution thus effects a reconciliation between the sensational and experiential, and the intuitional or transcendental philosophy, and makes the repetition of the old controversies between the two systems a waste of words.

### KANT'S IDEA OF EVOLUTION.

Kant, it is to be remembered, believed in evolution, indeed he justly ranked among its pioneers, but his idea of evolution, in its different aspects, was not full and clear enough to enable him to apply it to mind, the intuitions of which he treats as though they were ultimate, always the same in man as now: admitting of no derivation and of no analysis into simpler elements. This is not strange considering how slow thinkers have accepted evolution, even in our time, have been to see its implications in relation to mind.

SPENCER'S PROFOUND CONCEPTION.

Herbert Spencer was the first to apply evolution to mind systematically, and to show how experience is organized and transmitted as a heritage, and to point out that such a priori "forms" as those of space, time, causality, etc., must have had their origin in experience. This he did, assuming the truth of organic evolution, years before Darwin's "Origin of Species" appeared. His "Principles of Psychology" may be profitably studied to-day by those who would understand evolution in its deeper implications.

Lewis, referring to this as one of those profound conceptions with which Spencer has enriched philosophy, says that it "ought to have finally closed the debate between the a priori and the experiential schools in so far as both admit a common ground of biological interpretation, although, of course, it leaves the metaphysical hypothesis untouched."

over this deeply hidden secret of nature, which with one stroke disclosed the true relation of innate and acquired faculties, an enigma over which so many generations of philosophers had pondered in vain."

### WEISMANN'S VIEWS.

There is no time here to consider Weismann's views in connection with this subject; nor is it necessary. Their author has been continually modifying his theories from his first announcement of them, and so far as they are directed against the transmission of acquired characteristics by inheritance, Spencer, Romanes and others have disposed of them so effectively that Professor Weismann has been forced to change his position with such frequency that it has been difficult to keep informed as to his latest concessions or contentions.

### EVOLUTION AND ETHICS.

A few concluding words in regard to evolution and ethics. Moral codes have grown, so to speak, out of the wants and necessities of mankind. They have increased in complexity as man's knowledge and relation have multiplied, and as his life has become more complex. Through ages of experience man has learned that some actions conduce to human happiness, that others cause unhappiness. One class of actions is called right; the other is called wrong. The only criterion by which we can ultimately decide as to the moral quality of acts is the effect they produce for or against human well-being, and that implies the conditions of happiness.

### THE MORAL LAW.

"The moral law" is a generalized expression for all those actions which have the approval of our highest conception. The conception of a moral order is formed by abstracting from character and conduct, and combining in an ideal sequence all those moral qualities which experience has taught us are advantageous to the race.

Moral law is not a thing per se. It is the ideal rule of life and must be considered in connection with man's thoughts and actions from the standpoint of human well-being.

### WHAT UTILITY INCLUDES.

When the word utility is used it comprehends, it should be understood, among other components, the pleasurable, the ornamental, the beautiful, art, poetry, music, love and passion, as well as the utilitarian, the scientific, the industrial and the mechanical. Our ideas of utility become more correct with advancing culture, because it enables us to understand more fully our relations to our fellowmen, and to the external world, and to perceive the result of certain lines of action and courses of conduct in relation to the well-being of the race in those general principles and practices which have descended from the early and comparatively uncultured periods of human history.

### DESIRE FOR HAPPINESS.

Life has been evolved and sustained in a perpetual conflict, it is true, yet primarily by actions which are accompanied by pleasurable sensations. Were it possible for a race of animals to seek pleasure in actions that are painful and injurious, such a race would become extinct very soon. It is certain that under such circumstances no race could come into existence. Thus it is indicated that our knowledge and practice of virtue—the sum-total of acts that conduce to our well-being—have been attained by the desire for happiness. If the transcendentalist speaks of the "categorical imperative" and declares that "ought" is more authoritative than any considerations of utility; still in order to know what we ought to do, we have to go to experience and learn what has been productive of happiness. The whole history of civilization, from the dawn of the present time, is a record of experience which have educated us into our present moral conceptions.

Experience has taught men that some acts which are pleasurable for the moment are under some circumstances ruinous in the end; that others which are painful for the time are a step to great happiness to themselves and others. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which is the main consideration in ethical life. Society is an organism, so to speak, of which individuals are but so many units, and since the well-being and even the existence of the individual members depend upon the existence and security of the collective body, its interests become of primary importance and must be guarded, even though individuals must suffer. Whatever, therefore, promotes the highest social interests is pronounced right. This is public utility, the general good.

The community, with the advance of civilization, comes to include the entire human race, and the principle of the utilitarian philosophy admits of no narrower interpretation than that there are rights which are the best for the entire human family.

Man lives not for himself alone, nor for those simply who claim his attention during his personal existence, but as well for the millions that come after him to receive for a heritage whatever contribution, material or physical, he has made to the progress of the race. Every human life, from the least to the greatest, leaves traces of its existence which in one form or another must last while the race endures.

### CODES AND LAWS.

We do not always—swe do not usually

stop to consider a vast train of circumstances that must follow a given act. A large part of our moral life is without calculation. The results of the experiences of mankind are summed up in moral precepts and moral codes, and are expressed in customs and laws which serve as ultimate authority for most men.

When we have in the organized experience of countless generations who preceded us, and who having through ages acted in accordance with moral rules and principles, slowly learned by experience, have transmitted to civilized men of to-day the results, as a legacy, in the form of moral intuition, the sense of right and wrong, as well as the multiplied experience of men registered in the slowly evolving organization and transmitted like other characteristics, has become a part of our mental constitution, extremely sensitive in some, dull in others, and in the lower races and in the lower animals, but little developed. The lowest creatures have no sight, no hearing, no taste. Their whole structure, serves the general purpose of performing, without division of labor, the simple functions of life. Slowly life, as it is developed, diffuses into several senses—taste, hearing, seeing, etc.—with corresponding organs. Similarly there has been evolved out of experiences of men who originally could have made no ethical distinctions, the lofty moral conceptions of to-day. The race has learned by experience courses of conduct which are beneficial to the race, and at the same time it has acquired a moral sense, which intuitively responds to the distinctions which we have learned to make.

### THE MORAL SENSE.

The moral sense is the highly complex product of human culture. Although intuitive in civilized man it is the result of acquirement in the race. We have here, in its application to the moral sense, a complete reconciliation of the utilitarian conception of ethics as formerly held and the intuitive theory of morals. Conscience does not teach what is right and wrong. Indeed, in two individuals, it may approve acts diametrically opposite in moral quality. It is not the voice of God, its decisions depend upon the views which are held, and these upon inherited character, education and circumstances. It approves or condemns according to the conditions of its possessor, and in civilized man of to-day its decisions are harmonious, essentially with those of the school of experience, and for his well-being. As Spencer has expressed it: "I believe that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by detecting the hiss of the snake, the saw of the tiger and the rage of the lion. To give way to rage, to animality of any kind is to awaken and strengthen this second self soul. It is the unimpaired being."

### MORAL FOUNDATIONS.

Thus morality has its foundations in the mental constitution and in the nature of things, and the moral sense, which, equally with the starry heaven, filled Kant with wonder and awe, is the very effluence of evolution, suggesting that the universe in its essential nature is good, and justifying the effort and hopes of the moralist as against the despair of pessimism, whether it be of the Calvinistic type or that of Schopenhauer and Hartmann.

### ORGANICALLY GOOD.

The path of virtue becomes pleasant with moral development. The moral life is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

### SOUL OF TRUTH IN ERROR.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, is a struggle, when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coercion has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

## A MENTAL TRINITY.

Is the Mind of Man Three-fold in Being?

Wonderful Narratives That Seem to Support this View.

THE ASTRAL MIND OR SUPER-SOUL—THE NORMAL OR INTERMEDIATE INTELLIGENCE—THE ANIMAL OR SUB-NORMAL ENTITY.

TO THE EDITOR:—We hear it often asserted that man is dual in nature; that he has a good and a bad side; that the twin forces of good and evil are constantly influencing to higher stages of aspiration and achievement, or impelling him to plunge in the abysses of degradation and ruin. Be this as it may it is evident that man is a mentally mid-way between a midnight black with uncounted, undeveloped and brutish desires and deeds, and the noontide flood of a perfectly illumined spirituality. The midway station he occupies has long, lingering shadows from whose sable draperies issue forth sorrow and suffering, toll and tears, aching brows and bleeding feet. We then to conquer our despair would seize us and we might become "fallen angels." In this condition mockery, villainies and evil would grow upon us; but to conquer the shadows will bring mercy, charity and sympathy to our aid. Into this midway world comes the light of truth from the sun of absolute good, justice and truth. These inspire us with resolve, courage and hope. Thus man is situated between two existences. To recede is to have animality conquer soul; to advance is for the soul to conquer self. Our daily lives are the battles of sense and soul.

From this commonly accepted view let us advance a step. A multitude of apparently small incidents give to each of us the knowledge of inward voices—voices that are distinct from yet abide in our normal intelligence. Voices that approve or disapprove a rational, sane conclusion or arrangement. Voices that argue and impel. Voices of prophecy and warning, the verification of which fill us with wonder and amazement. These voices are not those of our unseen friends, their voices indicate different personalities from our own, while these are of our own ego. They are not the voices of conscience, intuition or inspiration, for these depend upon conditions that these voices do not require. One voice is the voice of all the myriad links between man's present development and his lowly evolutionary beginning. It is the voice of the "astral" or "super-soul" which, in the phenomena of intense religious feeling, in astral trips when the body is locked in slumber, in solving mathematical problems when the normal mind is at rest, in the careful and fearless feats of the somnambulist. It has memory of events outside our lives and is acquainted with wanderings he visited Europe. It has memories we have never learned.

This voice is of us, it is devoid of selfishness and material sense. It is an inner ego—the astral soul. Sometimes a cause so beclouds the normal mind so as to suspend for a time its various powers or some part of them—the memory, reasoning powers or other mental attributes—and in this condition, many individuals have been dominated by their animal or astral souls until such time as the normal mentality regained consciousness, wholly or in part.

We now give an abstract of a narrative published by the Chicago Tribune, September 27, which may be seen to a case where the astral or super-soul cared for and guarded its physical tenement until the young man in question partly regained his normal condition: Two years ago young Herbert Spencer was a pharmaceutical student at the University of Lawrence, Kas. In August, 1894, he disappeared. In August of this year he returned, re-entranced college, and took up his studies with apparent ease at the point where he had left off, but he recognized neither members of his family nor his old professors at the time. It was as if he had been asleep for two years and in that sleep had forgotten facts and forms, yet had retained the book-lore of youth.

The two years are a partial blank to him, partly because he recalls his whereabouts during the last five months, and at times flashes come to him of other periods. It is evident that during his wanderings he visited Europe. He has memories of Paris, London, Antwerp and New Orleans, but only in a vague way, and he shows the same misty recollection of other cities. But there is one place he entertains a vivid recollection of—Philadelphia. From March 6 last his memory is perfect, and he recalls everything since that date. It is as if he was born anew at that time.

On the night of March 6, 1896, a policeman noticed a well-dressed young man standing on a corner and looking vacantly up and down the street. The officer approached the individual and was astonished to hear the question, "Where am I?" The policeman saw by the young man's earnest air that he was not joking and asked his name. "I don't know," he replied, "I can recall nothing. What city am I in?" Saying this the young man passed his hand heavily across his forehead, and appeared as a person awaking from a deep sleep.

When the officer informed the young man that he was in Philadelphia he endeavored to learn something about him. Failing to gain any information, he took him to the police station. There the stranger was thoroughly cross-examined, but not one word of explanation could the young man offer of his strange plight. His answers showed that he neither knew who he was, where he had come from, nor how he had reached Philadelphia. A physician was summoned. An examination revealed

nothing wrong with the young man physically. The next day he was brought before a police judge; that official found that the young man's memory was perfectly clear as to the events of the night before from the time he accosted the policeman until his arraignment in court. Beyond that his memory was an absolute blank. Then it dawned upon the police judge that he had before him a strange and unusual case and he turned the young man over to the authorities of the Philadelphia City Hospital, sending to Dr. Daniel Hughes, superintendent of that institution, a written account of all the details of the case.

Dr. Hughes immediately took a deep interest in the case and for a month he devoted his attention to the matter, in an effort to solve the mystery. Not the least puzzling of the many strange features of the case was the fact that George, as he was re-named, had not forgotten his use of language, nor what he had recently acquired at school. He appeared to be a well-educated, an excellent penman, and so Dr. Hughes appointed him as his private secretary, both because his services were valuable and because the doctor desired to keep him under constant observation.

Early in July Dr. Hughes engaged a young physician by the name of Ernest Robinson as an assistant. For some reason Dr. Robinson did not see Dr. Hughes' secretary until nearly a fortnight had passed, but late on the afternoon of July 18 Dr. Robinson entered the office and for the first time since his arrival at the hospital noticed George seated at his desk, writing. Dr. Robinson started back in surprise when he saw the young man and said:

"But, where did you come from? Did you come to see me?" The young man looked up at being thus addressed and responded that he was employed as secretary to Dr. Hughes.

"Why, Bert Spencer, do you not know me?" continued Dr. Robinson, "when since childhood we have been as close friends as could be?" George said that he had no recollection of Dr. Robinson whatever. Dr. Hughes had all the time been an interested spectator of the scene, and at last he asked Dr. Robinson if he had any positive means of identifying George. Dr. Robinson said yes, that when he parted from his friend two years before in Lawrence they had exchanged photographs and he had the picture of Spencer in his room. Dr. Robinson at once got the picture, and a comparison showed it to be a portrait of George.

Dr. Hughes then sent for Dr. Easterly of the Willis Hospital, who came originally from Lawrence, and he at once identified George as Herbert Spencer. Dr. Robinson then telegraphed to Lawrence, asking who now then no work in Kansas City he was met by another Spencer had last been received in a few hours a reply came back from Selma, O., Spencer saying that his son had left home at about the same time Dr. Robinson had gone East, two years before. The last news received of him was on January 27 of this year, when he was in New York. Since then no word had been received. Young Spencer had no recollection of having written to his father from New York.

Herbert Spencer arrived home on the last day of August, having made the trip in company with his brother, whom he failed to recognize when he saw him. In Kansas City he was met by another brother, and without an introduction went to the second brother and shook hands, saying: "There is a man I know, but I do not know his name, nor where I have seen him." In the Kansas City depot he was met by his family and a number of friends from Lawrence, but failed to recognize any of them.

All his old home surroundings have failed to arouse him to a knowledge of the past. Before his disappearance two years ago he had shown no special regard for children, and paid but little attention to them, but his brother's children seemed to have a warm spot in his heart, and he became much attached to them. The affectionate disposition was also shown in his relations with the other members of his family and with people with whom he became well acquainted. It was an element of the young man's disposition entirely foreign to any he had shown before his departure from home. His health is good in every particular.

Cases of this kind are by no means rare. They are not cases of obsession, insanity or spirit-control. Yet persons under super-soul control are apparently unmindful of their previous environments and circumstances. A wealthy man has been known to disappear only to be discovered as a common laborer later on. Each case of this kind manifests certain new traits of character.

Readers of THE PROGRESSIVE THINKER will remember the case of Patrick Goggin, who killed a little girl with a blow of his fist. It was still transpired that Goggin had been drinking gas while at his work, and declares he knows nothing about his crime. The New York Journal says that the attention of criminologists has been called to recent instances in which men have exhibited murderous instincts after inhaling illuminating gas.

Goggin's case suggests a parallel with that of Thomas F. Hogan, who was held for trial, a few weeks since, for a murderous assault. Like Goggin, Hogan was a young man of excellent reputation. Like Mamie Bryan's slayer, he was noted for his peaceable temperament. Like him Hogan took an involuntary "dose of gas."

He was employed by the department of public works, New York City, and on August 29 he crawled out of a manhole on First avenue, drew a knife and rushed down the street, shouting out threats of sudden death against all mankind. In a word, Thomas Hogan ran amuck.

events that elapsed before he awoke in his cell. These two cases, together with others quoted by physicians, point to the existence of a hitherto overlooked cause for crimes of violence. All such they are exciting great interest among those who make crime a study.

Such is the account in the Journal. It appears to me, however, that these cases show a suspension of the normal mind, the subnormal soul obtaining control thereby and committing deeds in keeping with its ego.

The desperate crimes of drunkards may be accounted for by the animal soul taking control through the influence of alcohol.

