

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

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THE WORLD CAN BE REDEEMED.

THE HULL HOUSE AS A FACTOR IN TRUE RELIGION.

GENUINE SAVIORS.

They Live in This Century.

And Are Engaged in Evolving Humanity to a Higher Sphere.

NOBLE WORK AT HULL HOUSE—CHICAGO SOCIETY HAS A NEW AND EXCELLENT UNDERTAKING CONDUCTED BY UNSELFISH AND PUBLIC-SPIRITED WOMEN—ORIGIN AND DEVELOPMENT OF THE SETTLEMENT—METHODS OF WORK—SKETCH OF MISS JANE ADDAMS, ITS FOUNDER, AN ILLINOIS GIRL.

TO THE EDITOR:—There are genuine saviors in Chicago, as high and exalted as any of the "sixteen crucified saviors" discovered by Kersey Graves. As set forth by the Chicago Chronicle, society people have many whims, some harmless, some dangerous and some excellent. Just now the latter class has been displaying itself in the form of young women and men of wealth, refinement and culture taking up their time at Hull House. The young women go into Hull house as residents; each one pays her own expenses, and is assigned by Miss Addams to whatever task she is best adapted for, and without remuneration of any kind except the great compensation of knowing that she is doing a good work, that her life is not wasted and that some soul will benefit by her good deeds. Young women who have everything wealth can buy, every educational advantage, and the homage of sighing lovers, leave all to attend the wants of their less fortunate sisters and brothers.



THE PROCESS OF EVOLUTION AT THE HULL HOUSE.

Here the grand truth is made clear that wealth and position in life is not the all-sufficing gift. The leader of Hull house, Miss Jane Addams, who is well-known in Chicago through this wonderful work, was born in Cedarville, Ill. For years she traveled abroad, and during her stay in East London, worked with the members of Toynbee hall, a settlement after which Hull house is modeled—with the exception that the resident members of Toynbee hall are all men and the residents of Hull house are women.

ORIGIN OF "HULL HOUSE."

Six years ago Miss Addams and Miss Starr took up their residence in this great, old-fashioned, square mansion, in the nineteenth ward, on the corner of Halsted and Polk streets. The house was formerly a suburban residence of Mr. Hull and the neighbors spoke of the place as "the Hull house," hence the present name. Men and women interested in the work wished the name changed to Addams house, but the leader's modesty would not permit her to allow the use of her name, and since the use of the house was for the people she insisted on keeping the old name.

The lower floor is divided by a long hall and staircase and on the north side the dining-room and music-room are situated, while on the opposite side the large rooms are used for libraries, a small octagonal room opens from the library and here the catalogues of the public library are kept; also books of reference. For two years a large room now used as a lecture-hall was given, rent free, to the public library for a branch station. After that time it was hoped that the library board would pay rent for the room. They, however, objected and secured a place on Blue Island avenue not far from the house. Miss Addams signs the cards for the children and helps them find the desired number of books; she loses some money, but says it is cheaper than giving the room to the library. The upper floors are used for sleeping-rooms for the residents, at present seventeen. Here these young women who have everything wealth and position can give at home take up the life of philanthropists and teach all who come that the brain should be cultivated into a worthy and useful mind. The task is not altogether pleasant, and these young women often meet anything but roses in the path chosen. The main object is to teach people to help themselves, and where is there greater charity on earth than this?

CLASSES IN ART HISTORY.

Classes in art history seem somewhat out of place in this location, where the majority of the residents are Italians and natives of southern Europe, who can speak but little of the English language, and whose education is exceedingly limited. Still such classes were commenced some time ago and one is astonished to

find such unexpected intelligence among these people in regard to art. Miss Starr has charge of these classes and has devoted much of her time to the study. Miss Barnum, daughter of Judge Barnum, a young woman who has had everything, all life could offer, in her home, lives here and has charge of the classes in literature. Mrs. McCormick, who was married last week and who was Miss Maud Warner, one of our most popular society girls, lived at Hull house up to within a few weeks of her marriage. She had the young girls of the neighborhood and had charge of the Anfreda club, and a club of telephone girls who, out of love for their leader, called the club the "Maud Warner."

Miss Gernon, the daughter of a wealthy Madison, Wis., resident, has taken the older boys and girls and gradually led them to a higher plane through studies in the different branches of reading and harmony.

BABIES ARE CARED FOR.

Miss Mary West, a gentle, patient little body, has charge of the most interesting part of the settlement, the creche. In an old-fashioned, two-story wooden house the babies are nursed and cared for during the day while their mothers go out to work. The little ones range from 2 months to 6 years of age. They have hammocks, cots and cradles in which, after being fed, they sleep, in the cool rooms, which are immaculately clean. The porch is the noisy playground of the older ones, and as Miss West finds the quarters too small for the babies, Mrs. Smith, of 19 Walton place, who supports the nursery, has promised to erect a larger building on the corner. From fifty to sixty children are cared for each day, the older ones going to the kindergarten in the forenoon and then to the creche to await their mothers in

art. An Italian club is conducted by Mr. and Mrs. Valerio.

THE MALE INSTRUCTORS.

The men who work with Hull House are not residents, but give aid when necessary, by taking classes or conducting lectures. Mr. Pierson has the gymnasium classes, Mr. Vanderlip and Mr. Harding, Granite club in the art exhibit room, and Mr. Arnold the Emerson class. The young citizens are in charge of Mr. Rosenthal, while Mr. Will conducts the Lexington club. Algebra is taught by Mr. Monroe, singing by Mr. Tomlinson. Mrs. Kelley, the State factory inspector, has her home here, and devotes her time to the extermination of the "sweat-shop" system, and in keeping little children out of those miserable hovels called shops. Miss Keyser has conducted the housekeeping department since the opening of the institution. Miss Giles, from Kansas, has the girl classes in gymnastics.

The Visiting Nurses' Association has a nurse for this neighborhood, who makes her headquarters here, and Miss Lathrop of the State board of charities, is a resident, and her work is here as well as in other parts of the city and State.

Each person working in connection with the house does so from an unselfish standpoint and with no other motive than benefiting those less fortunate.

Hull house bears an air of refinement throughout. The walls are hung with pictures that educate the mind by their

elevated tone, combined with technical excellence. Pieces of statuary, the best of books, draperies that harmonize with the surrounding articles of furniture—everything, in fact, that refined taste or a cultured mind could desire in a home are here, and loveliest and best of all is the fair member of society in guise of the angel of mercy who goes about from house to house among the poor and sick, bringing food, clothes and medicine and the light of their gentle presence.

These people have tired of the shallowness of society and the mockery of an idle life; they have come to dwell among the toilers for daily bread, in the midst of the poor, wretched foreigners, who can scarcely understand one word of the English language, where the average amount of money brought into a family in the week is from \$5 to \$7. This house, with these wealthy and cultured people, opens its doors, is at once a home, refuge, and school for themselves and their children. All artifice and airs are thrown aside, and each man, woman and child is made to feel a welcome to Hull house with their woes or joys.

The tide of humanitarianism flows in many channels. The phases of effort bespeaking love of humanity and ardent desire to benefit and uplift mankind are as various as the rills and rivers that feed the ocean. Wherever their source, or whatever their specialized design, they all join in one—they all have their confuence in good-will to man, and lose their individuality at last in the great, all-embracing ocean of a divinely uplifted humanity.

Among the many enterprises engaging the loving, earnest efforts of humanitarian-loving souls, few indeed, if any, are more creditable to the hearts and minds of their founders and helpers, than the grand and noble work so successfully conducted at the Hull house. This unique humanitarian enterprise is remarkable alike for the breadth of its embrace and the hearty vigor and success with which its projectors and their allies have labored.

The Hull house enterprise marks another advance in social educational effort, and its marked success raises another bright beacon to inspire hope and effort for the good of humanity.

J. C. UNDERHILL.

The chameleon's eyes are situated, in bony sockets projecting from the head. This curious contrivance, the animal can see in any direction without the slightest motion save of the eye.

The habit of turning round three or four times before lying down has survived in the domestic dog from his savage ancestry. It then served to break down the tall grass and make a bed.

Only five per cent. of the capital of this country is owned by millionaires.

IMPORTANT QUESTION.

What Can We Do to Make Spiritualism More Effective?

REV. S. WEIL GIVES A CONCISE ANSWER TO THE QUERY.

The cardinal truths revealed by modern Spiritualism comprise a body of knowledge that is capable of being coordinated into a system, and may be fully called a science of religion. For the first time in the history of the world it has become possible to formulate scientific principles in regard to man's destiny; principles that elucidate man's place in nature and his relation to God and his fellowmen.

In modern Spiritualism knowledge has taken the place of faith; science has taken the place of the multiplex and diverse beliefs.

This is a stupendous fact in human progress; a new era in the history of the world; an enormous advance of the race.

Why, then, is modern Spiritualism not fully recognized by the world at large as the exponent of the greatest of all sciences? Why is it not even recognized as a legitimate religious denomination? The queen of all the sciences, destined to reign supreme in the religious world and to absorb all forms of belief, is at present treated as a sort of Cinderella. Inasmuch as there can be only one science of man, it is inevitable and irresistible that One Universal Religion will ultimately prevail. Furthermore, as there is in every science the double aspect of theory and practice, of principles and their application, so in the science of religion there is contained the basis of all ethics.

No human legislation will be required to make men altruistic, to extirpate selfishness, vice and crime; for the laws of nature will be recognized as demanding righteousness. In short, the scientific principles of modern Spiritualism must eventually unite the race in sentiment and bring about that generation which is characterized in the New Testament as the Kingdom of God.

That this is no exaggerated description of the mission and potency of Spiritualism is evident to any one who considers for a moment what tremendous truths it discloses. The fundamental truth of religion, man's immortality, and the corollary that all good conduct will find its natural effect in felicity in a higher sphere of existence, and that all evil-doing must meet with natural penalty as a consequence of the law of cause and effect; this scientific basis of the universal religion of the future—I mention only this one—must supersede all dogmas and tenets, and revolutionize thought and conduct. It will revolutionize thought, for it will make an end of all controversy concerning materialism and idealism. It settles the question; that is, the question whether man is an entity apart from his physical organism or not. It will revolutionize conduct, in showing that earth-life with all its vicissitudes and aims is only a means to an end—that end being the development of character. As a writer in the Andover Review has expressed it, there are in human life on earth direct and indirect results. The direct results are the satisfaction of material wants, the indirect results are qualities of character. The former results, though more palpable, are temporal; the latter, though invisible, are eternal.

It may be said that we knew this before the advent of modern Spiritualism. But I beg to call attention to the fact that before the era of Spiritualism this tremendous truth was not known as a law of human nature; it was a conjecture, a belief that stood or fell with the belief in a life beyond the grave.

Hence, the practical effects of the acceptance of these principles upon the conduct of individual and social life are enormous. The social problems agitating the modern world will solve themselves naturally and spontaneously. As no legislation is required to insure men's obedience to the known laws of physical nature, so no human legislation will be required to induce men to obey the moral laws of human nature.

Why, then, I ask again, does not Spiritualism find the recognition it deserves? Why does it not receive the homage of the world? Why do not skeptics and all who are perplexed about these questions hail it with delight? One would expect that in an age of scientific inquiry, in an age of scientific supremacy, men would be eager to get hold of the scientific facts that appertain to man's moral and spiritual nature and welfare.

Instead of this, what are the actual facts? Spiritualism is hardly recognized even as a proper religious sect; it is treated as a superstition, is ridiculed and often denounced as pernicious. Of course, many readers will say prejudices prevent people from recognizing the claims of this new revelation or disclosure. That this is one of the causes no one will dispute; but is it the only cause? The writer, in expounding the spiritual philosophy as a first experiment in Bradford, Pa., was surprised to see with what interest and even delight men and women listened to the discourses and attended again and again. It was not eloquence that fascinated them, but the startling naturalness and effectiveness of the truths enunciated.

