



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

VOL. 14.

CHICAGO, ILL., SATURDAY, JUNE 6, 1896.

NO. 341

BIBLICAL MANUSCRIPTS.

THE NEW OESAREA CODEX AND SOME OTHERS—WHERE AND HOW DISCOVERED.

Professor Albert J. Long, of Constantinople, gives, in the last issue of "The Independent," a most interesting account of his attempt to secure for the United States the fine manuscript of the Gospels that was recently discovered in a little village in Asia Minor, near Caesarea, together with a description of the manuscript itself. It is not, perhaps, exactly accurate to say that the manuscript has been discovered, for the church and village authorities to whom it belonged have always been aware of its existence, but until recently were utterly ignorant of its great value, a fact, by the way, that suggests the existence of other ancient writings, even more valuable, in out of the way monasteries and churches of the East.

It was on June 22, 1892, that a young Cappadocian Greek called on Professor Long, in Constantinople, and placed in his hands for inspection a single vellum leaf of an ancient manuscript of the Gospels. He explained that the leaf was part of a volume that was the property of a village community in the district of Caesarea. As the community was poor, some of the leading men thought that they might be able to sell at a good price this old book, which had been in the parish church for many years, and with the proceeds support a village school. Professor Long asked the young man to let him keep the leaf for two or three days for examination, to which he readily consented.

The result of the examination convinced Professor Long that the manuscript was of great antiquity and very valuable. When the young man returned, therefore, he asked him if he was authorized to sell. The young man was not, of course—such a simple method of business would be contrary to all the traditions of the Orient. But he was authorized to receive an offer. The offer was a long period of chattering, during which Professor Long was enabled, through the generosity of J. S. Kennedy, of this city, to offer for the manuscript a large sum, proportionately far exceeding the value of the leaf. The young man, however, refused the offer, and the leaf was returned to the village church.

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APPEARANCE OF THE MANUSCRIPT.

Professor Long furnishes the following facts concerning the manuscript, which he learned from an examination of the sample leaf: It is of the finest and thinnest vellum—in fact, as thin as what is called "gold-beaters' skin," and is of a dark reddish purple color. A similar leaf is said to be 184 or 186 leaves altogether. The size of the page is 22 by 26 centimeters, and of the text 22 by 10 centimeters, in two columns of sixteen lines each, the spaces between the lines being the same as the height of the letters, namely, six millimeters. The letters are square, upright, and uniform, and are written in gold. The average number of letters in a line is ten. There are no spaces between words or clauses, and no punctuation except an occasional triangular mark on a level with the top of the final letter of a word. A similar mark is used as a "breathery" in a few cases. In one instance it appears as an acute accent. Initial letters have two dots, and initial upstroke one dot. The letters upstroke and rho extend below the line, and their lower extremity is beveled off.

After going into other minute peculiarities of the manuscript Professor Long says:

"From the above data I could come to no other conclusion than this: That the old volume in the keeping of ignorant villagers, and liable to be destroyed by fire or rats, or to be carried off by brigands, or to be gradually stolen, leaf by leaf, so as to be used as a charm by ignorant people, is a valuable codex of the holy Gospels, not later than the sixth century."

"I consider it also very probable that it will prove to be the original from which the 45 folios, known as 'Codex N. Purpureus,' have been stolen. These six leaves in the Vatican, the four in the British Museum, and the two in the Imperial Library in Vienna, which were collated by Tischendorf, were declared by him to be parts of one volume. Upon the testimony of Sakellarios, he added to them the thirty-three leaves found at Patmos, and called the whole 'Codex N. Purpureus.' The resting-place of this old volume for very many years having been near Caesarea, Cappadocia, it can very easily be the source from which these forty-five leaves were carried off. The question can easily be settled. If the contents of Codex N. are found also in this volume, then we have not the original of Codex N, but we have a new 'Codex' of the same age, if not, indeed, older."