Sometimes the brute man obtains possession over the normal man by "apoplexy." Though this is recognized as insanity by our "doctors," yet our "subnormal soul" entity accounts for the facts. A case of this kind we take from the Chicago Record of October 8, as follows:

Andrew Buist, a painter, living at 7219 Halsted street, went crazy yesterday afternoon and tried to kill his wife, Lena, a girl of 23. A terrible battle ensued between the madman and his two sisters, a younger one, Delia, coming to the defense of Lena. Buist, the account says, slept most of the forenoon, and in the afternoon persuaded Delia to go out with him. Lena objected and called to her sister to come back and put on her wraps. This angered the man and he rushed up the stairs and attacked Lena, striking her over the head with a flat-iron, stabbing her with a file and stamping on her with his boots. When at the police-station he sat in his cell and refused to answer any questions addressed him. Buist's insanity is hereditary. His employer said he feared Buist was becoming violent, before the "spell" came upon him.

We may see from the foregoing facts how fatal are the animal propensities to spiritual development. Cultivate the higher, ideal mentality; control every brutish, selfish instinct and keep ever in use the "Magic Staff" of Andrew Jackson Davis: "Under all circumstances keep an even mind."

WILLIS F. WHITEHEAD.

### ALWAYS BEEN PROVIDED FOR

"Good wife, what are you singing for? You know we've lost the hay, And more than that with horse and kye. While like as not with storm and rain We'll lose both corn and wheat." She looked up with a pleasant face And answered low and sweet: "There is a heart, there is a hand We feel but cannot see. We've always been provided for, And we shall always be."

He turned around with sudden gloom She said: "Love, be at rest; You cut the grass, worked soon and late, You could your very best. That was your work. You've naught at all To do with wind and rain, And do not doubt that you will reap Rich fields of golden grain."

"That's like a woman's reasoning, We must be must." She softly said: "I reason not, I only work and trust. The harvest may redeem the hay, Keep your own mind, your own may be, When one door shuts, I've always seen Another open wide."

He kissed the calm and trustful face, Gone was his restless pain, She heard him with a cheerful step Go whistling down the lane, And went about her household tasks Full of glad content, Singing to times of her busy hands As to and fro he went.

Days come and go; 'twas Xmas tide And the great fire burned clear, The farmer said: "Dear wife, It's been a good and happy year. The fruit was gain, the surplus corn Has bought the hay, you know." She lifted then a smiling face and said "I told you so."

### Spiritual Matters at San Diego, California.

TO THE EDITOR:—It is said that something like three thousand people in San Diego call themselves Spiritualists. Over in National City another society exists. As a candidist still another. At the latter place a splendid camp-meeting has just closed after a three weeks' session. A society was formed which has for its object the holding of yearly camp-meetings. The grove is upon the farm of S. D. Nulton, Esq., a solid citizen and a staunch Spiritualist. Miss Mary Nulton was the prime mover in the matter, and the success of the camp was due to her.

We have enjoyed the teachings of such noble instruments as W. J. Colville, Mrs. Bullene, Colonel Dryden, H. J. Tobias, Ben M. Barney, Mrs. Rozilla Elliott, Maud Freitag, Mrs. Johnston, and a multitude of others, during the past winter and summer. I wish to say a good word for Medium Barney. He has been employed by the Advance Guard Society for eight months, and during that time he has certainly done a wonderful work in this city. I have had the pleasure of sitting upon the platform with him for several months; also have had two private sittings per week with him for over three months, and it is my pleasure to add my testimony to his wonderful power, as well as to his principles as a man and a gentleman. I have seen him read sealed letters without mistake.

Mrs. Maud Freitag, of National City, has developed a new phase of mediumship. The First Society of this city, under the presidency of Brother Wilcox, is much more harmonious than formerly, and a new life seems to have entered the parent society.

We have a great many new converts to Spiritualism here this summer. Mediums contemplating visiting California this winter will confer a favor by dropping me a line. S. S. KNAPP, President of the Advance Guard Spiritual Society, San Diego, Cal.

Grief or misfortune seems to be indispensable to the development of intelligence, energy and virtue.—Pearson.



## BOTH SIDES CONSIDERED

## One Side Wants All Corruption Carefully Hid.

## The Other Side Wants It Exposed.

To THE EDITOR:—I am in receipt of a communication from a well-meaning person, who takes me to task for an article which lately appeared in THE PROGRESSIVE THINKER, concerning the swindling operations of "Professor" Burt Reese at Clinton Camp. My correspondent is only one of a type of Spiritualists who criticize such articles on the ground that such exposures injure the cause, and who regret that our papers should publish anything of the kind, for the reason that the outside world may on that account form an unfavorable opinion of mediums generally.

From my own standpoint the danger and the mischief all lie on the opposite side of the question.

## AN IMPORTANT POINT.

What would be thought of the Board of Health in any city when, if smallpox, diphtheria or some other form of malignant disease should make its appearance, they at once make every effort to conceal the fact, on the ground that the good name of their city as a health resort might be smirched?

## A GRAVE QUESTION.

What would be thought of a civil officer who allowed counterfeiters to ply their nefarious business, under the plea that the ignorant and unsuspecting might form the conclusion that no money was genuine?

## HONEST, CLEAN METHODS.

No! No! This will no longer do. We have, as Spiritualists, suffered this state of affairs to exist already too long, and there is a growing demand for honest and clean methods in promulgating the facts and philosophy of the new dispensation.

There is not an intelligent Spiritualist of experience in the whole country who has not felt the blush of shame tingle his or her cheek as they have mistakenly felt called upon to condone the rascality of the dishonest charlatans who, under the guise of mediumship, not only simulate genuine manifestations, but in numerous instances are guilty of crime.

To our shame, be it said, that instead of eliminating this element ourselves, we have allowed it to pervade our ranks until the police have in many instances come to the rescue in protecting the unwary and to save ourselves.

## A FRIEND OF MEDIUMS.

No one who knows me, and has been familiar with my position for the past twenty-five years, will for a single moment accuse me of being an enemy of mediums. On the contrary, I have stated, and still hold the opinion, that mediumship is the foundation rock of modern Spiritualism, and when the movement is purged of those unholly and dishonest characters who will have the hearty co-operation of thousands who now hold themselves aloof and refuse to be identified with our cause.

## CULLIBITY.

Now who is to blame for this state of things? Largely our camp managers and officers of societies, and the great body of Spiritualists generally.

Heaven save us when this glorious gospel of the skies does not stand for common honesty, and when we are willing to cover up all manner of devilry for fear the cause may be injured.

Let it once be known by the people at large that our philosophy or religion calls for sterling honesty and rectitude of conduct in practice as well as in theory, and we shall have the support of thousands who are now waiting to see what we propose to do with the whole brood of fortune-tellers, cloud-dispelling fakirs, and charm-working madams, and the altogether too numerous "doctors," "professors" and "reverends."

## FOUNTAINS OF UNCLEANNESS.

I opine that far more harm is done by covering up these fountains of uncleanness than can possibly be done by exposing their rottenness and giving them a thorough airing, letting the sunlight of truth into the dark corners and upon ways that are dark and disagreeable to all concerned.

## CHARMS AGAINST EVIL.

How many Spiritualists believe in working charms against evil influences?

How many believe that mediumship can be developed for a consideration, either by the dirt-smelling process or any of the numerous methods proposed by the so-called developing medium?

When are we going to be honest, and say to the investigator, beware of false prophets and simulated manifestations, and by thus putting them under their guard enable them to find something that is true and valuable?

## IMPORTANT QUESTIONS.

When will we learn that a seventh son is no more entitled to consideration than a sixth or eighth son, and that a person born with a veil is neither cleaner nor wiser on that account?

When will we cease to condone the crimes committed in the name of mediumship, and demand that the penalty for getting money under any false pretense shall be strictly enforced, if it lands the transgressor in the house of correction or the penitentiary?

We owe this not only to the honest investigators who are continually being fleeced, but we owe it to the many tried and true instruments of the

higher intelligences, who are honestly and faithfully laboring to bring hope, joy and sunshine into the life of mortals. We must change our tactics, and not allow personal considerations to prevent our telling the truth.

The best interests of Spiritualism demand it, and the man or woman who seeks to condone these infamous practices, or hide the truth concerning them from the gaze of the whole world, is not a true friend of Spiritualism.

Spiritualists, what will you do about it? And what action will the National Spiritualists' Association in convention assembled take in regard to these matters?

For myself I can only say that if the element complained of cannot be eliminated, but we must continue to be cursed by fakes and charlatans, I prefer to step down and out, and cast my lot with the Salvation Army.

WILL C. HODGES.

## PSYCHISM.

## An Explanation and an Example.

The word "psychism," pronounced "si-kizm," from the Greek *Psyche*, the soul, means the science or study of occult man. The soul is distinguishable from the outward physical form, the body, on the one hand, and from the moving principle, called spirit, on the other. She stands between the two, and the principle aim in experimentation and study in this field is to discover whether, when the outer form returns to its parent dust, she dies with it or survives physical dissolution.

Truly this is the most important question of the nineteenth century: "If a man die, shall he live again?" For convenience and perspicuity I shall divide the subject of psychism into—

First: Inferior psychism, which treats of phenomena—the levitation of ponderous bodies, animate or inanimate, visible control, etc., without physical contact, which would prove that the material law of gravitation, although universal as physical law, is not supreme, but may be overruled or superseded by a power unknown to material science.

Second: Superior psychism, which deals with the sentiments—the operation of one mind, embodied or disembodied, upon another mind—soul aspirations and desires—visions, premonitions, the higher clairvoyance and so forth. These branches of the subject are named the metaphysical, from the Greek *meta*, beyond, and *physis*, nature or matter (the ancient Greeks didn't consider anything nature beyond what their senses could cognize, all beside was "meta"). In this age we consider that the most important part of nature is invisible.

I shall in this paper confine myself to the first division of the subject, although I have seen much in both, and always when alone or in the company of my wife only. I do not think it best to make a trade of go-betweenism. I judge not but my old Quaker predilections still adhere to my coat-skirts. I could fill a volume with the relations of home occurrences which always came unexpectedly and so palpably that "a wayfaring man, though a fool, could not err therein."

Not to weary my readers I shall relate just one little occurrence which happened when we were alone in the house (one out of very many), a small matter, perhaps, but one which no scientist can account for on scientific data. It occurred, silently, calmly, gently, and we know not to this day who our benefactor was.

## EXAMPLE.

My wife had been very ill, and one evening when we were alone in the house I placed a pillow at her back as she sat in an ordinary cane-seat rocking chair. Pretty soon I observed that her feet were slowly rising from the floor and stretching out. When perfectly horizontal the chair began to set back, back, until it rested on the back points of the rockers, and in that position it remained about twenty minutes—it was as motionless as a rock, and in a position defying every law of gravity. Although a very nervous person she was not afraid; she had had previous experiences which gave her great faith.

"Are you not tired from holding out your feet so long?" I inquired. "I am not holding them out," she replied; "they seem supported by a soft cushion, and oh, I am resting so delightfully."

At the expiration of the time specified the chair began to move forward again, very slowly, to its normal position, and her feet were lowered to the floor. She said she knew she was being treated for her sickness, and by that treatment she was cured.

Now what does this prove? 1st. That there exists power beyond physical law. 2d. That the power is intelligent, and can work to a plan. 3d. That it is good and beneficent. 4th. That it can, through the exercise of some law unknown to us, heal the sick. And from these we infer that there is another and better world; that its denizens desire to do good; that they are acquainted with our infirmities, and that they sympathize with us as one soul sympathizes with another.

THOS. HARDING.

## FITS CURED

(From U. S. Journal of Medicine.)  
Prof. W. H. Peck, who makes a specialty of Epilepsy, has without treatment and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which sends with a large bottle of his medicine, free to any sufferer who may send the P.O. and Express address. We advise anyone wishing a cure to order, Prof. W. H. PECK, P. O. 4 Cedar St., New York.

## STUDYING THE OCCULT.

## An Alliance or Confederation in Chicago.

A committee, consisting of prominent, influential citizens of Chicago, active and versed in the study of esoteric and occult subjects, have issued a circular for the purpose of agitating thought and gaining an expression of the public mind in regard to the expediency and practicality of forming an alliance or confederation with established headquarters at Chicago.

This call is dated October 7, and the meeting will be held in room 512 Masonic Temple.

On the 6th of September a large and intelligent audience gathered at the above-named place of meeting, and listened to a presentation of the movement by Dr. Edouard Bliz, the American representative of the Groupe Independent d'Etudes Esoteriques de Paris. The doctor, in a comprehensive, clear manner, outlined the distinctive features of the organization, and gave an account of the methods employed by the "Esoterique Groupe de Paris," declaring that they would freely give the benefit of their experience for the guidance of the movement in America, and the use of their name if we wished to organize as a branch of that group.

Dr. Bliz acknowledged that the prestige gained by the World's Fair and the Parliament of Religions had caused Europeans to think that anything that this country undertakes will be carried to a successful issue, therefore recognizing that the Occident is destined to lead the spiritual evolution of the future.

"The Esoterique Groupe" has singled its desire to be the first enrolled if it shall be decided to make Chicago the headquarters for the world, while such powerful occult orders in Europe and Asia as the Universal Order of the Illuminated Brothers of the Rosy Cross, the Martinist Order, the "D. S." of Denmark, Norway and Sweden, the Fraternity of the Treasure of Light, and other equally important societies, have also offered address.

Dr. Bliz read communications from a number of professors and students who are among the most noted scholars of the old world. These letters contain words of congratulation, assistance and co-operation.

The writer, who was present at the initial meeting, understands the organization to be a public one, proceeding along purely scientific lines. "The work will be divided into several subordinate groups or sections, each having charge of the investigations along certain specific lines, and working upon an absolutely independent basis." Each subject or section will be treated philosophically, socially, spiritually and scientifically. It is also said that one of the distinctive features of the organization is its university of high studies, the programme of which represents a synthetic course of study, presided over by a large staff of competent instructors.

It is said "that during the last twenty-five years a constantly increasing number of thoughtful people have been turning their attention to the study of the occult or (supposed) hidden laws of the universe, and since Theosophy, Christian Science, Thought-transference, Mental Telegraphy and Hypnotism have entered the field the movement is gaining respectability, and not only thoughtful but intelligent people can now afford to become identified with that which was once 'tabooed' and relegated to the superstitious of ignorant folk."

All of these cults that have come into the fashionable world are but branches of the parent stalk, Spiritualism, which is as old as the world—yes, as old as creation, for spirit created all, and material things are merely the manifestations of spirit.

Let not Spiritualists be deceived by the new and fashionable terms. Hold fast to our knowledge. It is not a question of faith or speculation with us, but tested and actually established facts.

Dr. Bliz, during the course of his remarks, when outlining the methods and plans of the French society, said "for the scientific investigation of spiritual phenomena," a room had been especially prepared for the experiments, and to guard against fraud and imposition it had been so arranged to turn on immediately a dozen strong electric lights. If the many and manifold phenomena of the spiritual world obtains recognition and demand such careful and strict investigation, how vastly important must they be. In no other occult movement is there needed, or can there be proof given, of its authenticity. Spiritualism is a truth backed by the almighty laws of nature, and is the only religion that will revolutionize the world and establish the universal republic and the brotherhood and sisterhood of humanity.

Theosophy is purely speculative, and with its prominent feature, reincarnation, there is as yet no proof. All the other branches enumerated above are but demonstrations of the spirit, either dwelling within the earthly tenement or freed from physical environment, and which positively proves the basic principle of the harmonious philosophy.

The time has now come when the rank and file of Spiritualists do not need the testimony of phenomena. The infantile stage of growth, object lessons, have passed away. Therefore let us keep abreast with the times, and place ourselves on record as progressive and intelligent beings; but if we fail to keep up with the spirit of progress, we shall fall behind in the

advance guard of spiritual Spiritualism, and become merely "phenomena entertainment."

## THE LAW OF VIBRATION.

## As Applicable to the Case of Obsession.

To THE EDITOR:—If you can spare the space, I would like to offer Brother Betts a few suggestions. The brother is hindered by something from progressing as he would. He thinks it is obsession; but if it be so, I think obsession is not always a deliberate, intentional act of venom or spite; it is hindrance, and that alone. Now, we have seen many cases where a willing party has tried to help others in a piece of work, but by not understanding the work has been "right in the way," or otherwise hindered them; may have taken something to use as a lever that was put there for a brace, and the load has slid back upon them; the willing helper did not know how to work in concert with the others; in "harmony" together, and therefore prevented the good work of the others. It surely was not antagonism. Or, take half a dozen musical instruments of the same or different kind; let them take the same tune, play it at and in the same time, with each pitched on a different key—the rhythm and such are perfect—but music? Alas, no; anything but that! Ah! the only trouble is, "Not in harmony!" But, now let all take the same key, and play in concert as before; there, now, is harmony of action, and all the items are working in sympathy together; and music? Indeed there is; the reeds of the organ, the pipes of the greater one, the wires of the piano, the strings of the guitar or violin, all now vibrate in the same time, all in harmony! Yes, brother, "vibrate" is the word we use; though you do not take kindly to the idea of vibration; yet, brother, vibration is the means whereby the greatest forces of nature reach mankind; were it not for that vibration in the reeds, pipes, wires and strings of those instruments, causing vibration in the air, and the vibration of the tympanum of your own ear, and the vibration of your nerves of hearing, conveying it to your brain, there would have been no music or even sound for you! Brother Betts, in rejecting the law of vibration, you are rejecting the only means by which you see, hear, smell, or feel. Cancel the vibration of your nerves alone, and what condition are you in? A company of soldiers marching over a long bridge, and "keeping step" will set the bridge to vibrating to such an extent as to tear it from its foundations! While it would hold up a regiment, unshaken, were they not treading in harmony or rhythm together.