It was so I was informed the very thing groped for by seekers after truth, after knowledge, in contradistinction to beliefs and traditions.

Here, then, is a paradox. If cultured men and women will receive these teachings with interest and even enthusiasm—according to my experience, at least—why, then, should Spiritualism not be

come more popular and make more converts from the ranks of skeptics or agnostics? Why are the newspapers, these exponents of public opinion generally inimical to the cause and in many cities refuse even to announce a spiritual meeting along with church announcements? The editor of a most prominent daily paper in one of our great cities said to me the other day: "We want to have nothing to do with those cranks that call themselves Spiritualists."

Many prejudices, however, will not account for the unpopularity of Spiritualism, and in a second paper I shall state what I hold to be grave mistakes committed by spiritual lecturers, writers and societies; mistakes and omissions which contribute largely to the odium that rests upon it. I hope, thereby, to awaken many to more effective efforts and to restrain them from tendencies and practices that are suicidal to the cause.

REV. S. WEIL.

Chicago, Ill.

THE REAL AND THE IDEAL.

WHAT IS.

Begotten of a sire whom lust compels Against his calmer will to propagate; Conceived by one who to her husband sells

Born of a mother who beholds with dread Th' approach of every fresh maternity;

By precept, punishment, example bred To look out for himself from infancy;

Initiated in the art of preying Upon the riches for which others toiled;

Not growing, but forevermore decaying, Whether he prove despoiler or despoiled;

Uncertain ever, ever insecure; Too gay for tears, too desperate for laughter;

Of but one thing in all his lifetime sure, And that its end—but not of what comes after.

WHAT OUGHT TO BE.

Begotten of a sire who, longing, wishes That he should be his children, by his side;

Conceived by one who deems to reproduce Her heart's ideal proper cause for pride;

Born of a mother who awaits with joy Implicitly the advent of her child; Bred to seek others' welfare from a boy

By parents' deeds and admonitions mild; Trained to be useful to his fellow-creature;

A blessing to his day and neighborhood; Waxing in courage, strength and spirit stature,

Unfolding like the flower from the bud; Forever hopeful, to his purpose holding;

Brave-spirited, replete with happiness; In life triumphant, and in death beholding

The open door to wider usefulness.

MORAL.

Which will you have? Evolution Is not unconscious, not an accident; But the result of all men's resolution;

The blows that drive mankind ahead, are meant. Do you your part; the race is what you make it;

Its future and your own is in your hands. Perfect it, mar it, cherish it, forsake it; Your victory or overthrow is man's.

MENANDER DAWSON.

"LITTLE DOT."

The following lines are written in memory of "Little Dot," as she was familiarly called—daughter of Mr. and Mrs. Greenland, of Jamestown, N. Y., whose sudden transition to Spirit-life was a severe affliction to the family and large circle of friends. These lines are affectionately dedicated to the family:

"LITTLE DOT."

"Little Dot," I think of you, With winsome face and eyes of blue, A wealth of hair of golden hue, Where sunbeams softly sifting through, Coyly played at hide-and-seek, O'er sunlit brow and dimpled cheek.

I think of you, a fairy sprite— A little gleam of sweet delight That broke the stillness at your feet, In rippling music soft and sweet. I think of you in summer skies Where dreamy softness gently lies; Where dewy freshness, soft and rare, Is balm upon our hearts of care.

I wonder, in your home above, You still return to those you love, And with the same resplendent air Of form and grace, and golden hair, You gather at the family board And listen to each thought and word.

And were you not an angel sent? On earth a little while was lent, And God's mystic law was given, A key to unlock the gates of heaven? And thus, as written, "A child shall lead;"

And though our hearts in sorrow bleed, How fairer seems our sky above, Since thou hast gone, so full of love.

BISHOP A. BEALS.

The horn of the rhinoceros does not grow from the bone, but is a mere excrescence of the skin, like the hair and nails. It can be separated from the skin by the use of a sharp knife.

ECHOES! ECHOES!!

As They Come from the Green Mountain State.

WORK IN GENERAL—DEDICATORY AND MEMORIAL SERVICES—INVITATION TO SPEAK UNDER THE AUSPICES OF THE W. C. T. U. CAUSES A SLIGHT BREEZE TO STIR SOME OF THE BIG-OTS IN HARDWICK—STATE CONVENTION OF WOMAN SUFFRAGISTS—SPIRITUAL SOCIETY—CONCLUDING WORK—FUTURE PLANS.

The weeks are passing busily and pleasantly with the writer, in the Green Mountain State. Meetings have been held regularly, Wednesday and Friday evenings in the Academy hall, this town. Sunday, the 10th, two interesting services were held at the Hooker home. The morning was devoted to dedicatory exercises, the afternoon to a memorial service.

Christians all over the land dedicate their meeting-houses to their cause. If a majority of the members of these churches were asked to give reasons why such services, dedications occur, they would probably answer, "They are God's houses and we desire to consecrate them to His work." The meeting-houses of the Christians are everywhere called the houses of God. I once heard a minister say, who announced an entertainment that was to occur in a church, "I hope there will be nothing in that entertainment that will be unbecomingly a house of God."

How little do the people understand the meaning of dedication and consecration. A God that would delight in steeples and pulpits representing millions of dollars, while his starving poor walk in tatters under the shadow of his magnificent houses, is a being to be denounced rather than adored; but we are glad that as the last sands of the present century are running down, that the best element in humanity—true to the progressive genius of the age, is coming to the front, and endeavoring to impress the masses with the idea that the home is the great character-builder in our civilization, and not the church. For this reason, we believe every home should be dedicated—dedicated to the Good, the Beautiful and the True.

At my address on the occasion of the dedication, I endeavored to impress my hearers with the fact that it was more necessary to dedicate the home than the church, and in support of the theory, cited numerous instances when sensitive had been able to read the character of persons who had previously occupied rooms, into which these sensitive had gone for the first time. I referred to experiences of mediums who were gifted with the power of psychometry, who had traced

PROFANITY, INSANITY AND TERRIBLE CRIMES

by sleeping in rooms wherein such events had been associated. I emphasized the declaration that thoughts as well as deeds could be photographed on the walls and furniture of rooms, and because of this, we believed in calling our friends about us, and with a concentration of noble purpose, high resolves, and a deep love for humanity, hold such services as would have a tendency to infill the house with good influences. Especially are these meetings valuable, if conducted in the right spirit, when we move into new buildings, as everything new is negative, from houses to human beings. It has been the custom for many years to dedicate cottages on the camp grounds, and they always seem to be few and far between, so they deserve to be remembered. After the good friends have met and imparted their love and good cheer to the place. We must take much more into our philosophy, as we advance in the psychic realm, or lay aside many of the ideas that we have entertained, gathered along the lines of Spiritualistic investigation.

Our good Brother and Sister Hooker decided when their house was in progress that when a convenient time should come a service such as I have mentioned should be held. Workers in this vicinity are few and far between, so they determined to arrange for it while the writer was there.

What more fitting time could be appointed for the memorial service for their dear son, who passed away less than a year since, than the day on which the dedication was celebrated? At the time the remains were carried to the cemetery, the beautiful new home was unfinished; a speaker of their faith was not at the time available, so they dispensed with the funeral discourse, until such time as a speaker could be procured, and the house could accommodate the friends who would desire to attend. The son and brother in whose memory the service was held, had just attained the age of 21, and not a member of the family had been more interested in the building of the new home than he. Many days of hard work had been put into the building by this faithful boy; he selected the room he wished to occupy, when he was working on the house. A few days after my arrival, I was shown over the house, and when I entered the last room on the upper floor, by the father of the arisen, the tears came into his eyes and he said, "This is Allan's room." He assured me that they considered that room as much Allan's as though he were in the form. How I wish all fathers and mothers could feel they wanted one spot in the earth-home sacred to the loved one who has gone. How much nearer would seem the Spirit-world if this were so. We should not speak of our friends as

being dead, nor shut out the sunlight from the vacant room and go there only to leave our tears and reprimands. Let us make such places cheerful—the dear shrine where we feel our sweetest communion is held and our most precious offerings are taken. Dreary, indeed, must be that home where there is no spot endeared by spiritual communion.

On the occasions of which I have spoken, the rooms were beautifully decorated with such offerings as loving friends were pleased to bring. Undoubtedly the Christian people who attended, were surprised to see no funeral drapings, but in the place of them, nature's choicest gifts of evergreens and flowers.

All present seemed deeply impressed with both services, and the occasion gave me an opportunity to present many things that are helpful as well as beautiful in our philosophy, that could not have been appropriately given under other circumstances.

Sunday, the 23d, I delivered two addresses in E. Colais. My large-hearted host procured the stage that makes daily trips from this place to that point, and invited as many as could be accommodated to accompany us to the meetings, "with money and without price." We met friends from many points; some came nearly twenty miles to attend the meetings. Meetings had not been held in this place for a number of years, and the people enthused so much over the two discourses I was privileged to give them, I almost regretted that I could not have a more extended time among these people, for it would not take long to arouse a genuine revival.

The distance from Hardwick to this point is twelve miles, and over and over again I have seen the scenery among these hills. I enjoyed the trip, the meetings and the friends, but it was a hard day's work, one that should not be often repeated.

On the evening of the 24th I gave an address on "Woman; Her Past, Present and Future." I had been officially engaged by the W. C. T. U. Of course, had there not been a liberal side (a small one) to this organization, the invitation would never have been extended. This organization claims to be "unsectarian." There are a very few professed Unitarians connected with the W. C. T. U. in this place, and, as it happens, they are deeply interested in the work of equal suffrage, as of course, all liberals are. One of these ladies is superintendent of the franchise department, and having heard me on other topics, made the motion in a regular meeting that I should be invited to speak on some subject pertaining to the advancement of woman. The motion was seconded and carried. Accordingly I was notified and invited to do this work.

Soon after this action was taken the president of the W. C. T. U., who has more religion than good judgment, especially in matters of this kind, felt that the society was in a dreadful dilemma. The organization she represented was Christian, and the members had voted to engage a woman to speak who was not a Christian, therefore some measure must be taken to prevent such a calamity befalling the society. Accordingly, the zealous Christian rallied forth to interview the members, call a special meeting and rescind the vote. Several of the members told her that her course was illegal, but persistent still, she went her way. Persons were asked to put their names on the paper she presented who had never been active members in the W. C. T. U. work. Whether she thought she had really accomplished her object, or supposed she could hoodwink the editor of the bright little sheet published in Hardwick, is not known; at any rate, she went to his sanctum and forbade him to publish the announcement of the meeting, assuring him that the vote to engage me had been rescinded, but she was not willing the names she had gathered by strategy to should appear in connection with her statement; but the editor was aware that her proceedings had been unparliamentary, the notice went in and the lecture was given. She sent a message to me that I could not speak for the W. C. T. U. The only excuse for attempting to prevent me from speaking under the auspices of the W. C. T. U. was on the ground that I was "not a Christian." One of the members was heard to say that "Spiritualists did not believe in the divinity of Jesus," therefore were not Christians, and if the matter had gone farther, probably would have resolved into this, "No one who does not believe in the 'three in one' and the 'one in three' (as the poet said, 'is a matter that puzzles me') should be allowed to speak under the auspices of the W. C. T. U., no matter how broad a comprehension one may have of a subject the members wish to hear discussed. The liberals in that organization are fast learning that a saying was never more true than the following: 'New wine cannot be put into old bottles.' The wisdom and intelligence of modern thought cannot be put into the little bottles our grandfathers used, or filtered through the brains of narrow, uneducated Christians. How different the conception of such bigots as we find occasionally in the Christian organizations, from the great Dean Stanley, who said before a class of New York university students: 'Above all, the high calling of true philosophy and Christian civilization is to rise beyond the reach of blinding, bewildering, entangling influence of the spirit of party.'