There are many intelligent people who have little or no idea of the way in which ancient books have been preserved through the ages. In the case of ordinary books, this ignorance works no serious harm. But the Bible is not an ordinary book; it is believed by most Christians to be a divine revelation, an acceptance of which, as such, is neces-

sary to salvation. They ought, therefore, and especially in this age of critical research, to have some intelligent understanding of its history, so that they will know what are the credentials of the volume which they hold in their hands and look upon as the literal word of God. Everybody knows, of course, that the English Bible is a translation, from the original Hebrew and Greek. But everybody does not know that there is no copy in existence of the Scriptures dating from the days of the Apostles.

In the first and second centuries of the Christian era the books of the Bible were commonly written on papyrus, with a reed. But papyrus was very perishable, and no early copy of the Bible has come down to us, except a small fragment of the First Epistle to the Corinthians. The oldest copies of the Scriptures are generally in quarto or smaller sizes, and the material is parchment, made from the skins of sheep, goats, calves or asses, or vellum, made from the skins of very young calves or other animals. As such writing material was expensive, it occasionally happened that a manuscript was partially erased and used a second time. Such manuscripts were called palimpsests. Cotton paper began to be used in the tenth century, and linen paper in the twelfth century. The oldest manuscripts were written in capital letters, which were called uncials, from the fact that originally their dimensions were an inch. It was not until the tenth century that small letters began to be used, which were called cursives, because they were written in a running hand, instead of being formed separately.

In the earliest manuscripts there was no division of words or sentences, except any spaces between the words and sentences. The beginning of new paragraphs, however, was marked by a large initial letter, and the middle of the fifth century a dot at the top of the line to divide sentences began to be used. In the year 1581, Erasmus, Deacon of Alexandria, issued copies of Paul's Epistles divided into short lines, according to the arrangement of the words and syllables, "stichon" by lines, and therefore, this method of writing is called "stichometry."

From all this it will be readily seen how easy it was to fall into mistakes as to the meaning of the original words. Let an English book be printed without any spaces between the words and sentences, and with no punctuation marks, and differences of opinion as to the meaning here and there would be inevitable. Even if it be admitted that the Bible, as it exists to day, is the word of God, mankind is indebted to fallible men for the present arrangement of the text, and, therefore, that arrangement may be called in question.

THE CODEX SINAITICUS.

As has been said, there is no copy of the Scriptures dating from Apostolic times. The most ancient manuscript is the Codex Sinaiticus, owned by the Russian government, which probably dates from the fourth century. It was discovered in 1859, by Professor Tischendorf, in the convent of St. Catharine, on Mount Sinai, where forty-three leaves of the Septuagint, which afterward turned out to be part of the same manuscript, had been found by him in 1844. This splendid manuscript consists of 3464 leaves of thin yellowish vellum, made from the finest skins of antelopes, 134 by 144 inches in size, 199 leaves containing portions of the Septuagint version. On every page there are four columns, each column containing forty-two lines, except in the poetical books of the Old Testament, which are written in "stichon," and have two columns to the page. The volume, which does not contain the Bible complete, has many corrections. Some of these corrections were made by the original scribe, others probably by a contemporary editor; others by two writers of the sixth century, many by some one in the seventh century, and a few by some at a still later date. In all, Tischendorf sees the work of ten correctors. Through the munificence of the Czar of Russia a beautiful edition of the manuscript was printed in 1862. The edition was limited to 400 copies, 100 of which were given to Tischendorf, while the remainder were distributed as presents by the Russian government.

THE CODEX ALEXANDRINUS.

The next manuscript in the order of antiquity is the Codex Alexandrinus, which was placed in the British Museum at its formation in 1753. Cyril Lucar, Patriarch of Constantinople, probably got it from Alexandria and gave it to Charles I of England. It is a quarto, 13 by 10 inches, consisting of 773 leaves, of which 330 belong to the Old Testament. There are two columns on a page, on each of which there are fifty lines. The best critics assign it to the fifth century. It contains nearly the whole of the Old and New Testaments, the First Epistle of Clement, except three leaves, and a part of the Second.