Sounds and light are but effects of waves or vibrations in the air, each of a different rapidity. Why can we hear the scratch of a pin at the other end of a rod of iron or steel, by placing the ear at the end? By the law of vibration set at work among the particles of that rod, and caught by the ear before being dissipated in the atmosphere. The reason we know of the existence of the planets is because their action on the surrounding ether and our atmosphere produces vibration. Our nerves convey the vibrations given them to the brain, by their vibration; and thus we learn of it. If the vibrations be a given number per second, we get the sense of feeling alone; if between two other rates, the effect is sound, of various pitches—as the letter scale in music; between two other rates, the effect is light; the different grades varying with the rapidity of vibration. Now, we know that there are vibrations that we cannot hear, but can see; some we cannot see or hear, but can feel. We know of these senses through acquaintance with them for years. Are there not other senses, or even capabilities of action in those we know, that as yet we do not understand, that are "pitched" or tuned to their own peculiar range of vibration, and which will respond alone to that peculiar rate of vibration? If a violinist be near an organ, with his playing he can set certain, chords or keys in action and produce their notes from that organ, by sympathetic vibration in harmony alone—the other keys will remain silent until the ones in accord with them are struck, then their vibration becomes apparent to the ear, while the others in turn are dumb.

Why not, in reason, apply this grand principle of "rate of vibration" to the sights of our mediums as compared with people of another range of vision, or of another key of action? And even the different methods of our different mediums and seers seem to be explainable by this law of universal vibration, which some do not believe, while nothing else will explain the points. Is not this, too, the cause of the difference between the average medium, the seer, the clairvoyant, the charlatan, and the psychist? I think, Brother Betts, that if you will accept the law of vibration, you yourself will very largely remove "obsession" from your pathway. I am no expert, but give a few of my ideas, as suggestions to a brother.

H. A. FOWLER.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"The Great Roman Anacanda." By Prof. Geo. P. Lutz, Ph.D., ex-president of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spirit of love that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spirit of love that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spirit of love that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

## WHY NOT CHRISTIAN?

## A Plea For and Defense of the Title as Applicable to True Spiritualists.

Permit us to ask this question of you in answer to yours, "Why Christian?"

I find the definition of the word Christian, as expounded by the dictionary, "one who believes in the teachings of Christ," and such being the received definition of the word Christian, permit me to ask, as a Christian Spiritualist, why there is so much bigotry among Spiritualists (per se) regarding the title Christian as a prefix to Spiritualist?

Surely the Spiritualist (per se) can find no fault with the imprecation, "Love thy neighbor as thyself"—that is to say, do thy neighbor no injury—from the negative standpoint, and from the positive, "Do as you would be done by." The Spiritualist who objects to subscribe to this code had better change his name at once.

Further, what true Spiritualist could object to the imprecations of the "Sermon on the Mount," or the command to go out into the world and heal the sick—the sick in mind, body and estate?

These are all Christian teachings, taught by the greatest teacher the world has ever yet known. Then why should a spiritual-minded, pure-living, sound moral and intellectual Spiritualist object to having the prefix Christian attached to the cognomen Spiritualist?

We who have enlisted under that banner adopt the term Spiritualist, not discarding the name Christian, for this reason: We wish it distinctly understood that we are followers of the teachings of the Christ, and that in embracing the truths of Spiritualism we have simply added a step to our former belief and our desire to follow in his footsteps who said, "I am the way, the truth and the life—follow me," and in following him we find that we can accept the truths of Spiritualism, for did he not in person exemplify all that Spiritualism demonstrates. All miracles (so-called) are but demonstrations of spirit power, and he demonstrated them all—demonstrated all that modern Spiritualism is endeavoring to teach, even to the phenomena of materializations.

Let me warn the Spiritualist who repudiates the title "Christian," that if he build not upon the rock of ages, he will find that he has built upon shifting sand, and that sooner or later his house will fall.

No! not the Spiritualist who objects to the teachings of Christ, to the extent that he desires to expunge the title Christian as a distinguishing title and mark, is no true, honest, honorable member of that body. This we say in the most positive, the most imperative mood, past, present and future tense, and we defy, nay, we challenge contradiction.

IDA C. HAWKINS.

Brooklyn, N. Y.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery and ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The annals of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"Poems of Progress." By Lilzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by those who are devoted to the study of the Bible. The volume is tastefully printed and bound. Price \$1.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spirit of love that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spirit of love that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

## Woman, Church and State.

## A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Maternal Archetype.

Permit us to ask this question of you in answer to yours, "Why Christian?"

I find the definition of the word Christian, as expounded by the dictionary, "one who believes in the teachings of Christ," and such being the received definition of the word Christian, permit me to ask, as a Christian Spiritualist, why there is so much bigotry among Spiritualists (per se) regarding the title Christian as a prefix to Spiritualist?

Surely the Spiritualist (per se) can find no fault with the imprecation, "Love thy neighbor as thyself"—that is to say, do thy neighbor no injury—from the negative standpoint, and from the positive, "Do as you would be done by." The Spiritualist who objects to subscribe to this code had better change his name at once.

Further, what true Spiritualist could object to the imprecations of the "Sermon on the Mount," or the command to go out into the world and heal the sick—the sick in mind, body and estate?

These are all Christian teachings, taught by the greatest teacher the world has ever yet known. Then why should a spiritual-minded, pure-living, sound moral and intellectual Spiritualist object to having the prefix Christian attached to the cognomen Spiritualist?

We who have enlisted under that banner adopt the term Spiritualist, not discarding the name Christian, for this reason: We wish it distinctly understood that we are followers of the teachings of the Christ, and that in embracing the truths of Spiritualism we have simply added a step to our former belief and our desire to follow in his footsteps who said, "I am the way, the truth and the life—follow me," and in following him we find that we can accept the truths of Spiritualism, for did he not in person exemplify all that Spiritualism demonstrates. All miracles (so-called) are but demonstrations of spirit power, and he demonstrated them all—demonstrated all that modern Spiritualism is endeavoring to teach, even to the phenomena of materializations.

Let me warn the Spiritualist who repudiates the title "Christian," that if he build not upon the rock of ages, he will find that he has built upon shifting sand, and that sooner or later his house will fall.

No! not the Spiritualist who objects to the teachings of Christ, to the extent that he desires to expunge the title Christian as a distinguishing title and mark, is no true, honest, honorable member of that body. This we say in the most positive, the most imperative mood, past, present and future tense, and we defy, nay, we challenge contradiction.

IDA C. HAWKINS.

Brooklyn, N. Y.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery and ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The annals of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"Poems of Progress." By Lilzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by those who are devoted to the study of the Bible. The volume is tastefully printed and bound. Price \$1.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of



## THE DEVIL THEORY.

Considered from the Standpoint of Facts.

THE DOG WHICH SEES THE SPIRIT OF HIS BELOVED MISTRESS—THE VISIONS OF A DYING BOY.

TO THE EDITOR:—There is a class of persons, not, perhaps, especially noted for intellectual vigor, whom we should assist, if possible. I allude to those who, admitting our phenomena, still ascribe them to demons.

It seems to me an argument can be presented for their benefit which is absolutely unanswerable. We have many fairly good instances of the recognition of spirits by domestic animals. To those who have interested themselves in the research of spirit manifestations, such phenomena are well known. However, that my meaning may be understood, I will give a single illustration. In that sweetest and purest of books, "The Philosophy of Spirit and the Spirit-World," by our justly-esteemed and renowned brother, Hudson Tuttle, on page 51, is an account of a gentleman who had recently lost a beloved wife, who, on crossing a lonely moor several miles from home, came with his son, saw the wife sitting upon a mossy stone. The son was also witness to the circumstance. The house dog lay at the feet of the mother and wife. The form of the latter soon vanished, but the dog surprised them by remaining when, to their astonishment, he turned out to be the genuine flesh and blood guardian of the household—their own dog. Now the question is, did the Devil deceive the dog? If, indeed, Satan possesses such unlimited power as this, God, who created all things both the good and the bad, is very much to blame.

Many instances of recognition similar to the above are on record where both dogs and horses have manifested this knowledge of the presence of master or mistress (deceased), while a sensitive clairvoyant has attested the truth of the recognition.

If any of these unfortunates who are pledged to advocate this power of an imaginary Devil should happen to read this article, I would kindly request them to pause and give a moment's thought. A human being may be deceived by an imitation of a deceased friend; but the dog—never.

What, then, are we to make of the case of the dog following and fondling the spirit seen by the clairvoyant?

One more proof against the Devil theory, equally conclusive:

This instance, though it has many parallels, was narrated to the writer by his wife, who was a witness to the occurrence. A young boy, the son of pious parents (Methodists), himself brought up as a strict church member, lay dying. As the human eye became glazed with death, and the spiritual vision opened on the celestial, he announced to the grieving parents that an angel stood around his bed. Soon he expressed surprise that they had no wings. Finally he said: "Why, ma, they are not real angels, either. I see Uncle Will among them." Soon he gave in detail the names of various deceased persons, some of whom had been unknown to him, but his descriptions were accurate. And God permit the Devil to capture this pure departing soul and thus delude the parents and friends. If so, why do you think so? Why, because somewhere in an old book, we are told by somebody, we know not by whom, that this God told some Jews (whose very existence is mythical) to beware of those who have familiar spirits. Thus, then, let us banish the demon of our senses and adhere to this once-covered legend.

Concordia, Kans. E. R. A.

## THE OLD GARDEN.

'Twas only a quaint old garden—  
Away from the city's din,  
With sweet but old-fashioned flowers  
That gracefully grew within.

And yet, upon memory's pages  
It fleth a picture fair;  
Its glimmering lights and shadows  
Fall fitfully here and there.

When spring, from the grasp of winter  
Burst forth with its fancies bright,  
The apple trees dropped their blossoms  
In pink and white clouds of light.

The bright daffodils, so comely,  
The violets, sweet and fair,  
The snowballs and lilacs dainty,  
Were visions of beauty rare.

The altheas, prim and stately,  
And hollyhocks, bright and gay,  
Invited the bumble bee's kisses  
Throughout the long summer day.

The fleur-de-lis raised its banner  
In colors of purple hue,  
And sweet-scented shrubs rich odors  
Distilled in the morning dew.

But fairest of all the flowers  
That grew in their beauty there  
Were roses in wild profusion  
Whose perfume sweet filled the air.

Catalpa trees spread their branches,  
And heaven-scented cedar boughs,  
While glossy green arbutus-vines,  
Like sentinels, stood near by.

And down amidst the clust'ring grasses  
The ground-ivy riot ran;  
But up in the air, so stately,  
The sunflower faced the sun.

Chrysanthemums, red and yellow,  
With phloxes of varied hue,  
And daisies in brilliant colors  
Within the old garden grew.

The spicy "old man" lent flavor,  
The bergamot bud was sweet,  
And humming birds quaffed the nectar  
The flowers gave forth so meet.

The grapes in rich purple clusters  
Hung temptingly there in view,  
And hop-vines their graceful festoons  
Around the old arbor threw.

The odorous walks of tan bark  
Stretched redly amidst the green;  
And yonder, beneath the bell-flow'r,  
The old garden seat was seen.

But gone are now all the flowers—  
And gone the old garden, too;  
The restless and busy city  
Has crowded its march right through.

In spirit, sometimes, I wander  
Along the old paths once more;  
I gather again in the flowers,  
So loved in the days of yore.

I hear, too, the loved ones calling  
Across the wide space of years—  
I waken to find my heart's desire  
Disolved in a rush of tears.

Findlay, O. MRS. J. E. MITCHELL.

"The Fountain of Life, or The Three-fold Power of Sex," by Lois Wainwright. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away annual. Price, in strong board covers, \$1.00. For sale at this office.

"Hypnotism Up to Date." By Sydney Flower. In the foreword, the author and theory, a condensed account of hypnotism theory and practice up to date. Price, paper, 25 cents. Sold at this office.

## ARE MEDIUMS WITHOUT KNOWING IT.

## THEY ARE MEDIUMS

And Are Inspired by Spirit Poets.

Gems Written by Paul L. Dunbar and Margaret F. Mauro.

FORMER IS AN OHIO NEGRO, THE SON OF AN EMANCIPATED SLAVE—THE LATTER IS A YOUNG RHYMSTER WHO HAS JUST ENTERED HER TEENS—REMARKABLE POWERS AND BEAUTY OF RHYTHM DISPLAYED BY BOTH.

TO THE EDITOR:—The poems of Paul L. Dunbar, says the Chicago Chronicle, soon to be issued, mark an entry into literature of the son of a slave, and for the reason that they come to the front from a great publishing-house and are heralded by an introduction from no less a writer than William Dean Howells, they are deserving of serious consideration as to their merits.

The poetry of Margaret F. Mauro is remarkable as being the work of a child not yet 14, and displays great finish of rhythm and a maturity of thought very remarkable for one so youthful.

The work of these two poets is attract-

below, as most typical of a singer of his race and as voicing a spirited song to that race:

## ODE TO ETHIOPIA.

Oh, Mother Race! to thee I bring  
This pledge of faith unswerving,  
This tribute to thy glory.

I know the pang which thou didst feel,  
When Slavery crushed thee with its heel,  
With thy dear blood all gory.

Sad days were those—ah, sad indeed!  
But through the land the fruitful seed  
Of better times was growing.

The plant of freedom upward sprung,  
And spread its leaves so fresh and young—  
Its blossoms now are blowing.

On every hand in this fair land  
Proud Ethiopia's swardy children stand  
Beside their fairer neighbor.

The forests lie before their stroke,  
Their hammers ring, their forges  
smoke—  
They stir in honest labor.

They tread the fields where honor calls;  
Their voices sound through senate halls  
In majesty and power.

To right they cling; the hymns they sing  
Up to the skies in beauty ring,  
And bolder grow each hour.

Be proud, my race, in mind and soul;  
Thy name is writ on Glory's scroll  
In characters of fire.

Another Gem.

Margaret Frances Mauro is not yet 14, and most of her verses were written before she had completed her twelfth year. Indeed, she has written prose and verse since she was 6 years old.

A shadow on the grass suggested these lines, which Margaret wrote several years ago:

O, dainty little shadow,  
O, coy, elusive shadow!  
O, flicker phantom of the lightsome air!

One moment swift careering  
Across the sunny meadow,  
Then flitting, disappearing—  
Who knows where?

Toward thee bend the grasses,  
The tall tall meadow grasses,  
As if to hold thy flitting figure still,  
Now o'er them flitting, brooding,  
Thou temptest their carresses,  
Then dartest off, eluding—  
Mocking still.

O, merry, merry shadow,  
O, little elfin shadow!  
Dance gaily with thy playmate zephyr  
now,  
For oh! the sparkling river,  
The sunshine on the meadow,  
They will not last forever—  
Nor wilt thou!

There is great promise, and, indeed, fulfillment, in these two poems, and with advancing years may be assured, an advance in the poetry of one who is unquestionably possessed of the poetic gift. The career of two poets so widely different will be watched with interest by lovers of poetry.

High mid the clouds of Fame's bright  
Thy banner's blazoned folds now fly,  
And truth shall lift them now higher.

Thou hast the right to noble pride,  
Whose spotless robes were purified  
By blood's severe baptism.

Upon thy brow the cross was laid,  
And labor's painful sweat beads made  
A consecrating chrism.

No other race, or white or black,  
When bound as thou wert, to the rack,  
So seldom stooped to grieving;

No other race, when freed again,  
Forgot the past and proved them men  
So noble in forgiving.

Go on and up! Our souls and eyes  
Shall follow thy continuous rise;  
Our ears shall list thy story  
From battle who from thy root shall  
spring.

And proudly tune their lyres to sing  
Of Ethiopia's glory.

Of Margaret Mauro's poetry it would be impossible to merely record it; the tribute of commendation without analysis. Take this poem of hers, for instance, written before she was 12 years old:

YE ROMANCE OF YE OLDEENNE TYME.  
Yt was ye knight of ye oldenne tyne  
Dyd love ye beautiful dayne;

Her form was slym, her face was faire,  
Esmondas was her name;  
Butte wo unto ye lover true;  
For hye stalle wedde a ladye proud,  
An notte ye countrie mayde.