It is said to the honor of some of the members of the W. C. T. U.—members of churches—they were very sorry such action was taken as herein mentioned, and not only attended, but gave me the

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A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

[CONTINUED FROM LAST WEEK.]

Personally, I like none of the names applied to this force as yet, but neither have I any name for it, unless we call it the "Will of God," the "Power of Spirit," for it is the highest and most ethereal force we can find; a force, too, strongly imbued with intelligence and by some writers called the "General Mind." One writer in a recent number of "Two Worlds" says: "We may now ask whether the General Mind does not in some sense exist apart from the individuals who form the human race, and whether, in fact, it is not identifiable with the Universal Mind of the Cosmos. The answer to this question will depend on the origin assigned to the psychical part of man's nature. If it is as above, a strong reason for believing in an offshoot of the cosmic mind, then the General Mind must have a similar relationship. Viewed in this light the General Mind is not only the medium of communication, unconscious perhaps, but continuous, between the subliminal personalities of individuals. The psychical and physical natures are so closely associated that it is difficult to say where one ends and the other begins; therefore, whether occult powers shall reveal their existence in a physical or in a psychical direction will depend on accompanying conditions or circumstances. In either case this ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all things is all powerful." I would add—and Omit-intelligent!

THE SUBTLE ETHER OF SPACE.
Then again, Dr. Hensholt says in a late issue of "Aurora" that this same ether is moved and disturbed, I presume as the water of the ocean is when you throw into it a stone, by the evolution of a thought. Let me give you his words: "Now if thought is a molecular motion, then each particular thought must start a wave motion, which is bound to radiate throughout space, and which, of course, must go through all brains. The reason why it affects only a certain brain, so as to produce consciousness, while leaving a thousand others indifferent, is very easily accounted for. Let the reader take a violin into a room where there is a piano, and then with his bow strike a certain musical note. Now, if this is performed clearly and distinctly, he will be startled to observe that the same sound is given forth by the G string of the piano. Why, of all the strings of that inverted harp, does only the G respond? Because its vibrations coincide or harmonize with those produced in the first instance. Similarly, among all the myriad brains of the human species, only one whose structure or complexity is such that it is capable of receiving same impressions, started as waves impulses by a certain other brain, will be able to respond and experience sensations of a certain character." This is to the extent to be observable. But to return once more to our illustrations:

AN ASTOUNDING AND MYSTERIOUS INCIDENT.

Next we have the New York World, which says that last year (1893) Toulon there of a corporal of infantry named G. Trouillas. He married Mile. Bordenave, deserted the army, and after several changes, went to live at Geneva, Switzerland, after which, though a particularly mild-mannered man, it was noticed that twice over he had severe fits of temper, uncontrollable, leaving him in a state of nervous prostration.

One afternoon, about the middle of March, he was leaving his house, when a neighbor, Mme. Tissot, spoke to him as he passed the door, and asked him if he was going into the city. He replied that he was, and that he had in his pocket some counterpoise tools that he was taking with him to get sharpened.

"Well, then, will you step in at M. Souillier's shop and tell him not to forget to bring those seeds home to me to-night?" said Mme. Tissot.

Trouillas promised he would. At six in the evening he left the Cafe de la Couronne, where he had taken a glass of claret, saying that he must be getting home. At 8:30 a man rushed out of Souillier's shop, throwing his arms wildly in the air, his eyes staring, and brandishing a chisel covered with blood in his hand. He ran toward a cross-street, and a crowd quickly followed, shouting: "Stop him! Stop him!" Suddenly he threw up his arms and fell to the ground, uttering: "He is down there! He is down there!"

The man who had fallen was Trouillas and beside him the crowd saw a poignard that had fallen from his pocket and which was covered with blood. At the same moment Souillier staggered out of his store and said in a feeble voice: "I am killed! They have assassinated me! Go for a doctor."

His neighbors hastened for a physician and tried to learn from the wounded man some particulars of the crime. But Souillier was too much exhausted to utter a word and was dead before the physician arrived. It was found that he had received six stab wounds in the back from a poignard and seven blows on the head from a chisel.

Trouillas was taken to the nearest police station, unconscious, and continually muttering: "Meme! Meme!" His familiar name for Mile. Bordenave. The physician connected with the station declared Trouillas to be in a complete state of catalepsy. His eyes were fixed and it was impossible to bring any motion in the pupils. Needles were inserted in his flesh without bringing forth any nervous response.

The prisoner on being taken to the hospital lay for fourteen days in the same condition. His eyes were open and staring, his body was rigid and he was unconscious. A watcher sat beside him day and night. To prevent his starving to death small quantities of milk were forced between his teeth.

On the corner of the sheet that laid over him. Discovering then that he was in a hospital he asked: "How is it that I am in a hospital? Yesterday I was in the Cafe Couronne."

On being pressed with questions he showed that he remembered nothing of what had transpired. The result of his long unconsciousness was a terrible weakness, so great that he was unable to stand up and unable to talk above a whisper. Dr. Revillod, head surgeon of the hospital, was directed by the authorities to make a minute medical examination of the prisoner, and he declared that the man was not suffering from any general paralysis but that he was the victim of a form of hysteria that produced hypnotism.

The most earnest investigation of the police has failed to show any reason why the crime should have been committed, and so the court has prepared for the forthcoming trial these questions, to be determined by scientific men:

Was the crime the consequence of a hysterical condition in the accused?

Was it the horror of his crime that brought him into his cataleptic condition?

Was he in a somnambulistic state when he struck the blows?

Did he obey an irresistible impulse when he killed Souillier?

There are other complications in this mysterious case that lead to the suspicion that Trouillas was put in a hypnotic condition by others and forced to do this deed while so influenced.

One of these complications is that it has been impossible to locate the origin of the poignard with which the murder was done. It has also been found impossible to learn where the prisoner passed the two hours and a half that intervened between the time he left the cafe and the moment he rushed out of Souillier's shop after having committed the murder.

UNDER COMPLETE HYPNOTIC CONTROL.

Trouillas ever since he came out of the cataleptic condition has been absolutely sane, sensible, and in every way in full possession of his reasoning powers. Trouillas was undoubtedly under complete hypnotic control, and in no way responsible for the murder, and would it not be well to determine the degree of responsibility of those who are partially hypnotized, as some undoubtedly are, and then commit some heinous crime? I am aware Edmund Burke wrote: "That all governments must frequently infringe the rules of justice to support themselves; that truth must give way to dissimulation, honesty to convenience and humanity itself to the reigning interest." But surely Edmund Burke, eminent as a jurist, was wrong.

Next, W. L. Courtney touches on the matter thus: "We get interested nowadays in neuropsychic criminals, and thence the step is easy to the belief that crime is only disease, and that therefore it is not just to punish it, because in these cases the agent is not a responsible creature. The logic of this feeble 'humanitarianism' is as weak and nerveless as its moral fibre. Either a man is responsible for his actions or he is not. In the first case his wrong-doing is justly punished; in the second justice does not apply to him at all; he is merely on the level of an epidemic which must be stamped out at once." But Mr. Courtney evidently writes without sufficient care when he proposes to stamp out all those sensitive subjects to such influence; rather stamp out ignorance, and with more knowledge, which is power, strengthen this "feeble humanitarianism."

THE POWER OF SUGGESTION.

J. F. Nisbet writes more wisely on the point, even if he errs a little in his choice of language; he says: "Faith can move mountains. I look upon faith as one of the greatest moral forces in the world. If a man verily believes that a spell has been cast upon him he will lose health and strength and pine away; nothing will prosper with him, and he will probably die within the time which he believes to be allotted to him. In the science of psycho-therapeutics or the healing branch of hypnotism, this influence is known as 'suggestion,' and it may, of course, operate to the patient's advantage. 'Suggestion' plays a large part in the cure of illness, and every doctor, whether of the old or new school, practices it consciously or unconsciously."

A SUGGESTION TO COMMIT MURDER.

But more facts: Prof. Liegeois, on another occasion, "chose at random from a party of five or six somnambulists, who met at Liebau's, a Mrs. G. took a revolver and some cartridges, went out into the garden, loaded only one of the chambers, fired it against a piece of pasteboard, and returned, showing the hole from the bullet. In less than fifteen seconds he suggested to Mrs. G. to kill, with the revolver, a Mr. P., an old magistrate, who was present. Without hesitation Mrs. G. fired a shot from the unloaded pistol, of course at Mr. P. Immediately questioned by the police inspector, who was in the room, she acknowledged her crime with the utmost indifference. She had killed P. because he did not please her. They might just as well arrest her. She knew very well what punishment she would get; if they took her life she would go to the other world, like her victim, whom she saw stretched out before her, bathed in his own blood. She was asked if she had not received the idea of murder from Liebau. No, she had done it from her own impulse; she alone was guilty; she was resigned to her fate; and she would submit to the consequences of her crime without complaining."

A SUGGESTION TO STEAL.

Yet another experiment, related in Revue de l'Hypnotisme of July, 1886, is as follows: Under deep hypnosis the girl X. was ordered to sneak into Mr. F.'s house the next day, at a certain hour, and with precautions not to be discovered, to steal a bracelet, which

was lying in a wardrobe at a place minutely described, and to carry it cautiously home to the magnetizer, so that no one would notice that he was in the plot. Under no consideration was she to denounce or betray him. The theft was punctually executed on the following day, with the greatest cunning and caution, and the trinket was delivered. The same evening the girl was again hypnotized by the Mr. T. who owned the bracelet, who was also a magnetizer and in the conspiracy with the first one. During the hypnosis the following conversation occurred:

"I have been robbed of a bracelet to-day; you know who the thief is?"

"How can I know that?"

"You cannot be ignorant of it!"

"Why not?"

"Because I am sure you know the thief; tell his name!"

"I cannot."

"But I desire it."

"And I say that I cannot."

"You know that you have no will here; there is only one—mine; obey!"

After a silent resistance and evidently with effort:

"Well, it is I."

"That cannot be possible."

"Yes, it is I."

"You are not capable of such an action."

"Yes, I am."

"Then you must have been forced to do it."

"No."

"You have certainly not done this of your own accord."

"Yes."

"I do not believe you."

"Well; it was not I."

"Who, then?"

"I will not tell you."

"But I demand it."

"Never!"

"I command you to tell it!"

"That makes no difference! I shall sooner yield up my life! I am sorry, for you have always been good to me; but I shall never tell it."

Further attempts to induce her to confess failed through her obstinacy which, however, would probably have been broken if he had persisted long enough, but he proceeded to another experiment during the same hypnosis:

"I seek revenge on somebody; will you help me out?"

"Willingly?"

"You know that Mr. Z. [the first one who magnetized the girl] is my enemy?"

"I should think so."

"Then you must denounce him. As soon as you have awakened, you will write to the justice of the peace that you have been accused of stealing a bracelet, but that you are innocent; that Mr. Z. is the guilty one, and that you saw him commit the robbery."

"But this is wrong, as it is I who stole the bracelet."

"Never mind; write this."

"Very well; but if it were not true?"

"But it is true; for you are much too honest a girl to have stolen it. It is not you! Do you hear? It is not you! I say, it is not I!"

[With confidence:] "Of course not. It is not I."

"Mr. Z. is the thief; you have seen him."

[Energetically:] "Yes; I saw him; it is he!"

"You will write to the justice of the peace."

"Yes, immediately; I must denounce him."

She then wrote out a denunciation and sent it to the justice.