Harde bye unto ye castle dwelt  
An dayme of high degree;  
I wot she was naye slym nor faire,  
Butte weathly aye was she.  
Slye hadde bynde lande and golde, for-  
sooke.

An palace rych besyde.  
Then spak ye Sir Gundelbeye, hye syre:  
"Thys dayme shall be ye bryde."

One day, when young Sir Gundelbeye  
Went out to hunt ye deere,  
Hee syde ye gentyl ladylove,  
Her swyne a-tending neare.

Her cheekes were lyke ye ocherries  
redde,  
Her hair was golde brown;  
She wore uppon her gentyl hedde  
An rose turren uppe-syde downe!

"O hayste thee, love," cried Gundelbeye,  
Yne lowe butte earnest tone;  
"Mysse ye rydyng fast beehynde,  
An we musse some bee gone!"

Hys nobelmen ryde at hys heel,  
Thy ryval at hys toe;  
O hayste thee, hayste thee, whyle wee  
maye—  
Hee wyll notte see us goe."

Then out and blusht ye mayden gaye,  
And sayde, wyth courtesie lowe:  
"Slye that ye aske, Sir Gundelbeye,  
I cannot well saye noe."

Syne hee has ta'en her on hys steede,  
An thro' th' woods they fyve,  
Butte none her on ye courtyll dayme  
Theur course had tyme to spye.

"Nowe haste ye, haste ye, noble syre,  
Yr sonne has fedde, I woe, slye;  
Wyth an poor countrie damsel, when  
Hee might have hadde a queene."

Ye word ye spak ye, ye bugles blowne,  
Toe boote an horse—away!  
They muste bringe backe, ere sette of  
sun,

Ye young Sir Gundelbeye.  
When lo! a wonder come to pass!  
Ye swyne left by ye waye,  
Wroth at their mistresse leave, thronged  
round.

The syre of Gundelbeye.  
Regardless of hys sterne volet "Scat!"  
An of hys noble bloode,  
They vext hys horse, until hee threw  
Hym cleese off in ye muddle!

Wher-at soe wrathy was ye syre  
Hee should soe meenelefe fall,  
Hys princelye dygnite was shockt!  
Weyne beyond repaire.

Fayne wode hee have dyslodgd hys  
feste,  
Fayne changd hys garments wette,  
Still dyd hee stoke—for aught I noe  
Hee maye bee stuck there yet!

Howe faires yt wyth ye knighten dayme  
Aye boide that fedde that daye?  
Together do they safelye byde  
Yn a havenne bye ye waye.

Ye guests are gone, ye vowe bee sayde,  
Ye priest has ta'en hys fe,  
Ye bryde and groom, O may they live  
Full long an happy!

It will be noticed that, beside the almost simple music of the verses, the spelling, the syntactical form of the lines are true to the genius of ancient English. And yet this little poet, whose verses preclude the idea of any extensive excursions into the literature of earlier times, is unable to tell when or where she got the ideas for her poem. Although not precocious in any other way, Margaret has been writing verses since she was 6 years old. She is the daughter of Philip Mauro, a patent lawyer, and all the years of her young life, except one, when she was abroad, have been passed in Washington. The child never went to school, except at infrequent intervals, as her mother preferred to educate her according to her own ideas of what a little girl should learn. At home, where she was surrounded by her flowers and her toys, Margaret's poetical nature expanded. From the time when she was taught to hold a pen her natural inclination was toward the writing of verses, which, crude at first, gradually took on rhyme and rhythm. The flowers, the birds, the books which she read, and the trifling incidents of her everyday life suggested to her the ideas which she expressed in childish rhyme.

Another Gem.

Margaret Frances Mauro is not yet 14, and most of her verses were written before she had completed her twelfth year. Indeed, she has written prose and verse since she was 6 years old.

A shadow on the grass suggested these lines, which Margaret wrote several years ago:

O, dainty little shadow,  
O, coy, elusive shadow!  
O, flicker phantom of the lightsome air!

One moment swift careering  
Across the sunny meadow,  
Then flitting, disappearing—  
Who knows where?

Toward thee bend the grasses,  
The tall tall meadow grasses,  
As if to hold thy flitting figure still,  
Now o'er them flitting, brooding,  
Thou temptest their carresses,  
Then dartest off, eluding—  
Mocking still.

O, merry, merry shadow,  
O, little elfin shadow!  
Dance gaily with thy playmate zephyr  
now,  
For oh! the sparkling river,  
The sunshine on the meadow,  
They will not last forever—  
Nor wilt thou!

There is great promise, and, indeed, fulfillment, in these two poems, and with advancing years may be assured, an advance in the poetry of one who is unquestionably possessed of the poetic gift. The career of two poets so widely different will be watched with interest by lovers of poetry.

High mid the clouds of Fame's bright  
Thy banner's blazoned folds now fly,  
And truth shall lift them now higher.

Thou hast the right to noble pride,  
Whose spotless robes were purified  
By blood's severe baptism.

Upon thy brow the cross was laid,  
And labor's painful sweat beads made  
A consecrating chrism.

No other race, or white or black,  
When bound as thou wert, to the rack,  
So seldom stooped to grieving;

No other race, when freed again,  
Forgot the past and proved them men  
So noble in forgiving.

Go on and up! Our souls and eyes  
Shall follow thy continuous rise;  
Our ears shall list thy story  
From battle who from thy root shall  
spring.

And proudly tune their lyres to sing  
Of Ethiopia's glory.

Of Margaret Mauro's poetry it would be impossible to merely record it; the tribute of commendation without analysis. Take this poem of hers, for instance, written before she was 12 years old:

YE ROMANCE OF YE OLDEENNE TYME.  
Yt was ye knight of ye oldenne tyne  
Dyd love ye beautiful dayne;

Her form was slym, her face was faire,  
Esmondas was her name;  
Butte wo unto ye lover true;  
For hye stalle wedde a ladye proud,  
An notte ye countrie mayde.

Harde bye unto ye castle dwelt  
An dayme of high degree;  
I wot she was naye slym nor faire,  
Butte weathly aye was she.  
Slye hadde bynde lande and golde, for-  
sooke.

An palace rych besyde.  
Then spak ye Sir Gundelbeye, hye syre:  
"Thys dayme shall be ye bryde."

One day, when young Sir Gundelbeye  
Went out to hunt ye deere,  
Hee syde ye gentyl ladylove,  
Her swyne a-tending neare.

Her cheekes were lyke ye ocherries  
redde,  
Her hair was golde brown;  
She wore uppon her gentyl hedde  
An rose turren uppe-syde downe!

"O hayste thee, love," cried Gundelbeye,  
Yne lowe butte earnest tone;  
"Mysse ye rydyng fast beehynde,  
An we musse some bee gone!"

Hys nobelmen ryde at hys heel,  
Thy ryval at hys toe;  
O hayste thee, hayste thee, whyle wee  
maye—  
Hee wyll notte see us goe."

Then out and blusht ye mayden gaye,  
And sayde, wyth courtesie lowe:  
"Slye that ye aske, Sir Gundelbeye,  
I cannot well saye noe."

Syne hee has ta'en her on hys steede,  
An thro' th' woods they fyve,  
Butte none her on ye courtyll dayme  
Theur course had tyme to spye.

"Nowe haste ye, haste ye, noble syre,  
Yr sonne has fedde, I woe, slye;  
Wyth an poor countrie damsel, when  
Hee might have hadde a queene."

Ye word ye spak ye, ye bugles blowne,  
Toe boote an horse—away!  
They muste bringe backe, ere sette of  
sun,

Ye young Sir Gundelbeye.  
When lo! a wonder come to pass!  
Ye swyne left by ye waye,  
Wroth at their mistresse leave, thronged  
round.

The syre of Gundelbeye.  
Regardless of hys sterne volet "Scat!"  
An of hys noble bloode,  
They vext hys horse, until hee threw  
Hym cleese off in ye muddle!

Wher-at soe wrathy was ye syre  
Hee should soe meenelefe fall,  
Hys princelye dygnite was shockt!  
Weyne beyond repaire.

Fayne wode hee have dyslodgd hys  
feste,  
Fayne changd hys garments wette,  
Still dyd hee stoke—for aught I noe  
Hee maye bee stuck there yet!

Howe faires yt wyth ye knighten dayme  
Aye boide that fedde that daye?  
Together do they safelye byde  
Yn a havenne bye ye waye.

Ye guests are gone, ye vowe bee sayde,  
Ye priest has ta'en hys fe,  
Ye bryde and groom, O may they live  
Full long an happy!

It will be noticed that, beside the almost simple music of the verses, the spelling, the syntactical form of the lines are true to the genius of ancient English. And yet this little poet, whose verses preclude the idea of any extensive excursions into the literature of earlier times, is unable to tell when or where she got the ideas for her poem. Although not precocious in any other way, Margaret has been writing verses since she was 6 years old. She is the daughter of Philip Mauro, a patent lawyer, and all the years of her young life, except one, when she was abroad, have been passed in Washington. The child never went to school, except at infrequent intervals, as her mother preferred to educate her according to her own ideas of what a little girl should learn. At home, where she was surrounded by her flowers and her toys, Margaret's poetical nature expanded. From the time when she was taught to hold a pen her natural inclination was toward the writing of verses, which, crude at first, gradually took on rhyme and rhythm. The flowers, the birds, the books which she read, and the trifling incidents of her everyday life suggested to her the ideas which she expressed in childish rhyme.

Another Gem.

Margaret Frances Mauro is not yet 14, and most of her verses were written before she had completed her twelfth year. Indeed, she has written prose and verse since she was 6 years old.

A shadow on the grass suggested these lines, which Margaret wrote several years ago:

O, dainty little shadow,  
O, coy, elusive shadow!  
O, flicker phantom of the lightsome air!

One moment swift careering  
Across the sunny meadow,  
Then flitting, disappearing—  
Who knows where?

Toward thee bend the grasses,  
The tall tall meadow grasses,  
As if to hold thy flitting figure still,  
Now o'er them flitting, brooding,  
Thou temptest their carresses,  
Then dartest off, eluding—  
Mocking still.

O, merry, merry shadow,  
O, little elfin shadow!  
Dance gaily with thy playmate zephyr  
now,  
For oh! the sparkling river,  
The sunshine on the meadow,  
They will not last forever—  
Nor wilt thou!

## SOMEWHAT CRITICAL.

Hypnotism, Obsession and Responsibility.

The Veteran, Lyman C. Howe, Has Something Interesting to Say.

Every number of THE PROGRESSIVE THINKER is rich and racy, and more wisdom may be obtained from a studious perusal of its pages every week than was ever gleaned from an equal amount of reading from any "holy book" but in either case as much depends upon the readers as upon the papers or "holy books."

Carping critics who read to find falsehood or folly, will find what they seek in any book, sacred or profane; while those who read to learn the truth, and store up whatever of wisdom they may glean from imperfectly-written pages, have truth and error always blended (as they do in every human life), will make the time consumed in the reading profitable. I do not mean by this that we should not criticize, for it is by criticism we are able to discriminate and sift the wheat from the chaff.

The contributions from the pen of Hudson Tuttle are of a high order. The Pen-flashes from the Pacific Coast, and from C. H. Mathews glow with inspiration and scintillate with thought and sentiment from which we may glean much knowledge as well as quickenings of the spirit by the law of rhythmic vibrations.

Wanted. Knowledge should be not only read, but studied by all means, and their friends and helpers. On this line I may have something to say later. We are apt to like the ideas that echo our own, and this is natural and inevitable. The attempt to force ourselves into agreement with, and assimilation of, thoughts or sentiments for which we have no common ground, is harmful, and always a dismal failure.

Tuttle hits me, so I vibrate, and absorb the wisdom that flows from his pen. But occasionally I strike a nugget, freshly blasted from his mine of good things, that I cannot appropriate without some grinding and fixing, to adapt it to my mind for coining foreign gold into valuable currency.

In the THINKER of October 3, I read and enjoyed his dealing with obsession, hypnotism, responsibility of mediums, etc.; but here comes a nugget that I want to grind down a little, and fix it to suit my weak capacity to mold into usable shape:

"No one was ever hypnotized by man or spirit to think or do that which was not already in the mind of the subject."

In an extreme sense this may be true of everybody and everything. For instance, no music can be got out of a piano, the possibility of "which was not already in" its own organization. Nevertheless, all the music that is evolved from it is due to the "hypnotism" of the way it is allowed the extension of the word to inanimate objects.

The possibilities of all that can be evoked from any machine are in the machine, minus the directing life or energy. In the old school of mesmerism, which I take to be but another name for hypnotism, a good subject could be made to act or speak in any manner the operator wished, provided he could hold in suspense, by means of a steady gaze, every other faculty that might oppose or restrain the expression of the one acted upon. This I saw done fifty years ago.

The faculty that accumulates valuable used to be called acquiescence. Acting alone it would take any and every thing irrespective of ownership, and hold it, and even conceal it—with the cooperation of caution—and there was in these cases no responsibility on the part of the subject, for every faculty not engaged in getting and keeping was, for the time, so thoroughly asleep or benumbed as to take no cognizance of what was going on in his mental family.

Supposing a human being could exist without a brain, and that the one that destroyed would there be any accountability if such a one should kill helpless women and children, as we kill their progenitors to gratify our flesh-devouring appetites (I speak of progenitors here in the Darwinian sense). If there would, then why not hold a snake responsible for swallowing a toad, or a tiger for making the breakfast of a fat missionary? If, then, the hypnotist can paralyze the balancing faculties, which check evil temptations, how can the subject be charged with any crime which, under these conditions, he or she has been moved by an outside power to commit? It seems to me it would be just as logical to punish a stone for falling on one's head, or boiling water for scalding one's hand, as to punish or charge responsibility against a hypnotized subject for acting as the gravity of the situation compelled.

I know it may be said no one should surrender individuality to any such degree; but it may surrender itself when we least suspect the subtle influence that is clutching it. It seems to me that no one acts independently, and every instant we are molded by a million blended causes, some of which are easily discerned, but more that lie back of our beginning, or beyond the contemplations that drift in an infinite sea of causes and effects, and fling their silvery voices into the eternal balance that holds our destiny, and from countless causes, central and circumstantial, antenatal and prophetic, are hypnotized at every step of life's journey.

LYMAN C. HOWE.

FROM THE FAR WEST.

The Lay of the Land, Given by a Medium.

Notes Concerning Mediums and Their Work.

TO THE EDITOR:—I will endeavor to give to the many traveling mediums who read your valuable paper the lay of the country.

Spokane, Wash., has a society of about sixty good workers and a great number of Spiritualists who hold their light under a bushel, also a great number of investigators. We are the workers Dr. Dean Clarke has been engaged, as he was at Spokane and other points, he has awakened a great interest among the thinking class of people.

Moscow, Idaho, is off of the main line; we found there but two or three Spiritualists.

We visited Walla Walla, Wash., for the second time and found that the seeds sown but a month before had spread rapidly. In my previous letter I spoke of but one Spiritualist, but now I can safely say two hundred or more, and family circles all over the city, which find it a good policy to read THE PROGRESSIVE



## The Progressive Thinker.

Published every Saturday at 40 Leavitt Street

F. R. FRANCHI, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

The Progressive Thinker will be furnished until further notice, at the following terms, invariably in advance:

One year (12 copies) to the one getting up... \$1.00  
 Six months (6 copies) to the one getting up... .75  
 Three months (3 copies) to the one getting up... .50  
 Single copy... 25c

REMITTANCES.

Remit by Postal Note Order, Registered Letter, or draft on Chicago or New York. It costs from 10c to 15c to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. New York letters to F. R. Franchi, 40 Leavitt Street, Chicago, Ill.

OLDS IMPORTANT SUGGESTION!

As there are thousands who will at first receive only twenty-five copies of THE PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to collect several others to unite with them, and thus to be able to send to 10, 20, or even 50 copies to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. New York letters to F. R. Franchi, 40 Leavitt Street, Chicago, Ill.

A Bountiful Harvest For 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER is twenty-five cents a year. For that amount you obtain one hundred and fifty copies of this journal, with its interesting and instructive reading matter, equivalent to a medium-sized book!

TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.

If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and no charge made for the change.

Whenever you desire the address of your paper changed, always give the address of the place to which it is sent, or the change cannot be made.

SATURDAY, OCT. 17, 1896.

Imbedded in Coal.

The St. Louis Republic has condensed into a very limited space valuable information which should be in the possession of all. Two short paragraphs are extracted:

"Most people know that coal is full of vegetable remains, but comparatively few are aware of the fact that animal and insect bodies by countless millions also go to make up the great beds of fuel that are now being so extensively drawn upon. The vegetable impressions found in coal or in the shale just above the vein are very beautiful as well as numerous, not less than 1,500 different kinds of plants having been noticed in the carboniferous seams in the different parts of the world. Some of these plants are very much like those now living, but the majority of them, even though found in Nova Scotia or Ireland, appear to be representatives of what are now tropical vegetation."