A SUGGESTIVE COMMUNICATION.

Bjornstrom tells us that Professor Bottey gave the following suggestive communication to S. during a somnambulistic state:

"Three days ago, at 11 p. m., you called on the noted Mr. C. When you arrived at his door you heard loud quarrelling; through the glass door you saw Mr. C. disputing with a lady dressed in furs and wearing a hat with red feathers. You saw C., in a fit of anger, take a dagger out of his pocket and thrust it into the lady's breast. Because you have seen this crime you must denounce him before the court. When you awake you will remember what I have told you and you will make the accusation in writing and ask me to give it to the procurer."

All this took place; the same day a letter was given to me for the procurer relating the crime in all its details, the lady's dress not being forgotten.

THE PART HIS DOUBLE PLAYED.

Cases of suicide have also been brought about in the same way. Prof. Ribot, who seems to be a man without emotions, highly intellectual, a profound thinker, and thorough logician, writes as follows:

"A very intelligent man had the power of putting his double before himself. He used to laugh loudly at his double, which would also laugh in return. For a long time this was a subject of amusement to the man, but the final result proved lamentable. By degrees he became convinced that he was being haunted by himself. This other ego taunted him, worried and mortified him incessantly. In order to put an end to this sad existence he arranged his private affairs, and being long to begin a new year, on December 31st, at midnight, he shot himself in the mouth."

POWER IN OR OUT OF THE BODY.

Dr. Ball also reports the case of an American who, through simultaneous hallucinations, of hearing and sight, possessed in all its features an imaginary double. Prostrated by a sunstroke he remained unconscious for a month. Shortly after recovering his senses, he heard a distinctly articulated human voice, which said:

"How are you?"

The patient answered, and a short conversation was begun. On the following day the same question was repeated. The patient looked around, but saw no one.

"Who are you?" said he.

"I am Mr. Gabbage," answered the voice.

A few days later the patient got a glimpse of his interlocutor, who from that time presented himself with the same features and in the same dress; he would always appear in front, showing only his bust. He had the appearance of a vigorous and well-built man of about 35 years, with a strong beard, dark-brown complexion, large black eyes, strongly pencilled eye-brows, and was always dressed in hunting costume. At last Mr. Gabbage grew more and more tyrannical, ordering the patient to throw his newspaper, watch and chain, etc., into the fire, and eventually to throw himself through the window of a third floor, whence he fell and was killed upon the pavement below. "Hypnotic influence used, apparently, but whether by a power 'in the body or out of the body' cannot tell."

Bjornstrom says: "There would even be no difficulty in making away with an enemy, or objectionable person, in a manner which would not betray the originator of the crime. It is only necessary to hypnotize the victim and to give him the suggestion that he will commit suicide. Even with the strongest possible love of life he will have great difficulty in resisting such a suggestion."

Prof. Moll, when asked if suicide could be caused by suggestion, answers: "Yes, if the suggestion be adroitly made."

And now, with these facts and opinions before you I think you are bound to acknowledge the proposition already made, that this power is the mysterious power of the spirit—the power of God. How true, then, that God is "in all and over all," that He is "our Father," that the best and worst of us belong to Him, and are more or less in rapport with Him—and yet, betimes

"I falter where I firmly trod,
And falling with the weight of cares
Upon the great world's altar stairs
That slope through darkness up to God.
"I stretch lame hands of faith and grope,
And gather dust, and chaff, and call
To what I feel is Lord of all,
And firmly trust the larger hope."

CHAPTER IV.

THE HIGHER JURISPRUDENCE AND THE HIGHER LIFE.

Prof. A. E. Carpenter, an American writer, says truly: "The conditions and relations of the mind that make hypnotic phenomena possible, when sought for happen constantly, spontaneously and accidentally with everyone more or less [exactly my own opinion]. At times we are negative, passive and receptive, and respond to the suggestion of others. Again the mental attention changes, and we become positive, and other people respond to our suggestion. It all depends upon our mental attitude whether we influence others or are influenced by them. The evils of hypnotism, if there are any, are more liable to occur from these spontaneous developments than from any unconscious, than when we are intelligently producing them, and have them subject to our control. If this is true, our safety lies in understanding what the laws of the mind are that make hypnotic phenomena possible, under what conditions the mind becomes subject to suggestion, what limitations, if any, a suggested idea has in its control of the individual, and to what uses, if any, these facts can be applied. In other words, our safety lies in knowledge, not in ignorance, of all the conditions and relations to which the human mind is subject."

In this I think the professor is correct. Such involuntary hypnotic influence cannot be stopped by legislation, so, surely, surely, it is best to study and understand this power, the influence of suggestion, and to use it for the good of the world. Further on the same writer says: "Hypnotic conditions, with attendant responsiveness to suggestion, are constantly present with us, and enter into all the experiences and relations of life. So we cannot avoid them, even if we would." And again: "Human laws can only deal with things tangible and real, to the objective senses, and whenever we have attempted to deal with the subjective, and tried to regulate the workings and convictions of the mind, like religious beliefs, they have never failed to do gross injustice to some or many." Here Carpenter and I would join issue. With reference to the foregoing, another tells us:

"Belgium has just passed a law prohibiting the indiscriminate and improper practice of hypnotism. It is admitted that in medical hands hypnotism is a valuable therapeutic aid in relieving patients afflicted with nervous diseases, and in cases connected with cerebral disorders and hallucinations. The use of hypnotism places the patient within the power of the operator, and the ascendancy of one mind over that of another is such that crimes may be suggested and actually carried out by the unconscious agent of another will. It is this danger, which might become serious and dangerous, that Belgium has dealt with by passing a law which imposes imprisonment from two weeks to six months, and a fine of from five to twenty dollars on any one who publicly exhibits a hypnotized person, and which also declares that any one hypnotizing a person, without a physician's diploma, shall be fined and imprisoned." The tallismanic M. D. held by so many incompetents is all that is required.

DUPLEX MENTALITY.

On November 2nd, 1892, at Santa Rosa, Cal., at the trial of Edward J. Livernash, a phenomenon of duplex mentality, was developed something strange, truly unique in American courts, and probably in the courts of the world. A prisoner was placed on the witness-stand, thrown into a hypnotic trance, and there made to live over again his sole and full life as a witness, his emotions preceding the commission of his crime.

This was refused in the French court when Eyraud, the strangler, was on trial, and it remained for Santa Rosa to give to the world a novel method of obtaining testimony.

FITS CURED.

(From U. S. Journal of Medicine.)

Prof. W. L. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other physician. His success is remarkable. We have had cases of Epilepsy of the most obstinate kind, and he has cured them. He sends with a large bottle of his absolute cure, free to any sufferer who may send him P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. L. PECK, P. O. Box 4, Cedar St., New York.

Few court scenes could be more impressive than that of a man dead to the present, alive only to the past, with his will under subjection, but his brain still controlling his tongue, telling with strange circumstantiality the story of why he had attempted to kill an old man who had never harmed him in the least, and by whose death he could hope to obtain no profit or advantage.

IMPRESSIVE SCENES IN JAIL.

Then again, the New York Recorder of September 10th, 1893, says that about a year before A. J. Molvor Tyndall, along with some others, visited by permission the jail at St. Louis, Ill. Jailer Kramer kindly placed a cell at his disposal. First of all a prisoner named Hunan, under sentence of death, was asked to submit to the experiment, but refused unless with the consent of his lawyer, saying: "I won't go into this scheme. I'm innocent. I know who killed Brady, but I won't try this. I'm in the shadow of the galows now, but I won't try to get out unless my lawyer tells me to speak."

Wm. Wisdom was then asked, but he slyly replied, declining the experiment and said: "I might say something I would be sorry for." Another said it was "the Devil's work, and he would 'trust in God and keep out of it.'" Rose Poole, the colored woman who killed another dancin' of color and shady morals, said she didn't "want none of that in here," and retired to her second-story cell with dignity when the hypnotist approached.

Henze was more willing. "I've been there before," he said, laughing, "and I don't mind it a bit. I'm innocent, God knows, and am not afraid of the truth." Henze was placed in a chair with his back to the sunlight, and the Professor seated himself opposite, so that his knees all but touched those of the patient.

Before beginning the test Henze told the story of his wanderings on the night Brown was killed, chiefly in company with his brother, and a woman named Emma Smith. "Look at my eyes," suddenly commanded the professor, leaning over towards Henze.

For a moment they silently regarded each other, then the hypnotist began stroking the patient's arms from the shoulders downward. He stroked Henze's forehead, and then closed the blue eyes with gentle pressure, still making all strokes downward in direction.

"Now, when you wake up you will see your brother Billy, who has come back to you!" Tyndall's tones were commanding, and admitted of no dispute. William Henze, the brother spoken of, was buried Saturday.

"Now, wake up and talk to your brother. Tell him what you did on the night Brown was killed."

Henze's eyes opened slowly, and he glanced at a newspaper man who had seated himself beside him and was holding his hand. Suddenly a joyful look came into the patient's face, and tears of gladness filled his eyes and trickled down his cheeks.

"Why, Billy, Billy, is that you? Great God! I thought you were dead and buried. Poor mother was down this morning, crying to break her heart. Won't she be glad to see you again? Won't she, though? Where were you? Well, I tell you I'm glad, awful glad to see you, Billy. What did you fool us that way for?"

The poor fellow broke down completely, and sobbed, quite unable to speak, as he shook again and again the hand of the journalist.

"Where were you the night that Mr. Brown was killed?" the reporter asked.

"O, you know well enough; you was with me, Billy."

"No; I don't; I've forgotten. Tell me."

"Well, you and I left the polling-place on Sheridan avenue, at 6 o'clock, and came down town. We went to Thias' saloon, at 11th and Franklin avenue; but you know all about it, Billy; you haven't forgotten."

"Yes; I have. Where did you go next? We went back to the west end again, didn't we, and held up Brown? When he made a squeal about his watch, you kicked him in the stomach and ran."

"It's a d—n lie, Billy. It's a lie got up by the people who are trying to down me."

"Who are they?"

"The newspapers. They are paying that nigger woman and all the rest of 'em."

"What for?"

"Just to down me, I guess."

"What time did you leave McDonnell that night?"

"I might with him, and you know I wasn't, Billy. We were down at Fanny Adams' house, on Lucas avenue, till after 8. We stayed there about a minute and a half, and then we went down where the Adams' woman lives, at 604 Elm street. Emma Smith went out with me in a carriage, and we drove to the saloon at the southeast corner of Sixth and Clark. From there we went to Havlin's theater saloon, and then we went up to Jim Cronin's at 11th and Market."

You had left me by that time, you know, Billy. After we got away from Cronin's, we went to the saloon just above, at the north-east corner of 11th and Market, and then we went back to 604 Elm. I stayed there till about ten minutes to 10 o'clock, and then went down to Rothschild's saloon. It was long after 10 o'clock when I left there, and I stayed down town all night."

"If you didn't kill Brown, why did you run with McDonnell when he hollered? That was when the colored woman saw you, was it not?" the reporter asked.

A pained look swept over Henze's face, and his tone was a reproach when he replied:

"Why, Billy, what makes you talk that way? You talk as if you really did think I killed that man. What's the matter with you?"

"That man is innocent, if one ever lived," asserted Prof. Tyndall. "He has told nothing but the truth. I'll stake my reputation, though I know nothing whatever of the case. He is as innocent of Brown's murder as I am."

[TO BE CONTINUED.]

The articles on the "Mysteries of the Double Life" have proved particularly valuable to all thinking minds, and are worth a year's subscription to the paper. Scarcely a week passes that some article, equally as valuable, does not appear. Remember, please, that the paper will be sent three months on trial for 25 cents.