"Many animals and insects are also found fossilized and thoroughly preserved in the coal beds. These petrified creatures of the bygone age called the 'coal period' are of various kinds. Huge tooth-like reptiles with beautiful teeth, small tree lizards, great fish with tremendous jaws, and many other animals, 'hundred-legged' worms and thousands of insects of the grasshopper and dragonfly tribes are also found. The curious fact is that there is not a single representative of these fossilized creatures now living."

Amber is a resinous gum, the product of ancient forests, solidified into masses up to fifteen pounds in weight. It is cast upon the shore of seas after severe and protracted storms. It is also found buried hundreds of feet deep in the earth, covered with drift and alluvium. It is most plentiful along the Baltic and in the high latitudes, though common to all parts of Asia, Europe and America. It is always filled with extinct varieties of insects, twigs, leaves and other organic remains of a strangely tropical climate. The products of the frigid zones are never found entombed in this gum. These fossils of insects, frequently with detached legs, and wings torn off in their efforts to escape from imprisonment, were entangled while the gum was soft and sticky, fresh from the parent tree, as pitch comes from the pine. Those who question that the frigid zones were once tropical, probably many times so, have incontrovertible evidence in these coal and amber formations with their treasured remains.

Sam Jones' Heaven.

The following story of a somewhat famous preacher in America is probably true. We hope it is. It indicates the way to heaven in a manner no sacrament nor creed can hope to rival:

The question, "Where is heaven?" was put to Sam Jones by one of his wealthy church members in Georgia, whose cotton crop yielded him some \$20,000 last year. "Where is heaven?" said the rich planter.

"I'll tell you where heaven is," said Mr. Jones, "if you will go down to the village and buy \$60 worth of groceries, put them in a wagon, and take them to that poor widow on the hillside, who has three of her children sick. She is poor, and is a member of the church. Take with you a nurse, and some one to cook their meals. When you get there, read the twenty-third psalm and kneel by her side and pray. Then you will find out where heaven is."

Next day, as the evangelist was walking through the village, he met the same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is. I went as you directed me. We took up the wagon-load of groceries, and the poor widow was completely overcome with joy. She could not express her thanks. As I read to her the twenty-third psalm, my heart was filled with thankfulness to God, and when I prayed, the angels came, and I thought I was nearer to heaven than I ever had been in my life. I left the nurse and cook in her humble dwelling, and promised her she should never suffer so long as I could help her."

A Lost Christ.

Prof. Northrup, of the University of Chicago, in an address on theology, partly published in the Chronicle on the 3d inst., is reported to have said:

"The chief occupation of theology for the last quarter of a century has been the quest of a lost Christ, and its present joy and ground of hope for the future is the rediscovery of him. Christ has been lost in the creeds, lost in the cloister, lost even in the Bible."

The Professor might have added with truth: He has been diligently sought for in history, and cannot be found. The more earnest the search the more conclusive the conviction that he is a myth of the remotest antiquity, reinforced by Catholicism, and reflected on modern times in the interest of the creeds.

I learn several great truths; as that it is impossible to see into the ways of futurity, that punishment always attends the villain, that love is the fond mother of the human break—Goldsmith.

## Parallel Legislation.

They whose recollection extends beyond the great war of the Rebellion will remember that the pro-slavery party from the South invaded Kansas at its first territorial election, with an armed force, took possession of every polling district but two, elected their own tools to the Legislature, and thus usurped the government and all its machinery from the real settlers. Determined to perpetuate their own rule, at the first session of the intrusive Legislature, thus lawlessly elected, they voted with Draco in enacting bloody laws. Among these was that memorable 12th section of "An act to punish offenses against slave property," in words following:

"If any free person, by speaking or by writing, asserts or maintains that persons have not the right to hold slaves in this territory, or shall introduce into this territory, print, publish, write, circulate, or cause to be introduced into this territory, written, printed, published or circulated in this territory, any book, paper, magazine, pamphlet or circular, containing any denial of the right of such persons to hold slaves in this territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term of not less than two years."

Instead of accomplishing the object for which the law was enacted, to suppress free speech and a free press, its influence was directly opposite to that intended. It aroused into greater activity those it was designed to silence, and the Kansas press teemed with denials of the legal right to hold slaves in Kansas thereafter. There was never a prosecution under the law. The usurpers had overleaped the mark, and by foolish legislation increased the irritation they hoped to allay by severe penalties.

The statute-books in most if not all of the original States of the American Union, and probably in some of the earlier new States, under church dictation, enacted laws, of which the following, originally adopted in Pennsylvania in 1700, and re-enacted in 1800, is a specimen:

"If any person shall willfully, premeditatedly and despitefully blaspheme, speak loosely and profanely of Almighty God, Christ Jesus, the Holy Ghost, or the Holy Scriptures of Truth, such person, on conviction thereof, shall be sentenced to pay a fine not exceeding one hundred dollars and undergo an imprisonment not exceeding three months, or either, at the discretion of the court."

So far as we have information but two prosecutions have been made under these barbarous statutes. The first was that of Abner Kneeland, in Massachusetts, in 1833. His offense consisted in saying: "The Universalists believe in a God, which I do not." For this terrible crime he was convicted of blasphemy, and sentenced to the penitentiary, where he did service to the State. The Boston Investigator, still published, was established by Mr. Kneeland, and is the outgrowth of his persecution. For sixty-five continuous years it has denounced the system which he insisted had its origin in paganism.

The second prosecution was that of ex-Rev. C. B. Reynolds, who was convicted of blasphemy in New Jersey, in 1887, and was fined \$25 and costs, which Col. Ingersoll paid. From that time until his demise, July 31, 1890, Mr. Reynolds spent his time in the lecture-field. He did not abate one jot of his hatred of a system which made an honest expression of religious opinions a criminal offense, but he removed to Oregon, a new field, where crimes against God are unknown.

Our purpose in this article is to keep before the people the devices priestcraft employs to silence opposition. Knowing the weakness of their cause, and the want of ability to sustain it by logic, they resorted to legal pains and penalties. Even these, however, have lost their force, as we have seen. Prosecution and persecution only strengthen opposition.

Wherein the Difference?

"The Holy Scriptures in a special sense are the medium of divine revelation to the human race. God has made known to us therein more fully and clearly than elsewhere his will and character."—See Chambers' Encyclopedia, article Revelation.

Under the title Prophet, in Cruden's Concordance, the reader is told how this "revelation" was made by God to man through his inspired servants. We quote:

"The true prophets, . . . transported by the motions of God's Spirit, were sometimes agitated in a violent manner. . . . The most usual way by which God communicated himself to the prophets was by inspiration, which consisted in illuminating the mind of the prophet, and exciting his will to proclaim what the Lord dictated to him from within. It is in this sense all the authors of the canonical books of Scripture, both of the Old and New Testament, are acknowledged as prophets. God also communicated himself to the prophets by dreams and visions."

We have no disposition to be cynical; but wherein does this mode of revelation differ from spiritual communications, save one pretends to voice the will of God; the other the revelations of departed spirits? It would seem God with infinite power and wisdom would employ more reliable methods for making his will known to us; while spirits, with only finite power, do well to make themselves understood by any device.

Sometimes we cannot avoid the conviction that the dicta of wicked spirits—demons in fact—have been mistaken for communications from God, as when he put lying spirits in the mouths of his prophets, or when he directed the slavers to say everything that breathed, saving alive only the madmen who have never known man, and instructing his savage soldiery to "keep them for your selves."

Methodists Against Women.

The Methodist Episcopal of the Rock River Conference, late in session at Freeport, by secret ballot voted against allowing women representation in that body. A secret ballot was the proper thing on such an occasion, for the dear sisters, who owe everything, including their emancipation from seclusion, to Christianity, letting the preachers tell the story, won't know who are opposed to their having a voice in church circles. The true province of women, in clerical estimation, is to get up kissing beads and grab bags to raise money to defray the salaries of these holy men.

Religion of the Future. By S. Weil. Cloth, \$1.25; paper, 50 cents.

## Creeds No Evidence of Goodness.

John Tyndall, LL. D., late professor of Natural Sciences in the Royal Institution, occupying the chair in which Sir Humphrey David acquired immortal distinction, and Fellow of the Royal Society, London, whose name as a philosopher has become a household word in Europe and America, put his opinions of a certain class of thinkers which churchmen hold in great disrepute in words following:

"If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bonds, and to whom moral trivialities of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I should seek him and find him in the band of Atheists to which I refer. I have known some of the most pronounced among them approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no regard to heaven or hell, still as mindful of their duties and as faithful in the discharge of them as if the eternal future depended upon their later deeds."

We place this statement from the learned scientist before our readers to impress on them the fact that it is not creeds, nor even a belief in gods, which make men trusty, honest, moral, or good; that the best of men may be Atheists, as all experience demonstrates that those professedly the most religious may be the most infamous.

## Tell Tale Blunders in Bible History.

Churchmen claim Luke's gospel was written about A. D. 63 or 64. Luke 24:13 tells of two persons who, after the morning of the resurrection of Jesus, "went to a village named Emmaus, which was from Jerusalem about threescore furlongs," 74 miles. This village was built after the destruction of Jerusalem, not earlier than A. D. 71 or 72, seven to eight years after Luke, if he wrote in 63 or 64, had made mention of it. It was built expressly for a Roman garrison, where 800 soldiers were stationed, to preserve order throughout that portion of Palestine after its desolation.

It is by such discrepant statements of Bible-makers that the false claims of their sacred books are exposed. Whoever wrote Luke's gospels, whether one hundred or fifteen hundred years after the alleged birth of Jesus, had knowledge of Palestine. As Paul's Epistles supplied the pretended facts about the character Jesus detailed in the Gospels, so Josephus was drawn upon for the geography and historical incidents; but the writer was not sufficiently versed in these sources of information to make their statements harmonize with each other.

He Detested Superstition.

Among the last words of Voltaire were the following: "I do worship God, loving my friends, not hating my enemies, but detesting superstition."

The French clergy prevented the burial of the learned critic's body in consecrated ground, so he was interred in an abbey belonging to a nephew, Frederick the Great, of Prussia, and Catherine II., of Russia, did special honors to Voltaire's memory. Says the American Cyclopaedia:

"He was the sovereign writer of his century. No other controlled so completely the opinions of the world."

The Ordination Process.

The National Association, which meets at Washington, D. C., the 20th, 21st and 22d of this month, will have several important problems presented to it for solution, and whether it will deem it advisable to put itself on record in reference to all of them remains yet to be seen. The delegates will be confronted with a most dangerous, growing evil, and which has, in many respects, been a curse to Spiritualism and a menace to public morality. Bums, drunkards, ex-prison convicts, ignoramuses, and those who cannot under any circumstances reflect any honor on our cause, have, with "solemn ceremonies," been ordained as ministers of the Gospel of Spiritualism.

One society in California ordained, we are informed, about two hundred persons without any reference whatever to their respective qualifications, seeming to entertain the idea that the process of ordination acted as a divine agent and purifier.

The Progressive Thinker.

Each issue of THE PROGRESSIVE THINKER is always interesting—always contains food for thought—something that should be filed away for future reference. No Spiritualist should allow himself to be without it. Prof. B. F. Underwood's lecture on "Evolution as a Reconciler in Philosophy and Ethics" will be found a most valuable acquisition to your thoughts on that subject.

"The Mental Trinity—Is the Mind of Man Three-fold in Being?" by Willis F. Whitehead, will carry you into new lines of thought where one should go. Will C. Hodge considers "Both Sides" in a very suggestive manner. Then comes "Psychism," by Thos. Hardinge; "Studying the Occult," by Hector; "The Law of Vibration," by H. A. Fowler; "Why Not Christian?" by Ida C. Hawkins; "The Devil Theory," by B. R. A.; "Are Mediums Without Knowing It?" by Lyman C. Howe; "A Plan to Popularize Humane Work," by Emma Rod Tuttle; "A Hindu Missionary," Free Thought; Answers to Questions, by Hudson Tuttle; "Pen Flashes from Ohio," by C. H. Mathews; "A Very Obnoxious Medical Law," by Dr. P. S. George; "The Spirit of True Religion," by Jas. C. Underhill, etc., etc.

In fact, the whole paper is brimming with this week, as usual, with rare gems of thought. THE PROGRESSIVE THINKER leads in all that pertains to the advancement of the human race.

A Good Indorsement.

A lady of culture and refinement, and a very earnest Spiritualist, wrote recently:

"I think THE PROGRESSIVE THINKER is improving in every department. Correspondents are discouraging more on morality, and less on phenomena. For the addresses of a few individuals, I am not interested in everybody's experience with mediums; but now there are thoughts on every page that deserve and receive my attention."

The good lady voices the sentiments of thousands. Her name would add largely to the value of her indorsement, but as she wrote privately it is withheld.

BOSTON, MASS.

## The Good Work going on There.

A PLEA FOR THE NATIONAL ASSOCIATION AND ITS PRESENT OFFICERS.

TO THE EDITOR:—In my last letter to you I mentioned Mr. A. E. Tisdale, the blind orator, as being the speaker at Ayers' Spiritual Temple, when it should have been Mrs. N. D. Willis. The season of '96 and '97 has opened with prospects of accomplishing much good here in Boston. On account of sickness Mr. Clegg Wright was unable to open the season for the First Spiritual Society, which meets in Berkeley Hall. In his place the services of Mr. Frank Baxter were secured. A fair audience greeted him in the morning. In the evening he was followed by Mrs. J. J. Whitney with a number of tests.

A very large audience to see Mr. and Mrs. Concannon at Ayers' Temple, morning and evening, was present. Mr. Concannon giving tests and Mr. Concannon giving full-form materialization under test conditions. In the afternoon, at the same place, Mrs. Willis delivered an eloquent address.

Mrs. Maggias Waite is still puzzling the Boston skeptics. There seems to be a great influx of mediums at the present time. Among the latest arrivals are the Posters, whose phases consist of physical manifestations in the light, slate-writing and spirit photography.

Mrs. O. B. Bliss, the well-known materializing medium, held her first season of the season in her parlors. Every seat in the house was occupied. The manifestations were grand.

Now that the time is nearing when the Spiritualists of this country are to meet in convention, it behooves everyone who is interested in Spiritualism to make an effort to have this the best convention ever held, and to this end it would be a good plan if in the various sections of the country excursion parties were gotten up like one we have in Boston, and for the benefit of your readers in this section, who are legion, I would say that Mr. J. B. Hatch has arranged an excursion party to leave Boston on Sunday, the 18th, by the Fall River line to New York, taking the Royal Blue Flyer from New York to Washington, the round trip costing only \$26, including everything. You simply get your ticket from Mr. Hatch in Boston. In return he will take you to Washington, show you the sights, give you room and board; and return you safe home, all for \$26. Get up excursion parties, if you can spare the money, and go to Washington. Let all societies who are under the national charter make an effort to get all delegates there; duty demands the presence of every one interested.

The present officers of the National Association have been untiring in their efforts to spread the cause of Spiritualism, Mr. Barrett having traveled the country from east to west in behalf of the association. A better man cannot be found to hold such a responsible position. It is to be hoped that the Spiritualists will keep him where he is. He is the right man in the right place. Then there is Mrs. Cora L. V. Richmond, one of our first and grandest speakers. We cannot afford to lose her. The secretary, Francis Woodbury, has shown not only ability, but, like Brother Barrett, has worked unceasingly night and day. Now if there is an undercurrent to remove those whom I have mentioned, I hope the Spiritualists will wake up and see that those who have borne the blunt of the battle shall not be shelved, to make room for some one that might be aspiring to those positions.

## BOSTON, MASS.

## The Good Work going on There.

## A PLEA FOR THE NATIONAL ASSOCIATION AND ITS PRESENT OFFICERS.

## TO THE EDITOR:—In my last letter to you I mentioned Mr. A. E. Tisdale, the blind orator, as being the speaker at Ayers' Spiritual Temple, when it should have been Mrs. N. D. Willis.

## The season of '96 and '97 has opened with prospects of accomplishing much good here in Boston. On account of sickness Mr. Clegg Wright was unable to open the season for the First Spiritual Society, which meets in Berkeley Hall.

## In his place the services of Mr. Frank Baxter were secured. A fair audience greeted him in the morning. In the evening he was followed by Mrs. J. J. Whitney with a number of tests.

## A very large audience to see Mr. and Mrs. Concannon at Ayers' Temple, morning and evening, was present. Mr. Concannon giving tests and Mr. Concannon giving full-form materialization under test conditions.

## In the afternoon, at the same place, Mrs. Willis delivered an eloquent address. Mrs. Maggias Waite is still puzzling the Boston skeptics.

## There seems to be a great influx of mediums at the present time. Among the latest arrivals are the Posters, whose phases consist of physical manifestations in the light, slate-writing and spirit photography.

## Mrs. O. B. Bliss, the well-known materializing medium, held her first season of the season in her parlors. Every seat in the house was occupied. The manifestations were grand.

## Now that the time is nearing when the Spiritualists of this country are to meet in convention, it behooves everyone who is interested in Spiritualism to make an effort to have this the best convention ever held, and to this end it would be a good plan if in the various sections of the country excursion parties were gotten up like one we have in Boston, and for the benefit of your readers in this section, who are legion, I would say that Mr. J. B. Hatch has arranged an excursion party to leave Boston on Sunday, the 18th, by the Fall River line to New York, taking the Royal Blue Flyer from New York to Washington, the round trip costing only \$26, including everything.

## You simply get your ticket from Mr. Hatch in Boston. In return he will take you to Washington, show you the sights, give you room and board; and return you safe home, all for \$26. Get up excursion parties, if you can spare the money, and go to Washington. Let all societies who are under the national charter make an effort to get all delegates there; duty demands the presence of every one interested.

## The present officers of the National Association have been untiring in their efforts to spread the cause of Spiritualism, Mr. Barrett having traveled the country from east to west in behalf of the association.

## A better man cannot be found to hold such a responsible position. It is to be hoped that the Spiritualists will keep him where he is. He is the right man in the right place. Then there is Mrs. Cora L. V. Richmond, one of our first and grandest speakers. We cannot afford to lose her.

## The secretary, Francis Woodbury, has shown not only ability, but, like Brother Barrett, has worked unceasingly night and day. Now if there is an undercurrent to remove those whom I have mentioned, I hope the Spiritualists will wake up and see that those who have borne the blunt of the battle shall not be shelved, to make room for some one that might be aspiring to those positions.

## The mediums of Philadelphia demand the attention of the convention. They are still under bonds.

## HERBERT WINTHROP.

## THE INDIAN FAKIRS.

## CONTINUED FROM PAGE 3.

which was carefully plastered up with mortar and sealed with the rajah's seal. A guard of British soldiers was then detailed to watch the vault day and night. At the end of the prescribed time the vault was opened in the presence of Sir Claude and Runjeet Singh, and the fakir was restored to consciousness.

"Indian history is replete with similar successful experiments of suspended animation. Volumes might be written with well authenticated cases of similar phenomena; not only in the land of the Brahmin and Buddhist, but in every country there is to be found the expert hypnotist and telepathist, but of all countries I am pretty sure, when I say that India breaks the record for genuine productions of magical or occult phenomena. Even our Christian Bible is full of records of these so-called magical wonders, from the very day when God caused a deep sleep to fall upon Adam, and he slept (hypnotized), to the telepathic visions and revelations of Paul. God's laws are the same yesterday, today and forever. I know, because I have seen, and I therefore affirm the reality of such phenomena, but Mrs. Tylor, who confesses she has not seen, denies its existence in toto. Such is life all the world over.

"Yours very truly,  
 "GEORGE W. WALBOND."

Friends are as companions on a journey, who ought to aid each other to persevere in a road to a happier life.—Pythagoras.

Power exercised with violence has seldom been of long duration, but temper and moderation generally produce permanence in all things.—Seneca.

Great souls are not those who have less passion and more virtue than common souls, but only those which have greater designs.—Rochefoucauld.

Examples of vicious courses practiced in a domestic circle corrupt more readily and more deeply when we behold them in persons in authority.—Javinal.

## A WORK DESIGNED TO ELEVATE THE MASSES TO A HIGHER SPIRITUAL PLANE.

## A Plan to Popularize Humane Work.

## GIVEN AT NATIONAL HUMANE CONVENTION, CLEVELAND, SEPT. 24, 1896, BY EMMA ROD TUTTLE.

Mr. President, Ladies and Gentlemen: The largest lion crouching in the path of the humane educator is ignorance. His roar is the loudest; his fangs are the sharpest; his claws most angrily unsheathed to attack the heaven-sent Angels of Reform, who tread the rough ways where the helpless lie waiting for succor. Deserted, abused, sickly children cry in want and desolation. Ignorance curses their sin-stained parents, but does she prepare homes for them, wherein they may be put in the way to battle against their unfortunate birth, and become good men and women, contributing strong individualities to the strength of our nation? Oh, no! That is not the work of Ignorance. That task is left for wise heads and tender hearts; to those who are intelligent enough to realize that physical, intellectual and moral deformities are bequests forced upon children by progenitors, in the matter of which they have no voice nor choice.

OUR DEAD ANCESTORS.

Holmes wisely expresses this fact by saying we are only omnibuses, in which our dead ancestors ride, and that reform must commence with the grandfathers of the future. This truth should teach us charity, and make us quick to aid the unfortunate. But how often we hear the petulant remark, "I wouldn't act that way!" Probably not; but if you had been bequeathed that sinner's body and environments you would have done exactly as he does. You were more lucky; but you had no more to say about what you would be than did he.

Animals.

DUMB CO-LABORERS

with human beings, lie dead and dying by the roadside on all the surging highways where man drives on his inferiors. They fall, before their natural lives are half over, because ignorance and selfishness goad them on blindly to death. The highway is strewn with whips, clubs, rails and spurs which were used by human hands, on their poor, failing bodies, to force them to greater exertion. O, hard hearts! If man only could realize that matter is ever rotating through the different kingdoms of nature, and that to-day will not be as to-morrow; that the man who plies the goad this year may, in years to come, have been disorganized, and by the subtle processes of that change have passed again into organic life, even into such animals as he so cruelly tortured, while in power in human form.

I say it may be so—it must be so as long as the known laws of growth and decay continue in force. Does any cruel person wish to be wheeled forward into that position? I do not mean that human souls are thus rotated, but that matter is, and that God has so ordered it.

INDIFFERENCE.

The next largest lion in the path is Indifference. He seems to be blind, but he is not. He sleeps, and growls, and don't care who suffers if he is let alone. He opens his eyes when the cries of the suffering come too near him, but he does not seem to understand. He lies right across the path, and will not move. This lion makes humane workers a vast amount of trouble. It is so hard to get up any feeling of any kind in a person utterly destitute of sympathy.

The first lesson in humane education is to learn to put ourselves in another's place. When we begin to try to make this lesson practical, we are surprised to find how many people are afflicted with the "insanity of indifference," and the great question is, how can we quicken their feelings? How make them see what is going on around them? How sensitize them until they will feel hurt when they see another organism equally sensitive suffering pain?

THE UNCERTAIN JURY.

It was while trying to solve these questions, and wondering how we in Ohio could ever expect justice as long as, in all cases of prosecution, the defendant may demand a jury trial, and the people, from whom the jury must be chosen, are so uninformed on ethics toward animals, that in nine cases out of ten a jury will disagree and the case be lost, leaving disgrace for the prosecutor to shoulder instead of a righteous victory for the helpless.

OUR ANIMAL FRIENDS.

People are so unreasoning in dealing with and speaking of our animal friends. They are obstinate extremists, either considering them philosophers, who can trace cause to effect with as much precision as human beings, or else demons, who delight in doing vicious things to torment their owners.

How few consider that they should be educated with patience, so that they can understand what is wanted of them, instead of being beaten, jerked, blinded, checked, starved, choked, etc., until they are frenzied, and come to consider their trainers as enemies instead of friends. If such a course were pursued with human beings, not a voice within speaking distance would be silent, but would ring out denunciations with most certain sounds. But people will see animals thus treated every day, and not even feel uncomfortable about it.

A CASE IN POINT.

I had occasion to appeal to the

## member how you loved it, and how it loved you?

The years since then may have brought you many treasures and many losses, but you will never forget that colt you owned in boyhood.

You will never forget how, when it first stood by its mother's side on its long, clumsy legs, your father, just to tease you, told you "Twasn't good for anything, 'cause its legs were so long it could never get its nose to the ground to eat!" Surely it looked that way, but you didn't believe him. You felt sure that colt would come out all right, and that you should probably ride off to war on its back when you got to be a man. And you thought how fine you should look with a feather in your hat and a sword by your side—that colt a horse then—prancing so you could hardly sit in the saddle.

You remember it all; and you will sympathize with me in my sad experience with my colt.

My father gave her to me. She was black and shiny, as if covered with patent leather, except that she had a white face and two white feet.

I named her Mary, because I had an aunt, whom I deemed perfection, who bore that name, and I wanted to compliment her; so I named my colt after her, and she sent it an embroidered blanket, just to please me. Bless my dear aunt Mary! She has gone to her rest, and so has my colt Mary. Aunt Mary died with consumption, nursed with care. But the horse Mary—you should hear how she died.

She grew, and I grew. At last she was large enough to be educated to drive. This my father and I did kindly. We taught her gently how to wear the harness, the disagreeable bit, and to pull the wagon. It was a pretty one with yellow wheels, and Mary, hitherto before it, made a showy turnout.

One day my father and I were driving in the streets of Philadelphia, when a queer-looking fellow, whom pa said was a dude, called out: "Fahmah! fahmah! Do you want to sell that hoss? Weally, she's a beauty."

"She belongs to me," said I promptly, "and I don't want to sell her, but I may be obliged to. I would not say to-day that I will or not."

"Is she broke to the saddle? She'd be jolly for a cantah with the boys, don't you know?"

"Yes, she is a fine saddle-horse. I ride her nearly every day."

Father started on. "Fahmah! fahmah!" cried dudie, waving his hand, "weeah could I find you—next week, don't you know? Maybe the Gov and I will drive out to make you an offah, don't you know?"

My father told him where we lived, and drove on.

My mother had been ill all summer



expressing my love for her. She laid her head on my shoulder, and seemed full of dumb joy. I did not then know what awaited her. If I had, I might have been frenzied enough to have attacked the animated human machine, known as the French professor, who directed the experiments. No anesthetics of any kind were given to the horse; nothing to deaden the pain of the clumsy cutting into the live flesh by the inexperienced students. The first pupil was told to drive a seton into the shoulder of the horse—a very painful operation.

Another was ordered to perform tracheotomy, making an opening into the windpipe; a third, to drive a seton into the hind flank; a fourth, to dissect the various nerves of the foot. Mary kept looking to me with agony in her beautiful eyes. And I could not help her! She was not mine! She had been purchased by the students for martyrdom to the august cause of science. She was a dumb victim to the most damnable and unnecessary mode of education.

She had been "hobbled," so that she could not move, before the foot dissection was commenced, and lay in pain and blood as one after another out was directed by the professor.

At last the demonstrations were finished, and I thought, "now she will be killed, and all will be over."

Eagerly I asked the professor: "What is now to be done with the animal?"

"Oh," he answered flippantly, "we leave her here, and if she is alive in the morning we go on with other experiments. If an animal which is being vivisectioned lives, sixty-four operations are performed on each one. Twelve horses are operated on each week."

I wanted to kill him! I felt that I must kill Mary and stop her agony. Begging that mercy was of no avail. She was not mine. I must be calm if efficient. I went out quietly after the class, but made an excuse to my friend that I had forgotten something, and must go back. He gained entrance, and I put a revolver to Mary's head and killed her. I killed her because I loved her. I put my fingers over my friend's lips, and said only this: "You understand." He never told of the merciful release I gave my first pet—my "black beauty."

I have never loved the world nor man as well since I saw the depth of cruelty which vivisection reveals.

I learned the dude, with some other "swells," got drunk, and drove Mary until she was spoiled for use. So she was purchased for the vivisectioners' knives.

The night I shot Mary I pledged myself to the cause of humane reform. I will work for it as long as I live. Do you wonder? And will not you join your efforts to mine, to speed on the work of Humane Education.

#### Meeting at Orion, Mich.

I send you a brief statement of the outcome of the two days' meeting of the Orion Spiritualist Association, held in the Congregational Church of this place, Sept. 30 and Oct. 1. The weather was unfavorable, owing to hard rains the previous day and night, and continued threatening the greater part of the first day. The attendance was not equal to that promised on that account, but as the train arrived the faithful few were present, and the programme was fully carried out.

Mr. N. P. Wadsworth was appointed temporary chairman, and Mrs. W. H. Watson, secretary pro tem. The business hour was occupied in discussions with a fair, considerate view of the prospect of buying grounds and establishing a permanent camp at Orion. A standing committee was appointed, consisting of Clyde Skinner, of Orion; Messrs. F. E. Odell and N. P. Wadsworth, of Lapeer, to investigate and choose a suitable situation, some five acres or more of land, in any locality thought desirable; a report of this investigation to be made at the annual grove meeting. Also a committee was appointed, consisting of Mr. C. Skinner and Mr. W. H. Watson, to interview the present owner of the island, which has been purchased by him for the purpose of holding undenominational meetings, and fit it up finely for assemblies. In the evening Mrs. Anna C. Robinson, held the audience with her usual fascinating power of expression, and her winsome manner and plain, simple presentation of the truths of the spiritual philosophy, and she attracted the attention of the young as well as the old.

The following day Mr. Stebbins, of Detroit, was present, and his addressings were heard at Messrs. Edgerton's and H. Skinner's with remarks from various earnest minds upon the progress of our work and the underlying growth of the principles we represent. Another meeting was held in the church, and Mr. Stebbins gave an hour of fine, thoughtful teachings upon the spiritual side of life. Music was furnished throughout the meetings by a choir of ten young ladies well-trained for the work.

We feel this occasion has been productive of much good, and the coming camp-meeting time promises more than usual success.

Mrs. W. H. WATSON.

#### A New Campaign Song.

A spirited patriotic song, entitled "McKinley, Hobart and Honor," composed by G. F. Perkins, has just been published, and is creating quite a stir among the political singers. The price is 35 cents a copy, and can be ordered through this office. 3554

"Human Culture and Cure. Part First. The Philosophy of Cure." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price, 75 cents.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially and scientists, geographers will find instruction of value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

## A HINDOO MISSIONARY.

### VIRCHAND R. GANDHI.

He is Secretary of the Jains in India.

HE IS SENT WITH ANOTHER GREAT SCHOLAR.

They Are to Teach Eastern Doctrines to America.

TENETS OF THE JAIN FAITH AS EXPLAINED BY MR. GANDHI—HEAD-QUARTERS TO BE IN CHICAGO, WITH BRANCHES IN LOS ANGELES, WASHINGTON, CLEVELAND, ROCHESTER AND OTHER CITIES.

TO THE EDITOR:—From India there has come to America, as set forth by the Chicago Times-Herald, a man who will seek to propagate the doctrine of his religion in this country. He is Virchand R. Gandhi of Bombay, secretary of the Jain Association, an Indian religious society with five million members. Mr. Gandhi does not come to make proselytes. The

scholar, Patebchand K. Lallan, he arrived in Chicago Wednesday.

The party of Indians will be the guests, for a few days at least, of Mr. and Mrs. Charles Howard of Englewood, who have been for many years interested in oriental philosophy, and have entertained distinguished orientals who have visited Chicago from time to time.

Mr. Gandhi has a striking personality, which appears all the more marked in his occidental surroundings. Clad in the strange garments of his own people, he appears out of touch with his environments. He is a man of strong personality, with an enthusiasm which seems undaunted by the obstacles which apparently encounter him. Sincere and earnest purpose is expressed by his deep eyes, and as he discusses the selfishness and injustice of mankind, and devises plans for their amelioration, he grows eloquent and his oriental reserve melts in a burst of eloquence, while his soul seems to shine through his piercing eyes.

His striking personality pervades even his dress, which adds to his picturesqueness. His ordinary dress,



rule of the Jainist faith forbids that, but he comes to found a school of oriental philosophy, whose headquarters will be in Chicago, with branches in Cleveland, Washington, New York, Rochester and other cities. He does not come as a missionary to convert Americans to any form of Hinduism. According to his own idea, "the true idea of Hindu worship is not a propitiation, but a spirit—a universal spirit of love and power, and answerable to the practical realization of brotherhood, not brotherhood of man alone, but of all living things, which by the lips of all nations is indeed sought, but by the practice of the world is yet ignored." Roughly these are the tenets of his creed and the platform upon which he stands, not beseeching Americans to join him, but willing to have their co-operation.

Chicagoans have already some slight acquaintance with Mr. Gandhi. He was one of the delegates from India to the world's parliament of religions, which was held in this city during the world's fair, where he attracted great attention by his addresses, which were full of the spirit of brotherly love, which he makes his chief doctrine.