To great evils we submit; we resent little provocations.—Hazlitt.

Public instruction should be the first object of government.—Napoleon.

Is Your Blood Pure?

If it is, you will be strong, vigorous, full of life and ambition; you will have a good appetite and good digestion; your sleep will be sound and refreshing; your nerves will be strong; you will have little need to fear disease in any form.

But how few can say that their blood is pure! How many people are suffering daily from the consequences of impure blood, scrofula, salt rheum, rheumatism, catarrh, nervousness, sleeplessness, headache, and

That Tired Feeling

Hood's Sarsaparilla purifies, vitalizes and enriches the blood. Therefore, it is the medicine for you.

It will give you pure, rich, red blood and strong nerves.

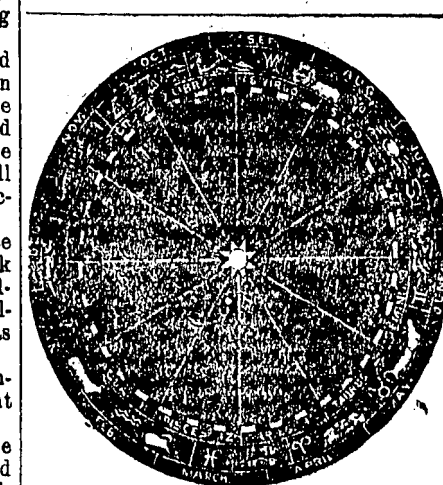
It will overcome that tired feeling, create an appetite, give refreshing sleep and make you strong.

Is not this just what you want? Then take Hood's Sarsaparilla. It is the best building up medicine.

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today.

Hood's Pills cure habitual constipation. Price 25 cents.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in any planet system any day during seventy-five years of this century. This knowledge has for ages been the secret of all magic.

WOMEN AND CLERGY.

Eva A. Cassell Speaks Again
Concerning Them.

WHAT JOE HOWARD SAYS OF WOMAN IN THE BOSTON DAILY GLOBE—THE GARDEN OF EDEN AND THE APPLE GAG STILL WORKS FOR THE CLERGY—REV. A. A. TAYLOR DECLARES THE EARTH TO BE FLAT—A NEW SUN EVERY DAY—OF WHAT GENDER IS THE HOLY GHOST—THE LOCATION OF THE FOURTH DIMENSION OF SPACE—THE HOLY GOAT OF THE TRINITY.

The spirit of intelligence abroad in the universe has overwhelmed the dogmatism of our preacher, at least, and Rev. T. E. Goddard has stepped down and out of the pulpit, because, as he solemnly admits, he can no longer accept the miraculous conception of Christ—that is, he can no longer swallow the stupendous untruths embodied in Christianity.

Do his clerical brethren and members of the congregation sympathize with him in the change of belief? Do they even act a Christian, charitable part toward him? No! They declaim loudly against him, and say they are heresy. Bless heresy! so will we all!

THE BOY WHO WAS GLAD HE WAS NOT A WOMAN.

My last article in THE PROGRESSIVE THINKER concerning Rev. Matley's assertion that there are no women in heaven, has brought me several letters from persons of both sexes, who were pleased at reading said article. One correspondent asks: "How did you acquire the satire and righteous wrath with which to pen your utterances?" I will tell you: In the presence of a boy of nine years, some older persons were commenting upon Matley's statement, when little Willie's eyes dilated in fear; the tears gathered, and he asked in trembling tones: "But won't my mamma go to heaven?" His mother at the same moment motioned us to remain silent upon the subject; but it was too late, and I was obliged to allay the boy's grief by telling him that all mothers went to heaven, anyway! The little fellow heaved a long breath, and exclaimed, "I am glad that I am not a woman."

At that moment was born in me that

RIGHTEOUS INDIGNATION

which caused me to seize my pen in woman's behalf, and when I reflected that the clergy preached these dogmas to churches full of growing boys, I felt like casting my influence against it; for the inferior place occupied by woman to-day in our modern civilization is owing wholly to the biblical idea of her inherent immoral nature, caused primarily by Eve's plucking the apple. All men believe this, and it is the feminine sex which is mocked at and derided, made to occupy the lower planes of life, while the masculine rules in the higher.

Even Joe Howard, who gains thousands of dollars yearly by the use of his pen, said, in an article contributed to the Boston Globe: "We know very well that a bad woman is worse than a bad man. Why? I don't know!" And I guess he doesn't, though the New York scribe is credited with much common sense. A bad man can be exactly as bad as a woman; he may equal her, or go beyond her, for members of both sexes will be just as bad as their capacity for wickedness will allow, and truly, a man's capacity for depravity is as great as a woman's.

THE CURSE AND THE APPLE TREE.

One female correspondent writes: "I think you are a little severe upon the great preacher, Talmage, who does good spiritual work, and is an enlightened man." To which I reply: "No enlightened man would preach, in this progressive century, that a woman is cursed by the world through the plucking of an apple." It is a base insult to the intelligence of our modern civilization, and implies that we have never emerged from the dogmatism of the past. And any woman who sends her son to Sunday-school to be taught that woman brought sin into the world, is low indeed in mental development and lacking in self-respect, besides. Neither my son or daughter have ever entered a church, or opened the leaves of the Bible; for I should not dare to commit so great a crime against their mental growth as to have them taught that Eve brought sin into the world through the plucking of an apple, or that Christ was begotten by a Holy Ghost, or that the world was made out of nothing, or that there is a literal heaven and a literal hell. It is a heinous crime to stunt the growth of youthful intellect; and parents are extremely culpable in burdening the intellects of their children with the theological rubbish and absurdities taught in the name of religion. The mentality of the child belongs to itself, and later to become an individualized entity with the power of solving abstruse topics for itself, its reason should be left untrammelled in order to expand in the right direction.

I have always looked upon the reason and intellect of my offspring as sacred things with which I had no right to tamper. I had no right to impose upon their budding mentality crude and uncouth ideas of my own concerning deity and religion. Later on in life, it would be their privilege to solve the subjects with their own mental faculties. I taught them honesty and morality, and their duty to their fellow-men; gods and religions I left for them to investigate later with the wisdom of more mature years.

HELL LOCATED.

Speaking of the enlightenment of Talmage and other clergy, note the recent sermon of Rev. A. A. Taylor, D. D., Chicago. He said: "Hell is exactly fifty-two miles below the level of the sea, and my knowledge is based on the Bible, as Christ spoke of hell being low and not above." The Bible also says that the sun moves around the earth and does not say that the earth is round; for that reason I believe the earth to be flat; I have about concluded that there are many suns and that we have a new one every day."

How much enlightenment does the above speech betray? Does it not exhibit, on the contrary, a debasing ignorance in clergy who are paid large salaries to pose as teachers to the community? As advanced persons to-day know well that hell is not a locality, but a condition of the human heart and mind, and that the earth being flat, geology and our learned scientists have proved it round. I could laugh at the reverend's last assertion, did I not despise him too deeply for his ignorance.

Every public school scholar knows that there is only one sun in our system of planets, and that it would be impossible to have a new sun every day. The study of astronomy proves that the sun is stationary and never moves from its orbit, no matter what the Bible says. Most of the stuff promulgated from the pulpit is the veriest trash, and the greater volume of words they can eject during their stand on the platform, seem to make up for the scarcity of logic and common sense. I am reminded of a little verse which runs thus:

"I like to hear its giddy gurgle,
I like to see it flow;
I like to wind my mouth up,
I like to hear it go."

THE LASH OF INHERENT IMMORALITY.

It is almost incredible that so many thousands of women will attend the churches to-day and sit calmly under the lash of inherent immorality wielded so zealously over them by the clergy. I gaze at them in wonder and pity; but so many hundreds of years' diet of priest and clergy have rendered them sodden and incapable of thinking for themselves. The greater number of my sex to-day are, I feel free to confess, mere slaves in the theological grasp of the most gigantic and stupendous fraud in the universe—Christianity! These wakened; but if they refuse to awaken and show signs of returning intellect (and I believe myself, that they are too far gone), then let us press the button and send them, with their adored clergy, up yonder on an aerial voyage, for they are of no earthly use here on earth excepting as satellites revolving around the great I AM in the pulpit.

Because a few advanced women repudiate the Bible, Rev. W. Hawthorne said in a recent sermon: "Everyone can see the hurtful and shameful complications in which a woman will involve herself when she assumes to be wiser than the God of the Bible." If I will permit, I will tell you: The God of the Bible is a cruel, selfish, and malicious being. If I did not exhibit more wisdom than the great He-God occupying the orthodox heavens, I should think myself fit to dwell with imbeciles! First, God creates Adam and Eve; then he makes a serpent to tempt Eve into plucking the apple, after He has created in her an appetite for fruit. Then

HE AMUSES HIMSELF

watching the by-play in the Garden of Eden, and no doubt laughs sardonically over the fall of Eve. Then He is sorry that He made such a mistake and created the race, and He destroys by a flood all excepting Noah and his family. Then He starts out new again, in his relations with mankind, and talks with Abraham face to face, asking him on one occasion: "Is anything too hard for the Lord?" Which question I will answer myself, and say, "No!" There is evidently nothing

TOO HARD OR TOO TOUGH

for him—nothing too diabolical in the category of crimes, for the God of the Bible; from the murder of the first-born in every family in Israel (Scripture distinctly states, in the 29th verse of chapter 12 of Exodus, that, at midnight, God murdered all the first-born; from these murders to the one He committed through Abraham, by inspiring him to offer his own son as a sacrifice; and His command given to Moses to butcher the Midianites: "Now, therefore, kill all the males among the little ones, and keep for yourselves all the women who are virgins." His inciting the Israelites to war upon the Benjamites, murdering twenty and five thousand; later, the Israelites repent their cruelty to the Benjamites, and ask God: "What shall we do for wives for those who remain?" Now, my readers, mark the gentle courtesy, the magnanimous charity, the sweet, undying love of the great masculine Jehovah of the Bible, for mankind. He answers: "Go and smite the inhabitants of Jabesh-Gilead with the edge of the sword. Kill every woman who is old, or married, but reserve the four hundred young virgins for yourselves."

Here is clemency and kindness for you! Here is a sample of the wonderful wisdom of the God of the Bible, so gloriously eulogized and praised about by Rev. W. Hawthorne. I should as soon beg for appealing for my personal safety to the wild savage Modoc; to the black Thugs of India; to the swartly Turks, fighting against Armenia; to the roaring lion of the forest, before I would ask shelter of the magnanimous Gent occupying the great white throne in the heavens.

GIVE WOMAN A WHACK AT IT.

After all these indignities and atrocities practised on women, and portrayed in the Bible without any attempt to gloss them over, the masculine sex stand agape at the rumor that several of our noted women are to revise the Bible! When for years men have revised it and taken out or put in just what suited them! It is fair, now, that women be given a whack at it, and I hope the first sentence they will eradicate will be that scornful question: "How can he be clean who is born of woman?" which has cast discredit on the female sex for centuries and scotched their very race at the heels. It is evident that the clergy are simply jealous of the New Woman, and would prohibit her advance. The Presbyterian and Methodist churches in the South are bitterly opposed to female suffrage, and some of them, when applications are made by earnest female members for a woman speaker, answer angrily, "I would not so desecrate my pulpit as to allow a female to occupy it!" Phew! Perhaps the boot is on the other foot. I am very sure that were I the woman speaker, I should want to open all the windows and

FUMIGATE THE PULPIT

very thoroughly before I could conscientiously occupy it. A clergyman who could voice in this enlightened century that Eve was created from a rib of Adam, or that Mary conceived by the Holy Ghost, must of necessity leave a maledictory taint behind.

GENERATOR OF THE HOLY GHOST.

The Bible says God is masculine, so also Jesus. In the Trinity, so also is Father and Son masculine; but Scripture does not tell us the gender of the Holy Ghost. I have offered, in the columns of the Boston Investigator, a dollar to any clergyman who will satisfactorily prove to me the gender of the Holy Ghost. It might as well have been Father, Son and Holy Goat, for all the meaning the so-called Trinity awakens in the mind. Four distinct personalities can exist under one head is a puzzle to befuddle the wits of the famed Sphinx even, let alone humanity.

THE TRINITY FRAUD.

The Trinity fraud I consider the greatest and most stupendous of all the

absurdities masking in the guise of Christianity. How an effervescent, intangible quality, like a ghost, could be made to produce the man Jesus, is an idea ridiculous and insulting to our human intelligence. Nothing comes from nothing! An intangible ghost can produce nothing, but intangibility, like itself, so also when the clergy tell us that the world was created in six days, out of nothing, I say it is false, because nothing begets nothing; and most of us know that the earth was evolved from matter and consequently made of something. The only cases I ever knew where nothing produced nothing, are the empty spaces in the craniums of the clergy which produce absolutely nothing, or nothing but trash, whenever they open their mouths. In my opinion, Zolner's fourth dimension of space, about which there has been so much controversy, is the vacant space of the alleged mentality of the clergy; there is plenty of room for it there.

My heart sinks when I think of my own sex, most of them with their noses held to the wheel of the Juggernaut, Christianity—their intellect cramped, their thinking faculties petrified, their minds bound up in the "minister," and his orthodox utterances. Will they never be free? Perhaps, but years and years must elapse, for it has been thundered from the pulpit at them for so many centuries, that they are the wickedest sex, that they fully believe it. A few advanced ones who are striving, through suffrage, to elevate the sex, and working through untold difficulties and hardships, and the severest opposition comes from their own sisters, I am sorry to say, who, like the negro slave, who at first did not desire freedom because he had no conception of what it would mean for him, do not want suffrage.

I have been asked by one correspondent to give my views on woman suffrage and will do so at some future time. I send, at this time, a kind thought to all those who have written letters endorsing my last article, and who have made brighter the hope which sometimes will wane despite the efforts of the earnest worker, and I appreciate their kind sentiments. To the courteous gentleman, past 70 years, of Bangor, Me., who refers so logically to my article, and later on in his letter says: "If there are no women in Rev. Matley's heaven, then I will go to the lower plane, where it is said to be hotter, and be there with my good mother and sisters, and my dear wife, who passed away four years ago. I miss her more and more as time passes; years can never heal the wound. I am tired of life and its trials, and existence has become a burden to me, and I wish that I was sleeping in peace beside her." I want to say to this aged heart which feels the separation so keenly, the longer you dwell upon earth, the more mature will your spirit be, and it may be that it is meant that you shall stay here some few years longer, to fulfill some unexplained law of your being. Perhaps, my dear brother, that you have never cultivated forbearance and patience, in the past, and that you shall stay longer, now, to become rounded out in some department of your being. We are never too old to learn, and perhaps you have not yet learned something new before passing on higher, which shall add to your growth and development, and fit you for the march of progression in yonder life. At the same time, try to value earthly existence, for it is necessary for the development of the spirit that we undergo the vicissitudes and trials of earthly existence, and when our loved ones are torn away from us, even that sorrowful event is of use in our development, for when we grieve we are shut up in ourselves, letting go of external things, and our sorrow purifies us of all dross and we grow more spiritual. The greatest spiritual growth I ever experienced, came from the death of somebody I loved, and now when I look back I see that it was all for the best. How I envy you, my brother, for, as you are much older than I, it is probable that you will pass "within the veil" before myself, and thus will solve the problem of immortality before myself. I always look with awe and reverence on the aged, for they will soon be rich in the knowledge of the hereafter.

With a kindly greeting to one and all.

Fraternally,

Chelsea, Mass. EVA A. CASSELL.

ECHOES! ECHOES!

CONTINUED FROM PAGE 1.

kind word and warm hand-clasp. One of the members of the Congregational Church, an officer in the franchise department of the organization, sat on the platform, and at the conclusion of my paper, gave me her hearty endorsement. In order to give the readers of this communication an idea of the situation, I insert the card that appeared in the last issue of the paper published here:

"The statement in last week's issue of this paper that Mrs. Hull's lecture Monday evening was under the auspices of the W. C. T. U. was incorrect, the society not being favorable to such a measure. Mrs. J. H. DREW, In behalf of the Society."

The same issue contained the following:

"An enthusiastic audience greeted Mrs. Hull Monday evening to listen to the address on 'Woman.' The rostrum was beautifully decorated with flowers and ferns, and Mrs. E. B. Bolton presided in a modest and pleasing manner. The quartette rendered some fine music which was heartily applauded."

Mrs. Hull's address was a calm and candid advocacy of the right of woman to the ballot, in which she spoke of the good results which she was sure would follow to society, to the State, and more especially to the temperance cause were this privilege to be vouchsafed to her. Limited space forbids an extract of the lecture, suffice it to say that it was an earnest and eloquent appeal in behalf of a great and good cause, complete with great feeling and a wealth of good woman's heart. At the close a beautiful floral offering was presented to Mrs. Hull by the ladies of the Union to which she gratefully responded, saying: 'There is only one thing on earth more lovely than flowers, and that is the sweet spirit of love and charity.'

Brother Francis, ask your good wife when you have time, if it would not seem very funny to her to encounter experiences of that kind, engaged, as I know she is, in the grand work of woman's enfranchisement.

A few days since the Spiritualists met and partially effected an organization. The new society is to be called the Spiritual and Liberal Union of Hardwick."

My last Sunday in this State will be spent at Morrisville, where a hall has recently been fitted up for the use of the different societies holding meetings in that place; I believe, however, the Union Church, so-called, is at Cady's Falls, a short distance from Morrisville Station.

I intend to leave for Onset, Mass., about the 9th of July, stopping en route at Old Orchard, Me. to spend a day with an old friend, one who spent many years in the ministry, always liberal, at present a pronounced Spiritualist and a contributor to the spiritual press.

I expect to meet Mr. Hull at Onset the 13th. I regret to say that this delightful mountain air has not done all for me I had hoped, but trust the sea breezes will help me to reach that point, physically I have been striving so long to attain it.

Dear co-workers, those of you whose eyes may fall upon these lines, I desire to assure you there is no reason why we need to feel discouraged; the cause is correct, it is humanity's cause, it will succeed. Let us, under all circumstances, have the courage of our convictions, and remembering all our ardent friends have done for us, do all that lies in our power to make the name of Spiritualism all that the world implies. Spiritualism has made it possible for the present researches in the psychic realm; Spiritualism has compelled the church to re-model its creeds; Spiritualism has done more to liberate the mind than any other belief that has come to the world, and we are learning that only the intelligent, the true and the just can comprehend what it is to be a Spiritualist.

MATTIE E. HULL.

Bishop A. Beals at Wauke-

sha.

I spoke to a large and intelligent

audience Sunday, June 30, at Wauke-

sha, a beautiful watering-place, some

twenty miles from this city, and while

there was the guest of Dr. Babcock, a

fine gentleman and magnetic healer,

well known and respected in his profes-

sion, not only in his own town, but in

this city, where he comes regularly to

attend his patients. His home is large

and hospitable, and pleasantly situated,

and is the residence of a physician, who

has been afflicted with rheumatism, and

has been seeking from the best of

medical doctor the remedial power of his

magnetic gifts.

The blind boy, Charley D. Root, only

sixteen years of age, is the wonder of

that town, as a musical medium, playing

was unavoidably detained. There were many good things said by the various speakers; the papers were exceptionally good, but there was a lack of enthusiasm and inspiration such as usually characterizes the meetings in the West. The attendance was small, there were few young people in attendance, and thus it must be until such meetings are run in a different groove. As I have before stated, these great reforms cannot run in narrow lines. What a pity that every soul interested in the work of uplifting humanity cannot feel

"Be not as bigots; truth is not bound To narrow lines of party creed; O, strive to think this world below Is broad as that above your head."

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some of the most difficult passages of

music from the old masters, and with a

delicacy and technique equal to any

professional musician, giving promise of

great and wonderful developments. He

realizes spiritual assistance, and feels

his presence, and with childlike trust,

seems wholly conscious of their aid and

guidance in the development of his mu-

sical gifts.

The Waukecha Spiritualists may well

be proud of this child wonder, and

credit the same to that divine spiritual

source which to-day seems so closely

allied to the denizens of earth, through

the law of mediumship.

I met there Mr. and Mrs. Gault,

prominent in society, and influential

and warm advocates of Spiritualism, and

to them much of the success of our meet-

ing is due.

Mr. Curtis, the chairman of the meet-

ing, gave dignity to the occasion, and

made me feel at home, welcoming me

as the advocate of our spiritual philosophy.

Mr. Cavaye A. Nickerson, a man

who followed me with spirit tests at the

close of my lecture, gave entire satisfac-

tion, and added to her already growing

popularity at her own home here, where

she is so widely known as a reliable and

conscientious medium and lady.

THE PROGRESSIVE THINKER has a

wide circulation at Waukecha, and our

advent into that city will give it further

circulation, through the good words

spoken of its valuable merits by your

humble correspondent.

I shall leave this society with regret,

and the warm sympathy of loving

hearts, trusting the good angels will

conduct me back, to greet them again in

the near future, to renew my work

among them. BISHOP A. BEALS.

The Popular Science Monthly for

July, 1895.

The third paper, dealing with the "Dancer and Musician," in Herbert Spencer's series on "Professional Institutions," appears in the Popular Science Monthly for July. This number contains also an occasional article by Mr. Spencer, under the title, "Mr. Balfour's Dialectics," in which he discusses the position of Balfour's "Foundations of Belief" as to things supernatural. Dr. Andrew D. White, in "Beginnings of Scientific Interpretation," tells how the pioneers of scientific investigation of the Hebrew Scriptures were suppressed and how their views began to win acceptance. Under the title, "The Bowls of the Earth," the latest views of geologists as to the condition and material of the latest parts of our globe are given by Alfred C. Lane. Dr. E. D. Taylor writes on "Climate and Health," and shows that there are other things besides temperature to be considered in selecting a climate for an invalid. Prof. James Sully, in his "Studies of Childhood," concludes the subject of "Fear" with a discussion of fear of animals and fear of the dark. Charles H. Coe contributes an account of "The Armadillo and its Oddities," with an illustration. In "A Medical Study of the Jury System," the way in which the unwholesome and confusing conditions of an ordinary jury trial interfere with sound judgment is pointed out by Dr. R. D. Crothers. The question "Why Children Lie," is discussed by Dr. Nathan Oppenheim, who sees a frequent cause in disorders of mind or body. How far degenerate and diseased conditions can be inherited is

discussed by M. Charles Fere, under the title, "Morbid Heredity." John P. Lotey, Ph.D., writes on "Herbaria in their relation to Botany," and there is a "Sketch of William Cranch Bond," the astronomer, with a portrait and a picture of the house that served as the first observatory of Harvard College. In the "Editor's Table" a scientific view of "Social Evolution" is given.

D. Appleton & Co. New York City. Fifty cents a number, \$5 a year.

WHERE SHALL I PUT IT?

Removing a Landmark.

A TRUE NARRATIVE, ILLUSTRATING

SPIRIT POWER IN EARLY DAYS.

My great-grandfather was a Revolutionary soldier. He resided with his family in the vicinity of Boston, Mass., and was among the first to volunteer in defense of his country's rights. After the evacuation of Boston, he was allowed a brief furlough, and brought home as keepsakes a cannon ball and grape-shot from the battle-field of Bunker Hill. These balls have descended to me, and are still among my most valued possessions. He served through the war, meeting his twin brother, who was fighting in the British army, at the battle of Stillwater, and died at the good old age of eighty-four, leaving numerous descendants.