Remaining in America for several months after the close of the parliament, he returned to India, where he told his fellow Jainists of his idea of founding a school of oriental philosophy in America. Chicago seemed to him the most appropriate place for its headquarters. The idea was pleasing to his co-religionists, and they resolved to aid him in every way in their power. They presented him with credentials, and, as he is their secretary, on the eve of his departure they gave him a magnificent address, and voted him a gold medal. With their best wishes he left India for New York, where he arrived last Monday. He abandoned his flourishing practice as a lawyer in Bombay, and with his wife, his son Mohand, and another

which he wears on the street as well as at Mrs. Howard's home, consists of linen trousers secured with a long sash of beautiful silk. A long coat of pongee silk falls half below his knees, while on his head is an Indian turban, which consists of an enormous number of yards of silk wrapped round and round his head.

Mrs. Gandhi's costume is no less strange. Her dress of a brown cashmere is made of a single piece of silk, which is wrapped round and round her body, forming both skirt and cloak, and, being finally brought up over her neck, comprises her head-dress. The edges of the dress are embroidered in Indian style. It is put on in folds and draped on the sides. The dress, which is called "sari" by the Indians, consists of a single piece of cloth ten yards in length and forty inches in width.

Not the least striking member of the party is their son Mohand. The youngest, who, although only seven years old, is tall for his age, and has the dignified bearing of a man of forty in America, wears coat and trousers of lilac silk, more gay than any Chicago woman would dare to wear on the street to invite the dirt and dust which is blown about by Lake Michigan winds. Each of these garments is embroidered handsomely and decorated with silver ornaments, which are around the bottom of the trousers and on the edge of his coat. Mohand wears a purple cap like the polo caps which were once the fashion here. It is of velvet, but the texture of the stuff is hidden by the mass of delicately chased silver ornaments which adorn it. He has a number of suits of clothes made in the same style, and hats to match each costume.

While seated with his wife and son and his associate, Mr. Lallan, in the home of the Howards, Mr. Gandhi spoke of his plans.

"The Jainists, of whose association I

am the secretary, have sent me to America to represent them. I come at the request of those to whom the oriental teachings appeal who asked the Jain Association to send me. It is the intention to found in Chicago a school of oriental philosophy, which from a modest beginning may grow to great size. There seems to be a growing desire for something of the kind in America, which desire has been voiced by my friends. They desire to know something of the occult, and an apprehension of the philosophy that teaches the possibility of perfection of character in this life with the mastery of natural forces which follows.

"The instruction will at first be delivered in a course of lectures and also to private classes which may be formed. The first lecture will be delivered on Oct. 11 in Steinway Hall, to which everyone interested is invited. It will be a preliminary discourse on occultism and oriental philosophy, and at the time it will be determined what will be the arrangements for the other lectures. There will be probably twenty or more, extending over as many weeks. I do not come as a missionary, for that would be contrary to the tenets of Jainism. I am merely here to teach oriental philosophy to those who desire to become acquainted with it. Mr. Lallan will assist me in my work."

While Mr. Gandhi has not arranged the plans of the course which he is to deliver, it will probably include addresses on Yoga, the science of the soul; the science of vibration, Hindu astrology in connection with the influence of the planets on humans; the power of mind and thought-currents, symbols of ancient nations, the influence of colors and gems on individuals, the science of breath, magnetism, science of eating, practical concentration, occultism and Jainism.

The influence of colors on gems and gems on individuals, of which mention is made as one of the subjects of Mr. Gandhi's lectures, is novel to occidental minds. He believes that the wearing of colors has an effect on the temperament of the person who wears them. The qualities of the mind may be strengthened and those that should be weakened may be weakened by the wearing of various colors. Red is supposed to give the wearer increased business power, and to enable him to go through exciting ordeals. Nervous individuals who wear blue will be pacified. White and yellow are useful in making the individual's character more spiritual. Mr. Gandhi's idea of his school seems to give no exoteric reasons for their belief aside from the claim that as the light of the sun and that of the moon have different effects on persons so do the various colors. On dark, rainy, cloudy days persons of a sensitive temperament feel depressed, while, when the sun is shining brightly, they are invigorated and ready to accomplish an enormous amount of work.

The influence of gems is akin to that of colors. Mr. Gandhi does not hold the same superstitious views about the opal that are held among Americans. The opal does not bring harm itself, in his opinion, but when evil influence threatens it changes color as a warning. When danger comes within the "aura," or spiritual atmosphere of the individual, its change of color occurs as a signal. In other words, it does not make bad luck, but indicates its presence.

Jainism, the religion to which the apostle now in Chicago belongs, is a sect or kind of Brahmanism which is believed in by five million souls. It is an offshoot of the other religion, and represents the revolt of some of the more independent against the tyranny of the priests. It is less strict, destroying the boundaries of caste which pervade Brahmanism and forbid any member from visiting a foreign country. It is also more liberal in the matter of diet, allowing its members full liberty, although most Jainists, like Mr. Gandhi himself, are vegetarians, and abstain from eating flesh of every kind. During all of Mr. Gandhi's life no form of flesh has passed his lips.

There are two ways in which the Jainists look at things, one of which is called Dravyarthekaryaya and the other Paryarthekaya Naya. From the latter point of view the production of a law is a production of something not previously existing, while from the former it is not the production of something not previously existing. According to the Paryarthekaya standpoint there is creation and destruction at every moment, while from the other point of view, the universe is without beginning and end.

As to the origin of the universe the Jainists hold that matter and soul are eternal, and cannot be created. God, in the sense of an extra-cosmic person, has no place in the Jain philosophy. They hold that such a creator is illogical, but believe that there is a subtle essence underlying all substances, conscious and unconscious, which becomes an eternal cause of all modifications, and is termed God.

Jainism is divided into philosophy, which is called Shrute Dharma, and ethics, or Chaitra Dharma. The philosophy has to do with the nature of nine principles, six substances, six kinds of living beings, and four states of existence. The first of the principles is called Pua, or soul. This is that element which knows, thinks and feels, being the divine element in the living being. All sensory phenomena of the higher type are, in the opinion of the Jain, conditioned upon something. The true nature of the soul is right knowledge, right faith and right conduct, and the soul undergoes evolution as long as it is capable of transmigration. The soul being immortal, not springing into existence purely for this life, it must continue afterwards. Creation at birth means

annihilation at death, and the contrary is also held true by the Jainists. The soul has passed through many lives, and will live to pass through many more, without recollection of them.

The other principle besides soul is called nonsoul, by which term is meant more than mere matter. Whatever is not soul is held to be nonsoul. The other seven of the nine principles are different states produced by the combination and separation of the principles of soul and nonsoul. The third principle is called Punya (merit). It is the cause of making a being happy. The fourth principle is Papa (demerit), which causes a being misery. The fifth principle is Ashrava, the state which brings in merit and demerit. The seventh is Nirjara, destruction of actions. The eighth is Bardha, the bondage of soul with Karma, actions, while the ninth is the total and permanent freedom of soul from all Karwas, which principle is called Moksha.

The divisions of six into which substance is divided are: Sentient, conscious, matter, stability, space and time. The six classes of living beings are in their English equivalents known as earth body beings, water body beings, fire body beings, wind body beings, vegetables and all of those having but one sense, that of touch. These are again divided into four classes of beings—first, those having two organs of sense, those of touch and taste, such as worms or leeches; second, beings having three organs, those of touch, taste and smell, such as ants; those having four organs of sense, touch, taste, smell and sight, such as bees and some insects; and, lastly, those having all of what are commonly known as the five senses, touch, taste, sight, smell and hearing. To this latter class belongs human beings, birds and most animals. These are minutely subdivided according to their capabilities, and the Jain canonical books treat of these in great detail, and it is claimed that many of the statements made therein have been confirmed by the researches of microscopists.

Existence has four states, which are known as Naraka, Tiryarch, Manushya and Deva. The lowest of these is Naraka, which is that of being an inmate of hell; Tiryarch is next, that of having an earth body, water body, fire body, vegetable, or having two, three or four organs, as animals, birds or men. The third is Manushya, of being a man. Dwellers in the celestial world enjoy the state of Deva. The highest state of existence to which a mortal being may attain is that of Moksha, when, by the destruction of all extrinsic matter, the soul is in its purest state and becomes divine.

Karma, which is a companion doctrine to that of transmigration of soul, is believed in by the Jainists. It is in Jainism divided into eight classes, somewhat resembling the divisions of the Theosophists. These are those which act as an impediment to the knowledge of the truth; those which act as an impediment to true insight of various sorts; those which give one pleasure of pain, and those which produce bewilderment. The other four divisions are divided again into other classes so minutely that the Jainist is able to trace any effect to some cause of Karma. When a person by right faith, right knowledge and right conduct succeeds in destroying all Karma he reaches the highest state of perfection, is divine and is called Jinia.

Different philosophers of the Jains give different rules for the practice of the Jain ethics. Ethics is an important part of the system, which is more of a series of ethical rules than of religious rules. The Jain ethics are designed to so order conduct that it will be capable of the highest development of soul happiness, which is the ultimate end of all human actions. The Jainism holds that the highest happiness is to be obtained by knowledge and religious observances. The rules of conduct are not to kill, but to protect all life, whether of humans or other animals; not to lie, not to take that which is not given, to renounce all interest in worldly things, and especially to call nothing one's own. All of these doctrines are lived up to only by the ascetics.

Mr. Gandhi has brought with him three things which he values above all his other possessions. One is the address presented him by the Jain Association on his departure for America. It is printed on bluish green satin, embroidered in gold and silver in occult emblematic symbols. It is kept in a case like a music roll, which is of solid silver beautifully chased by hand. With it is a gold medal, which was given him on his departure, in which he is called the "Star of Jainism." Another address is from the society in Bombay. It is also very handsome, and is kept in a sandal-wood box.

Mr. Gandhi expects to remain in the United States for three or four years. He expects to establish branch schools in Los Angeles, Rochester, Cleveland, New York and other cities, but will make Chicago his headquarters.

Mr. Gandhi should receive a cordial reception from all Spiritualists. Next Sunday he occupies the rostrum in place of Mrs. Richmond. Tautu, Chicago, Ill.

"Atlantis: The Antediluvian World. By Ignatius Donnelly. Sum up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

## FREE THOUGHT.

The True Purpose of Civilization.

An Appeal to the Freethinkers of America.

Amidst the fluctuations of public opinion and the clash of political ideas in our land today, it is supremely odd that in these questions which so deeply concern human happiness and progress the principles of Free Thought are absolutely necessary! These questions must be determined by human reason and experience and not by authority and force.

Free thought is not a particular conclusion of the mind, but the way in which that conclusion has been reached, by the free operation of the reason through constant experience; that is, by science and not by theology. The time has passed in human history when one man can do the thinking of another. No question can again be settled in this way. People must think; and they must think freely. They must be true to themselves; and to be true to themselves, they must have intellectual convictions, wrought from the fires of their own thought. This is pre-eminently the duty of government.

Government is of the people, and in order to be a great and noble government it must come from a thinking people, and not from masses bound in the authority of creeds, be those creeds what they may. The glory of our Republic depends upon the knowledge and independence of the individual. The true purpose of civilization is not to make institutions, but men and women. Give men and women free, progressive, truthful; and institutions will take care of themselves. Institutions should not control the people, but the people must control the institutions.

Civilization must be ever animated by the breath of liberty. The moment it is confined to a creed or church, or fixed authority, that moment its life is gone. It is no longer a creative power. It is a copy of the past.

Authority can settle no question of human happiness or progress; neither can such questions be settled by physical force. They must be settled by reason and influence, by agitation and education, by the ballot and not by the bayonet. An enlightened public opinion must be the source of all reform. The sword can only be used for self-defense. Freedom and peace must be combined in the future advancement of the human race. War is not the instrument of constructive free thought. No cannon ever yet made one happy home, or dowered the world with one glorious thought; or made one harvest field.

It is the reason of man, science, discovery and invention; it is thought—free thought only that can lift the world with the splendor of noble achievement. We must depend upon free thought, and if free thought fails, then civilization fails.

Free thought may not succeed all at once. It possesses no miraculous power; it must advance through a thousand difficulties, but it is the sole source of living truth, of heroic action, of radiant progress.

All reforms depend upon this reform; all questions must be settled by this universal guide. There can be no compromise in this matter. There is no other road. To expect to reach in any other way is absolute folly. The wrecks of the past are innumerable; the wrecks of theology, of superstition, of blind faith. These have never given the world anything but disaster and suffering. The free intellect of man, the open eye, the keen observation of facts, the study of experience, the understanding of Nature's laws, and devotion to humanity, will alone bring man to the paradise of earth; to true wealth, to worldwide prosperity, to generous virtues, to shining homes and fields of joyous labor.

Freethinkers, therefore, must be educators of the human race. They must recognize the sphere of action and accept its noble duties.

They must not look to instant popularity and success. They must find satisfaction in the value and grandeur of their work, not in its apparent results. The quality of results, not quantity, is the supreme thing. To teach men to think; to act reasonably and courageously; to advance universal principles; to look beyond the interests of the hour to the profound and abiding laws of human growth—this is the mission of Freethinkers; a mission that grows more beneficent, more beautiful and more victorious as the years sweep on.

It is a matter that may be the outcome of the presidential election, concerning whose issues honest men differ, the principles of Free Thought demand our loyal support. They cannot be voted up or voted down. They are more than any party or any political measure. Free thought is greater than any government can be. It is the very life blood of the human race.

When the present political upheavals have subsided, whatever may be the decision of the people, it is still important that the great work of Free Thought be sustained; that we still labor to incorporate its principles in the administration of our laws; that we stand for a secular government, and a Constitution without "God, Jesus Christ or the Bible."

These issues are before us and must be met. We cannot let things drift. Human will and human wisdom must come into play. No law of evolution will make liberty and justice. Man himself must be the power to establish liberty and justice, and if he does not do it, then liberty and justice are no more.

The true Freethinker must be an active Freethinker; he must recognize his power and his responsibility, that he must be his own providence, and help build the Temple of Humanity. Man must not trust to nature, but he must conquer nature and use her forces for his own highest advancement. Free thought is forethought in this world, and self-reliance and energy, or it is thought and nothing more. What is thought without action?

"We live in deeds not years; in feelings, not in figures on a dial-plate." "We should count time by heart throbs."

"He lives longest who thinks the most, feels the noblest, acts the best." This should be the motto of the Freethinker. His thought must be living and not dead. It should be a thought of fire—a hope, an aspiration, a splendid purpose.

The visit to our shores of our noble English allies, George W. Foote and Charles Watts, affords a golden opportunity for freethinking comradeship. Now is the time to stir up public opinion to set people to thinking; to enlighten the masses. The trouble is that the people do not know what free thought is, they do not understand its aims, they do not realize the justice and the necessity of its principles. There is stagnation in the community.

I hope that every Freethinker who can do so will be present at our Congress, and give welcome to our friends from abroad. We can thus make Free Thought better known than ever, and rally the indifferent to our standard. We need to increase our forces, to

strengthen and improve our organization. What we desire is the personal influence of the Freethinker in comradeship. It is union and federation that will make Free Thought potent. Freethinkers, above all, should recognize fraternally. It is fraternity that must take the place of authority. Free Thought is not isolation, but companionship. Free Thought is individuality, but through individuality, it is also humanity.

Do not let the political fervor of today sever us from the foundation principles of Free Thought. While loyal to our principles on other questions, let us be loyal to Free Thought itself. Let us remember that Free Thought is the supreme universal and permanent condition for which we strive; that without Free Thought there is no such thing as progress or reform anywhere.

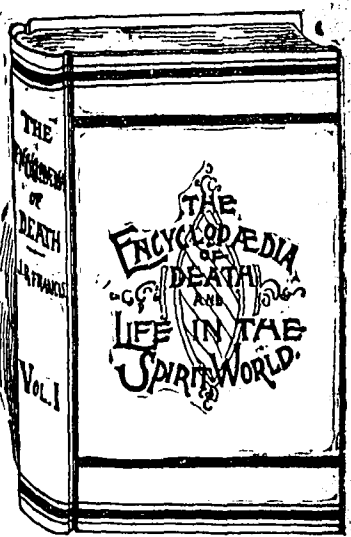
SAUEL P. PUTNAM.

## Bottlebinding.

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.



VOLUME II.

Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms as the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

In ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

BEAR IN MIND. Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 25,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read this conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

## HUMAN CULTURE & CURE

MARRIAGE, SEXUAL DEVELOPMENT, AND SOCIAL UPBUILDING.

BY E. D. BABBITT, M. D., LL. D.

A most excellent and very valuable work, by the Dean of the College of Fine Arts, and the author of other important volumes on Health, Social Science, Religion, etc.

Price, 60c. 75c. For sale at this office.

## PHILOSOPHY OF SPIRIT

—AND—

THE SPIRIT WORLD.

BY HUDSON TUTTLE.

A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the profound and philosophical aspects of life should have this excellent book. Its value is recognized and acknowledged all over the world. Price, 60c. 75c. For sale at this office.