Among the stories with which he used to entertain his children, was one that was current in the army, and said to be true in every respect. This story has been so often repeated to me by my grandmother, that I think it worthy of preservation.

It was many years before the Revolutionary war, when this country belonged to England, and the English king sent out governors to

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

A. M. B.: Q. I am continually told that Spiritualists, as a body, are in favor of religious legislation, that is, "God in the Constitution" and a strict enforcement of the observance of Sunday. Is this true? and are Spiritualists willing that the observance of any day should be enforced by law?

A. The source of information of A. M. B. is sadly at fault, for had the statement been exactly opposite it would have been the truth. Spiritualists, through their journals and by tracts and other means have persistently opposed every form of religious legislation, whether of "God in the Constitution," or Sunday laws.

The absurdity of the above statement is only equalled by that of an old Egyptologist who said to me, "Do you Spiritualists believe in the immortality of the soul? for I have heard you do not!"

Mrs. C. A. Catlin: Q. I have read "A. Romance of Two Worlds" and "A. Death," but they fail to satisfy, and leave a feeling of incompleteness. Is the author a Spiritualist?

A. These books are written from a theosophical standpoint, and are saturated with its doctrines. Inasmuch as all that is valuable in theosophy is taken from Spiritualism, at least to that degree the author is a Spiritualist.

We sympathize with this correspondent in his feeling of incompleteness, for of all systems to account for the origin and state of spiritual beings, none demands such a stretch of credulous fancy.

Charles Harley: Q. Who was the author of the poem beginning "Behold this ruin!"

A. The manuscript of the poem beginning: "Behold this ruin! 'Twas a skull, Once of ethereal spirit full. This narrow cell was life's retreat, This space was Thought's mysterious seat."

What beautiful visions filled this spot, What pleasures gleamed in the light, No hope, nor love, nor joy, nor fear, Have left one trace of record here."

was found, according to Epes Sargent, in the museum of the Royal College of Surgeons, London, in the year 1801, placed near one of the skeletons. Although a reward was offered for the secret of its authorship, it was never revealed.

Fancy: Q. Who was the author of the poem, the first lines of which are: "She died in beauty! like a rose Blown from its parent stem?"

A. Charles Doane Silley.

J. M., Sheboygan: Q. The German historian, Count Otto von Corvin, officer in Prussia, and colonel during our late war, in the Federal army, stated, in his historical work, that Jesus had not died on the cross—had been kept alive, to a friend's house, a physician, and there been partly repaired, but never had regained his former health and had died about six months after the crucifixion at the house of his friends, the Essenes, near the Dead Sea.

Corvin gives for authority some manuscript left by the Essenes, that he considers more truthful than the New Testament.

Have spirits ever given any statement in regard to this?

A. The finding of convenient manuscripts to support the narrator has been a repeated story, and it may be taken as an absolute certainty that there are no such manuscripts in existence. There have been many narratives of the life and death of Christ given by spirits, and, widely differing in other points, agree in this: that he was taken from the cross before he was dead. It is the only plausible version of the affair, and one in harmony with that of the Evangelists.

The Life of Jesus, by Alex Smith, (by spirit aid) is a most romantic story, and the rise of the Christian faith is made readable as a novel even to those who disbelieve.

H. Johnson, Hudson: Q. (1) When a person strives to do the best he can, in thought, word and action, in this world, trying to develop the latent possibilities of the soul, and his greatest desire being to become a philanthropist, and other impediments are unable to carry out his thoughts into words and actions, and so not being able to realize a day of happiness, finally grows tired of living here longer and commits suicide—in what condition and circumstances would such a person find himself in the Spirit-world?

(2) Will we meet all in the next world that have gone before us, and whom we desire to meet?

A. (1) The condition of the suicide after he enters the Spirit-world depends on many circumstances. If he leaves this life without throwing care and burdens on others that belong to him, if no one is made to suffer for his going, then the method by which the spirit entered the Spirit-world would be of least consideration. But if the deed was done to escape unpleasant consequences, because of cowardice to face the consequences of previous acts, leaving others to struggle with heavier burdens and responsibilities, then the mind of the suicide will be filled with regret and overclouded by remorse, and until those who are thus unjustly treated escape from their bondage and cease to feel the sense of wrong, grief and shame, will his mind cast off the shadow. Although mortals do not feel the mental condition of their spirit friends, the spirits, on the contrary, are exceedingly sensitive to every passing thought, those dear to them on earth; and grief, regret, a sense of wrong and injustice on reflection, causing, at times, most poignant suffering. Perhaps this reflection of the feelings and thoughts of those he deserted is the most potent cause, of the mental suffering of the suicide.

(2) The Spirit-world is wide, and oft

times long periods elapse before friends meet. But there is a subtle attraction between those who are united by the golden strands of friendship, which draw kindred spirits together; hence, we may rest assured that in the fullness of time we shall meet all whom we desire to meet, and that those who have gone before us, who are dearest, will be near at the last moment to take one hand, and lead us into the shining pathway to the evergreen shores of life eternal.

Edmund D. Hicks, Manceline: Q. The answer to A. L. in *The Progressive Thinker* as to whether the planets are inhabited by human beings brings to my mind the errors contained in that work of Andrew Jackson Davis entitled "Nature's Divine Revelations."

The supposed control (page 185) says, speaking of the satellites of Jupiter: "This planet having four satellites, which are three less than the number of Saturn's," etc.

How is this for spirit (?) astronomy, when only a few years ago Prof. Barnard with the Big Lick instrument discovered a fifth satellite. Why did the control overlook the two moons of Mars? He says nothing about them; but I suppose that if Prof. Hall had made the discovery before the "Divine Revelations" had been published we would probably have seen it embodied in that work. The control descends learnedly concerning all the other moons belonging to our sister planets, and I cannot understand why these errors occur if "A. J." was really under control when he "spoke."

Why is it we cannot get reliable information from the Spirit-world about our neighbor planetary worlds? Is there any work on the subject you think to be reliable? Can you tell me of one little fact, one scientific fact, which we did not know before being told by supposed spirits? A few years ago I saw in the R. P. Journal an article by Rev. Minot J. Savage in which he thought it must have been almost an archangel who controlled Davis when he gave his work to the world, also other writers on Spiritualism.

I can class it only along with the Book of Mormon. I have read and have in my library several of your books, but none given through you by spirits or written by you inspirationally.

A. Because of his preconceived ideas as to the nature and power of spiritual beings, this correspondent finds difficulties which are removed when we cease to regard them as infallible and all-wise. A spirit does not, because such, know more than while in the mortal body. There are many who do not know as much of science or philosophy as the average man. It is the true and best method of human progress, for the inquiring student by effort to unlock the secrets of creation, and not be led by an external influence. If the spirits should explain the secrets of nature, there would be no further incentive to the student or inventor. It is the plan for the inventive spirit to work with and assist the inventor, and the spirits devoted to science to assist the investigators in those departments of knowledge.

We venture to say that this correspondent, because of his wrong point of view, underestimates the writings of A. J. Davis. Constantly Mr. Davis speaks of their fallibility, and that no one must take his pages for a finality. Others, his early disciples, made greater claim for him than he made for himself.

The intelligence controlling him gave each subject they treated the best thought that was theirs. They might be mistaken, they might indulge in fancies, they might not know perfectly. They wrote as men write, and what more could be expected or asked for?

A spirit, who would or could converse with us, would have to gain information of other planets precisely as we do here, and the probabilities would be that he would have no other knowledge than that acquired while on earth. The wild and even foolish conjectures of scientific men as to the planets, ought to answer any criticism on spirit communications on that subject. Take Mars as an illustration. The fancies of some astronomers recently published would shame a penny-a-line sensational contributor.

This correspondent turns to the source of my books. All my publications were written either automatically or by impression, although for reasons given by spirit authors, my name only appears on the title pages. So whatever merit these books may have, he must give credit therefor to the invisible authors. I think, scattered through their pages are many propositions new to the world when published.

In the original volume of the Arcana of Nature, now being republished in London, under the title of Spirit, all spiritual, or psychic, phenomena are referred to a spirit atmosphere or Zoa Ether, in which thoughts are waves from pulsating brains, as light is pulsations from light-giving bodies. That was written over thirty-three years ago. The same theory is presented and enlarged in *Psychic Science*. This theory is the one now being taken by those engaged in psychic research, as the most available as a working hypothesis, and as far as I know, anticipates, as presented in the Arcana, by many years, the position now taken by the most advanced thinkers. In fact, it is by no means accepted as demonstrated, or more than a plausible hypothesis.

Spirit communications essentially belong to the life beyond, and as such, the philosophy given of that life, as subject to fixed and unchanging laws, is as new and as much of a revelation to the world as was the discovery of the law of gravitation.

All the impediments in fancy's course are motives of more fancy.—Shakespeare.

In the mountains of Sweden, Norway and Lapland all vegetation would be utterly destroyed by the Norway rats were it not for the white foxes that make special game of the rodents.

That chastened brightness only gathered by those who tread the path of sympathy and love.—Bulwer Lytton.

An extreme rigor is sure to arm everything against it, and to relax at length into a supine neglect.—Burke.

The truest mark of being born with great qualities is being born without envy.—Nochevoucaud.

Would they could sell us experience, though at diamond prices, but then no one would use the article second-hand.—Baltaz.

His tongue dropped manna, and could make the worse appear the better reason, to perplex and dash maturest counsels.—Milton.

PEN-FLASHES FROM OHIO.

BY C. H. MATTHEWS.

MOLLIE FANCHER.

A late number of *The Arena* contains an article resurrecting Miss Mollie Fancher, "the Brooklyn enigma." The remarkable clairvoyant and spiritually perceptive faculties of this lady have been familiar to Spiritualists for the last forty years. It is amusing, therefore, at this late date, to note the laudatory efforts of these "psychical researchers" to shed light on this clear case of spirit phenomenon.

According to the record, this poor, sightless girl "read" closely sealed letters and books buried under the bed-clothes, in 1867, when she was nineteen years of age. This was wonderful (!) but then, sealed letters were read and answered (without being opened) by Mr. J. V. Mansfield, of New York, and other clairvoyants long before that time. In this luminous article, (by Mr. T. E. Allen), in order that no body may suspect that there is anything like Spiritualism in this remarkable case (or that it is explicable on that hypothesis), we are gravely told that clairvoyance is "a faculty of acquiring supernaturally a knowledge of facts concerning material things and the normal manifestations of embodied minds," such as we acquire by the use of our senses.

That is an established fact, as I well know from personal experience half a century ago, without "tabulating" the hypothetical relations in which the mind can stand to its environment, or without coining new words (such as telepathy) to describe the "supernatural" susceptibility of mind to matter and to normal manifestations of embodied mind. It is also a solid comfort to read of the "susceptibility of mind to spiritual substances or conditions of matter finer than the known forms of solid, liquid, gaseous," etc. I congratulate these neophytes in psychical (spiritual) science upon the progress they have made, and the lessons they have learned in fifty or sixty years past, and exhort them in scriptural language: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—Gal. 6:9.

SUICIDE AND PROVIDENCE.

John Myers, a farmer, committed suicide May 28th, because wormeate up his corn crop, near Calaway, Kentucky. Some of our secular newspapers have been attributing the frosts and other troubles to "Providence." "Why doeth all things well." Suicide is a poor remedy for earthly troubles. EL?

NEARLY AS BAD AS CATHOLICS.

The Missouri diocesan Episcopal convention at St. Louis, May 23, made a vigorous attack on the American common school. The committee say: "The fact is Christian people throughout the land have yet to take hold more seriously of the whole question of church and Christian education. There is a growing dissatisfaction on all hands with our public school system; and it seems a hopeless task to get them out of politics or to introduce into them the idea that Christian morals is a part of the education of a human being. The only recourse we have is to pay more attention to church, private and parish schools."

The Episcopalians are nearly as bad as the Catholics, and having been in the toils of the "established church," for so many years, they naturally expect that this regular "establishment" must be inculcated in the schools; when every intelligent student of the Federal Constitution knows that religion has no place in our school system. Morality and religion are two distinct affairs, and do not travel hand in hand any more than temperance and religion. Let our school system alone, gentlemen; and if any special phase of religious doctrine must be taught, you can have your separate schools for that especial purpose. Our government must be administered on the lines laid down by its founders, if we wish to perpetuate it. To do otherwise is to invite revolution, and to insure decay.

YOU ARE A LIAR, IN CHURCH.

A spicy farewell sermon was preached at Knoxville, Tenn., at the Baptist church, on the 26th of May, by the Very Reverend Mr. Lightfoot, pastor, in which he said that "politics and religion make a bad mixture, and that the Knoxville church was in the hands of religious tricksters and political tricksters." J. C. Ford, superintendent of public schools, spoke out in meeting, that "the minister was not speaking the truth." "You are a liar, and I can prove it by a dozen witnesses," shouted the infuriated preacher. The intervention of members was all that prevented a fight in the church. Harmony! How delightful!

THE LADIES FLED.

The gentlemanly manager of a large tobacco house which advertises very largely by means of fancy pictures, photographs, etc., brought a package of them in his hand to show the ladies, including his wife, who had asked him to show them to the quiet to the ladies. He soon was heard from, and when returning a splendid and artistic collection of actresses in lights, singers in décolleté gowns, and skirt-dancers in scant apparel. The ladies were in ecstasies over the pictures, when a clerical-looking gentleman with white cheeks appeared upon the scene. He began studying the pictures quietly, and then delivered a moral lecture on the sinfulness of such things. When he looked up he discovered that the ladies had fled, leaving only the guilty owner of the pictures to hear the lecture.

PREDICTED HER OWN DEATH.

Miss Annie E. Bennett, daughter of Rev. A. J. Bennett, pastor of the Primitive Baptist church, was a very devout young lady. Three years ago it became apparent that she had consumption. She told her fellow-students, at the Baptist academy, that she would die on May 23d, 1895. The statement was regarded by several of the girls as a joke, and one of them wrote it on the wall. The writing is still there (May 24). Yesterday, May 23d, she died. A few hours before her death, she became apparently lifeless. In a short time she regained consciousness, and said she had been to heaven and had conversed with her brother Arthur and her sister, Mrs. Lida Lamb, both dead for several years. She said smiling, and "her last words were that she hoped those about her might be allowed to join her soon." This was at Tinton, West Va. She was not a Spiritualist; this simple, truthful

episode goes far, very far to prove the truthfulness of our beautiful religion, "A quiet little disturbance"

has developed in the archiepiscopal diocese of St. Louis, so long ruled by Archbishop Kenrick. The action is "a decree of the congregation at Rome made for the purpose of assisting in the management and administration of the church property of the arch-diocese."

The action grows out of a fear that the church revenues and estates, under the management of Archbishop Kenrick, may get out of the control of the church. The decree merely declares that, "as condutor, Archbishop Kenrick is in possession of all the faculties and powers which he would have as the actual Archbishop of St. Louis."

Kenrick is quietly divested of his sceptre, and power, but allowed the empty title, and will soon be placed on the superannuated list. Rome is thrifty; she looks very carefully after the loaves and fishes. "How we apples swim."

PAID FOR SAYING MASSES.

Miss Julia McCabe, about 30 years old, on B. & O. train No. 14, which passed through Tiffin, Ohio, east bound, April 23, jumped from the train while running fifty-five miles an hour and her brains were dashed out. Letters found on her person and \$111 in money in her purse, showed her to be a lady of refinement, who was temporarily deranged from ill health. This was further exemplified in the request made that "she wanted a priest paid for saying masses for the repose of her soul." She had been to Helena, Mont., and was enroute to Wheeling, W. Va. Of course, there will be no trouble about saving the soul of "a lady of culture and refinement," where Catholic priests are as plenty as blackberries, and one hundred and eleven almighty dollars are on hand to pay the priest for his services. Why not?

WHAT GOD HAS JOINED TOGETHER.

At Warren, Ohio, April 24, the martial ties that bound Flora and Rev. Gary VanWye were ruthlessly severed in court. The reverend gentleman, who resides in Chicago, was charged with criminal intimacy with a woman in that wicked city. Mrs. VanWye is to get \$300 alimony. "What God hath joined together let no man put asunder." This pious shepherd will soon be disporting himself in pastures new.

His wife, who never shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."—Matt. 5 chap., 32 v. How many pious Christians are restrained by this injunction?

A PREACHER'S REVENGE.

Rev. C. M. Gardner, of Toledo, Ohio, was arrested April 23, charged with criminal libel by Mrs. L. E. Boardman. He is accused of perpetrating a disreputable and malicious hoax. A large number of "sporty" men in Toledo received type-written invitations, signed "Lottie." They conveyed the impression that the writer had opened a resort. The house number was Mrs. Boardman's and all night carriages were driven with visitors to that number. Gardner paid attention to Mrs. B.'s sister until the fact became known that he was a married man. Since then he has been driven from the house, and has been taking his revenge in annoying the family in this way. Of such stuff are many clergymen made. Perhaps this preacher has forgotten that "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev., 21 chap., 8 v.

PRAYER IN A COURT-ROOM.

Religious fanaticism was thoroughly exemplified in Judge Stein's court in Chicago, when Mrs. Parento, an Italian Catholic woman, knelt in the court room and thanked God that her husband's slayer had been condemned to death. She called down blessings upon the heads of the jurors, and passionately pleaded with the judge that he would see that the sentence be carried out. That in accord with good Bible talk, "An eye for an eye," etc.

D. W. Holloway, of Akron, Ohio, subscribed \$200 to the Sun, Main Street Episcopal church, but refused to pay it. Now the church sues for that amount.

At an entertainment under the auspices of the King's Daughters, in New York, a vocalist recited "Ostler Joe," to the horror of the daughters.

At an entertainment in behalf of the Y. M. C. A., a young woman clothed in red was asked to sing. To the consternation of the Christian assemblage she tripped to the platform and sang "I'm from gay Paree, I dance the gay can-can." Her neat slippers and stockings were also red, and there was a scene when she had sung the naughty song through and disappeared.

The Plaintiff Dealer, who has been doing the church sues for that amount.

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FAKOPHOBIA.

Its Peculiar Manifestations.

To THE EDITOR:—Do you know what I mean by this word, "fakophobia?" Undoubtedly. We have Russophobia, Anglophobia, hydrophobia, and other phobias, all arising from the dread or fear of something horrible. So it comes that there are many good people, often-times Spiritualists, who have, or seem to have, a preternatural dread of everything fakish, especially if it pertain to mediumship. But I am not sure that in many cases there is not more of hatred and spite toward the object of the phobia than there is of fear of something dreadful. If others' experiences are much like my own—how often it happens that one meets with a person claiming to be a Spiritualist, you know, but one who doesn't believe in everything, oh no! and especially not in materialization or slate-writing, because—well, because it can't be done, you know; that is, "I have never seen any that I thought was genuine, and so I don't believe it, that's all."

Tell them of some good medium whom you have tested, and they begin to question you: Did you take your own slates? Were they nailed, screwed, sealed and riveted together? Did you put your own microscope sign manual on them? Did you hold them all the time in your own possession? Did the medium look at them in a suspicious kind of manner? Did he touch them, or suggest in the least manner what you should do with them? What, wouldn't he let you put them under your foot, and go out of the room himself while the writing took place? If not, sir, your test is N. G. The medium is the rankest kind of a faker; you are hypnotized, bamboozled, and (if he should speak his mind fully) a "holly idiot" yourself.

"Why," says this omniscient fakophobic, "I had a friend in whom I have the utmost confidence, who told me that he went to that same medium, and the medium wouldn't sit with him, just because he suggested in a most gentlemanly manner that he should require the medium to hold his hands in sight all the time, and should, if he did not desire to be thought a fake and swindler of the first water, insist that he do not touch the slates that he had brought, nor place them under the table. I tell you that man is a fraud, and you have been most cruelly deceived." Why, sir, I would give him fifty dollars if he would just let me hold the slates, and he then get the writing. But he wouldn't do that; he knows I would catch him; he's too smart to give me a chance! Ha! ha!

And this man goes to a medium, gets no manifestations, or only such as smack of trickery, or the medium instinctively shrinks from him, and gives him no sitting, and the fakophobic can't understand it for the life of him. And he will continue to carve out his own brilliant career as the cutest kind of skeptic until his overweening egotism is struck by some great spiritual cataclysm which shall show him how really small he is, and reveal to him just exactly how the fake was all the time.

Now, I do not say that there are no humbugs before the public, simulating spiritual manifestations, and pretending to be spiritual mediums; but what I am trying to get at is the fact that there are far too many people who are dishonest, incompetent, frivolous, jealous, and even hateful in their treatment of mediums, and who, by their own bad magnetic and spiritual emanations bring ruin to the greater proportion of the spurious manifestations which take place in this world. Mediums have told me that when in the presence of certain persons they have felt an impulse to commit fraud which they did not feel when in the presence of a more benign influence, and why not? Mediums are instruments of a very sensitive and delicate nature, affected by the slightest occult or hidden influence, whether it proceeds from a spirit in the body or out of the body, and it requires an effort of the will to withstand such influences, especially when conjoined to the evil influence of the embodied there is a host of invisible tricksters of like character, drawn by the law of attraction, to the unfortunate individual who is thus temporarily in the presence of a medium.

What we need is an understanding and due appreciation of the subtle laws and laws of government mediumship, and an honest, loving and sympathetic heart for the truth, but least of all do we need that spirit which is so rampant in some quarters, of denunciation on mere suspicion, or second-hand evidence. Then, too, I fancy a clean moral nature will tend very much to clarify the spiritual atmosphere which we carry with us everywhere we go.

In our view—our view may not seem to you, fellow tobacco, drink, no intoxicants, be decent in our social relations and life, passably honest in business affairs, ordinarily kind and good around the house, and in the neighborhood; and still not be able to get along with the mediums; that is, they may not give us much from the great world of spirit. Then, what is the matter? Touch our bump of egotism, and Lord! how we do go off. That is where the screw is loose. The trouble is we know too much; the spirits can't tell us anything, and they simply let us alone, leave us, as it were, to work out our own salvation from ourselves, knowing all the while that the time is coming when like little children we will be glad to drink of the great fountain of knowledge and love which flows like a crystal stream of golden life from the silent and beautiful land of the soul.

A. M. GRIFFIN.

THE MURDERER AND HEAVEN.

Charles Hart, the murderer of the Goode children, in Paulding county, and who was hung in April, attended church services in the Ohio penitentiary. When the chaplain remarked on the importance of repenting for the last day, and that some within the sound of his voice would never see another Sabbath, Hart showed deep emotion. Then a song was sung: "Home at Last, on Heavenly Mountain." The fact that the prevailing orthodox religion grants immunity for crime by waiving these murderers straight into heaven, is just what is encouraging so many men, who are tired of their wives, to kill them. "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." Comment is unnecessary.

C. H. MATTHEWS.

The truly great man is apt to forgive his power is able to revenge.—Sir E. Stanley.

If Satan ever laughs, it must be at hypocrites; they are the greatest dupes he has.—Colton.

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