## SOCIAL UPBUILDING.

Including Co-operative Systems and the Happiness of the Masses. By E. D. Babbitt, M. D., LL. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

## THE GOSPEL OF BUDDHA.

According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the supervision of the Rev. Shaku Soyen, published in the Free Press. For sale at this office.











## CHAS. E. WATKINS, M. D.

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

ANOTHER REASON is he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

ANOTHER REASON is he makes the price of treatment right to all.

### HE IS ENDORSED

by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send a 2-cent Stamp for His Book on

### "CHRONIC DISEASES,"

Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

**DR. G. E. WATKINS,**  
AYER, MASS.

77 Mondays of each week at \$5.00  
Lumbus avenue, Boston, Mass.

## THE INDIAN FAKIRS.

George Walrond Comes to the Front with Facts.

Sometimes I am simply struck with wonder when I read many of the unwarranted statements made by so many of the leading Christian workers in the churches. In Denver, Colo., at St. John's Cathedral, a Mrs. Tyler gave a discourse, in which she asserted that the "fakirs of India are not and never have been," also that telepathy and other phenomena do not and never have taken place in that country of the lotus and mysticism. I had to refute that lady's statements in the following letter to the Denver Republican, September 23, and which explains itself.

GEORGE WALROND DISPUTES AN ASSERTION MADE BY MRS. TYLER.

"In your issue of Sept. 21 I read a report of Mrs. Tyler's experience in India. Among other statements made to the small audience in the crypt of St. John's cathedral was one that the 'wonderful inter-village telepathic communications which the nations of India carry on, according to the writers, tourists and others, are not.'"

"Now, 'telepathy' is simply a psychic science, understood by thousands of people in this country. It is the communion of subjective minds, and a power vouched for by the leading scientists of the day. It has been known and practiced in India and most Oriental countries for centuries past. During my experiences in India, Egypt, Palestine, Zululand, South Africa and other places I have found telepathic communication quite a common occurrence, and I am surprised to hear of any person living in India fifty-eight years and never once dropping across a single instance of telepathy. The powers of observation and research must be extremely limited, or the clouds of bigotry and prejudice very opaque.

"Another statement of Mrs. Tyler's is: 'And the people whom the magicians put in a comatose sleep and bury for an indefinite period are not and never have been.' Now, we have any number of well authenticated cases of suspended animation and burial for long periods without any visible signs of decomposition when the bodies were exhumed. Many people believe that depriving the subject of air, in cases of catalepsy or suspended animation, will cause death in a few hours. Such opinions are decidedly erroneous. In 'The Law of Psychic Phenomena,' page 312, we read: 'One of the most clearly attested instances of the kind alluded to is the experiment of the Fakir of Lahore, who, at the instance of Runjeet Singh, suffered himself to be buried alive in an airtight vault for a period of six weeks. This case was thoroughly authenticated by Sir Claude Wade, then British Resident at the court of Loodhiara. The fakir's nostrils and ears were first filled with wax; he was then placed in a wooden box, which was securely locked, and the box was deposited in a brick vault,

## AMERICAN SPIRITUAL HEALTH CIRCLE.

HOW TO GAIN HEALTH AND RETAIN IT!

FOR FURTHER INFORMATION  
SEND 2-CENT STAMP TO . . .  
**B. W. BANKS.**  
857 Col. Ave., BOSTON, MASS.

The American Spiritual Health Circle.

Among the many methods employed in the treatment of disease, we would cite the three leading schools that employ medicines alone for the cure of disease. The Allopaths administer large doses of the Homeopaths small doses, while the Eclectic School is supposed to use large or small doses, as in their judgment seemeth best.

Each of these schools have legally recognized colleges in which their methods are taught to the coming physician. Aside from this, there are many other methods, prominent among which are—Science, Science, Mental Healing, Mind Cure, Faith Cure, Psycho, Magnetic, and Massage Treatments—as well as the so-called New Method—Kneipp's Cure, or walking barefooted in the dewy grass. While much is being said in favor of the "New Method," we should advise very moderate indulgence during January and February throughout New England.

Can any of the foregoing schools or methods claim to have reached "perfection?"

"How is the public, the people, to decide which one of the many to employ when they feel the approach of the destroyer?"

Which one instructs the public how to keep well? In this article we shall speak of the M. D.'s and others as doctors, believing that each according to his own school or method is striving to recover health.

Now we believe a doctor should be able and willing to instruct the public in the art of relating well as regaining health, and doubtless many are. But the great majority seem to us quite content to struggle with the problem forced upon them in the sick-room.

The object, then, of the Spiritual Health Circle is not only how to get well, but how to keep so. Our motto is: "An ounce of prevention is worth a pound of cure." We have been conducting our Health Circle in a quiet manner for some time and have positive proof of its good work and feel impelled to enlarge the Circle from a sense of duty.

Why do we call it The American Spiritual Health Circle? As all common laws are founded on the Divine law, the Spiritual law should permeate and control to a marked degree all natural and physical laws. "Thoughts being things," must carry weight in the circle of unseen forces; therefore, in this we find an answer to the great Agnostic's wish, and firmly believe that under proper instruction, health is as catching as disease.

Combined concentrated thought, intelligently applied, increases the power of force to all within the radius of the thought. We feel it our duty, having fully tested its merits, to interest you in the movement. We shall form classes, giving monthly lessons or instructions, which will embrace Hygiene, Laws of Health, How to Live, How to Gain and Retain Health, Care of the Spleen, etc. Many receipts and suggestions as to food, tempting dishes, drinks, etc., for the sick-room. How often we hear the patient wishing they had something that would taste good. We hope to supply, in a great measure, this long-felt need.

Do not suppose that we are antagonistic to your doctor, on the contrary, our object is to aid him in his effort, by pointing out an intelligent course of action on your part, and suggesting many minor details that your busy doctor has not time to enumerate. Often your doctor is blamed for the loss of some loved one, when in point of fact he has done all in his power, and blame, if any, belongs to ourselves alone, owing to our inability to act in intelligent concert with him.

We propose forming a New Circle on or about October 1st, and monthly thereafter, and would be pleased to hear from all wishing to join. There are no restrictions, and one subscription in a family we deem sufficient. Our purpose is to enlarge our field of usefulness, and carry reach, hope and strength to weary hearts. Address:

B. W. BANKS, Secretary,  
357 Columbus Ave., Boston, Mass.  
Membership, \$2 per year, in advance.

## PREHISTORIC TIMES.

Recent Revelations in Central France.

Whatever throws light on the early history of humanity is always read with profound interest by those who do their own thinking. Only a few years have passed since scientists have sought beneath the surface of the earth for a buried knowledge of a common man. Explorations by pick and shovel have thrown more light on the real condition of the race from two thousand to ten thousand years ago than have all the books in our libraries. We enter the lately resurrected city of Pompeii, and at once see with our own eyes how the arts and sciences flourished; find everything there just as it was on that fatal night when old Vesuvius vomited forth fire, scoria and ashes, filling all her streets and covering her highest temples, leaving not a trace upon its surface for more than seventeen hundred years where this populous city once stood. All, however, was preserved from decay. The pictures on its walls were as fresh and perfect when exposed eighteen hundred years after as when the painter completed his task. The shops and implements of labor were all there, as were the theaters, the museums, the temples, and even places of trade. The bread was yet in her ovens or on her counters, and many a hapless buyer was covered with a paste of water and ashes which formed a mould into which plaster of paris has been poured; then the incrustation was removed, and the poor wretch in his dying agonies was depicted with the reality of extinct life.

But these scenes bring us in contact with one of the cities of the Roman empire in the heyday of her greatness and prosperity, when, as Rev. Vrooman very incorrectly said

## DRS. PEEBLES & BURROUGHS,

SPECIALISTS IN ALL CHRONIC DISEASES.

—Depend for their remarkable cures, not upon the old drastic drug system, but upon the knowledge of disease and their proper remedies—upon science and the finer psychic forces.

Some of their cures, like Bellheller's, are INSTANTANEOUS; in other cases months are required. Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success. Handbills are joyfully written by the doctor: "I am better," or "I am cured," "God bless you."

THEY TREAT THE FOLLOWING:

Dyspepsia, diarrhea, drowsy, epilepsy, etc.

Scrofula, nervous spasms, gravel, gout,

headache, heart disease, rheumatism,

female weakness, liver difficulty, neuritis,

paralysis, bleeding piles, bronchitis, asthma,

bladder affection, cancer, catarrh, piles,

upon the face, urticaria, vesiculae, skin diseases,

hysteria, insanity, drunkenness, constipation, in grippe, and all chronic diseases.

And further, they furnish

FREE TO ALL PATIENTS

Hygiene and Physiological Literature, enabling them when cured, to synthesize health.

Correct Diagnosis Free.

By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS

DRS. PEEBLES & BURROUGHS,

P. O. BOX 177,

INDIANAPOLIS, IND.

the other day in his sermon, "All lived the life of beasts."

But new revelations of the still more distant past burst upon us. We are carried back to those ancient times

"The man learned To hew the shaft, and lay the architrave, And spread the roof above them."

The London Standard published in a late issue a letter addressed to the secretary of the French Academy of Sciences by the well-known anthropologist, M. E. Riviere, who announces that in the course of a mission confided to him by the ministry of public instruction, he has discovered in the department of the Dordogne a prehistoric cave, of which he has explored 127 meters (414 feet). Its walls are covered with drawings of animals. These drawings are cut deep in the rock, some of them being buried under stalagmites. This fact is, according to M. Riviere, most important, as it constitutes an undeniable proof of the great antiquity of the drawings in question.

The caves of the Dordogne have for some forty years been noted for their relics of a very early race of men. They were first explored by M. Lartet of France, and the Englishman, Mr. Christy, whose fine collection is now in the British museum, but the one recently examined by M. Riviere appears to be of exceptional size and interest. The special value—if, indeed, it be not unique—of M. Riviere's discovery is that he has found some kind of incised ornamentation upon the actual walls of a cave. These carvings are sometimes covered by a film of stalagmite, which shows them to be very far from modern; the patterns, however, of the engravings will be yet more satisfactory proof of their antiquity; for the style of ornamentation practiced by this folk is not so familiar to experts that they can recognize it without difficulty. Both the objects depicted and the material employed throw considerable light upon the condition of Western Europe at this early age. The antlers of reindeer are commonly used for tools and ornaments, and the bones of this animal abound in the debris on the floors. Obviously, it must then have been as common in Perigord as it now is in the extreme north of Asia or America.

This fact, taking into consideration the present range of the animal, and remembering the habits of the people, indicates that in those days central France cannot have had a climate more genial than that of northern Norway at the present era. In addition to these wild animals, the red deer, the Irish elk, the wild horse, the glutton, and, possibly, the rhinoceros are depicted; but the most interesting sketch of all is a fairly accurate and rather spirited outline of a mammoth scratched on a piece of tusk. These figures sometimes are actually sculptured as if to form handles of knives or tools of some kind; but in other cases, as in the last named, they are incised on the flat or curved surface of a bone or of an antler. Remains of the cave-lion and cave bear have been found, though not abundantly, together with those of the hyena, the ibex, the chamois and the saiga antelope, which now inhabit the plains of the Volga and southern Siberia. These men of the Dordogne had probably attained to a stage of civilization comparable with that of the Eskimos before they were brought in contact with Europeans, and there is so strong a family likeness in the handwork of the two that Professor Boyd Dawkins, who has paid much attention to the subject, is of the opinion that the Eskimos are the nearest approach to descendants and representatives of this long lost race. As comparatively few bones of the Dordogne folk have been identified with certainty up to the present time, we are hardly in a position to say what anatomical evidence there is for this view, but so far as it goes, it is favorable.

The people who made those inscriptions and scratchings in the caves of Dordogne were, in all probability, the original inhabitants of Europe. These troglodytes were followed by the lake-dwellers, who built their homes on piles distant from the land.

A new edition of "Three Sevens," by the Phenols, is just issued. The May Arena says: "The list of good books as Dr. Phenols' 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been so openly and plainly taken up as this book runs." Cloth \$1.25, postpaid. For sale at this office.

## Mrs. Dr. Dobson-Barker,

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her power, by sending requirements as per usual advertisement for diagnosis of your case. Here is one of her many cures:

MY DEAR MRS. DOBSON:—I herewith enclose \$1.00 for another month's treatment for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied to you. When she began taking this medicine, she had considerable distress in the lower end of her stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have a serious sick attack. Her stomach and bowels were in bad condition. Now everything seems to be all right; and we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

8331 Lacade ave., St. Louis Mo.

the better to defend themselves from their enemies. Then came the great Aryan wave, at the beginning of the historic period, which swept away all preceding races, and introduced the new order of things, of which we are the successors.

B.

JESUIT SPIES EVERYWHERE.

They May Be Prominent Politicians, Protestant Servants or a Lady Friend of Your Family.

The spies are a kind of a fifth order, known only to the general and a few friends. They are men of all ranks and ladies in all positions in society. Though bound by no vows, they belong to the order. They are rewarded by good positions where the Jesuits have influence, by a great liberality in pardoning their sins, or by money, if it is needed. This class, mixing with all classes of men, report the affairs of the world to the followers of Ignatius.

The Jesuit is a man of several characters. The brethren have been very extensive merchants, and some of them are probably still engaged in the business.

Posserin, a celebrated Jesuit, thinking that a blow could be successfully inflicted on Protestantism in Sweden through the popish tendencies of John III., son of the great Gustavus Vasa, instead of the papal legate, as he really was, entered Sweden under an assumed name, and as the ambassador of the widow of the Emperor Maximilian.

Christiana, the daughter of the renowned Gustavus Vasa, king of Sweden, was visited in her palace by two handsome young men, Italian noblemen, who stated that they were traveling for their improvement. These aristocratic young men were Jesuits, and they led the apostate and unmarried daughter of a glorious father into the embraces of Rome.

In his "History of the Jesuits" Nicolina asserts that at the siege of Rome, when Pius IX. fled from his loving children, one day a fine-looking man, with beard and mustache, was observed going from place to place, praising the soldiers for their valor, encouraging the citizens not to desert their walls, and cursing the French, the pope, and especially the Jesuits. One day some guards perceived a kind of telegraph in a house almost over the wall of the city, belonging to the Jesuits. They burst in and found three men making signals to the enemy. They were Jesuits, and one of them was the unknown man who was so full of apparent patriotism when in company of brave men who were defending old Rome against the pope and Oudinot.

A Jesuit might be a leading Protestant or a prominent politician, the wife of a cabinet officer, a servant in a family—as Hogan found one—anything, anywhere, in every disguise, judging from the past.—The American.

Testimonial.

Brooklyn, N. Y., Sept. 20, 1899.

DR. E. A. READ, Yonkers, N. Y.—

Your treatment of my sister was successful. She is entirely well. I hope she can benefit her daughter as much as myself and friends who have been under your care are delighted with the result. I shall recommend you at all times to those afflicted. Your cure of Mrs. Van Vlaack after so many years of pain was remarkable. Yours fraternally,

MRS. R. A. SLATER.

Other testimonials on application.

Testimonial.

B. F. POOLE, Clinton, Iowa.—Dear Sir:—Your Medical Pebble Spectacles are all right. They fit me well. Are just what I wanted. I am 91 years old. Many thanks. Respectfully,

Geo. W. GOODWIN.

Hancock Point, Maine.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Right Living.—By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more useful. Any individual may organize his own life. This book is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

A new edition of "Three Sevens," by the Phenols, is just issued. The May Arena says: "The list of good books as Dr. Phenols' 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been so openly and plainly taken up as this book runs." Cloth \$1.25, postpaid. For sale at this office.

## HOW TO MAKE MONEY

WRITE TO THE . . .

Golden Laxative Coffee Co.,

AYER, MASS.

FOR BEGINNERS.

The Play of the Planets.

This wonderful educator is attracting the attention of thousands of people all over the world as its simplicity gives

DEFINITE KNOWLEDGE AT ONCE

concerning the influence of the planets and the signs of the Zodiac in human life.

EVERY CHILD can learn to use it and accomplish wonders.

The Coming Study in Occult Astronomy.

This wonderful invention makes it easy for all to learn this sublime science and

FIND THE RULING STARS

of every person born for 70 years past, and also to delineate the HOROSCOPE.

A few of the first edition left which will be furnished at \$1 each. For sale at this office.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best use for children while teething. An old and well tried remedy.

SPRITUALIST BADGES.

EVERY . . .

SPRITUALIST

SHOULD WEAR THE

SUNFLOWER

JEWELRY.

At the Sunflower turns its face towards the sun, so Spiritu-

alism turns the face of the human mind towards the Sunlight of Truth and Progress.

PRICES:

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50

Solid Gold Bar Pin . . . \$2.50