THE CODEX VATICANUS.

The Codex Vaticanus, so called because it is in the Vatican Library, where it was probably placed by Pope Nicholas V, at the foundation of the library, in 1455, is a quarto volume, consisting of 759 leaves of thin vellum, 142 of which belong to the New Testament. There are no intervals between the words except at the end of a paragraph. It contains most of the Old Testament, the Books of Malacchias and the New Testament to Hebrews, ix, 14, breaking off in the middle of a word, "Kata." In this manuscript also there are corrections by various hands. The last editor—probably in the tenth or eleventh century—retouched the faded ink of the manuscript and supplied accents and breathings. Tregelles, Westcott, Hort, Lightfoot and Weiss give this manuscript the first place from a critical point of view, ranking the Sinaitic next

to it. Others regard it as vicious and corrupt.

THE CODEX EPHRAEMI.

The Codex Ephraemi, in the National Library of Paris, is a palimpsest, containing portions of the Old Testament on sixty-four leaves and of the New Testament on 145 leaves. In the twelfth century the old writing of the Scriptures on the manuscript was effaced to receive certain Greek words of Ephraem, the Greek Father. It was an act of stupid, though, perhaps, excusable vandalism. But, though Ephraem was a great enough man in his day to take the place of the Bible, his only claim to immortality today is due to the fact that by the use of chemicals the sacred words that were rubbed out to make room for his words have been restored. The manuscript was brought from the East to Florence in the sixteenth century, and to France by Queen Catherine de Medici. Its date is probably the middle of the fifth century, and it has been corrected by two hands, one in the sixth and one in the ninth century.

THE CODEX BEZAE.

The Codex Bezae, in the University Library at Cambridge, England, is a Greek and Latin manuscript of the Gospels and Acts, written in the eighth century by Theodore Beza in 1561. It is a quarto, 10 by 8 inches, with one column to a page, each left-hand page having the Greek text, and the right-hand the corresponding Latin. It has had eight or nine corrections, besides those of the original scribe, extending over the several centuries. The text preserves many primitive readings, but Scrivener says of it: "No known manuscript contains so many bold and extensive interpolations, six hundred, it is said, in the Acts alone, countenanced, when they are not absolutely unsupported, chiefly by the old Latin and Syriac versions." Scrivener published an excellent edition of it in 1834.

There are other uncial manuscripts, but these four are by far the most important, chiefly because they are the oldest. The cursive manuscripts are many more in number, being more than 10,000, and many of them are of great value. But neither the uncials nor the cursives agree in the text and contain many interpolations and mistakes. Two whole paragraphs, namely, Mark xvi, 9-20, and John vii, 53-viii, 11, are wanting in some of the best manuscripts. Some contain passages of Latin text, which, from the margin, as, for instance, in John v, 7-8, and John v, 4. Words are sometimes mistaken one for another. Passages are sometimes put in one Gospel which belong in another. Occasionally copyists have made corrections in quotations from the Old Testament, and, last of all, there are slight differences in variations in the use of synonymous words. From all this it will be seen that there is a wide margin for the exercise of critical judgment in deciding from the great mass of manuscripts just what is the true text of the Bible. Under such circumstances it is not surprising that there is not an exact science, since there are no original autographs in existence to settle the question.

Of late years much attention has been paid to Biblical study by American scholars, but, owing to the lack of original manuscripts, they are not in textual criticism. Much more yet remains to be done, as there are thousands of manuscripts uncollected.

Mr. H. C. Hoskier, a young and successful Wall Street broker, of New York City, has made an exhaustive analysis of the Greek manuscript 2419 in the British Museum. In speaking of his work, Professor Sanday, the great English Biblical critic, says that it is "a piece of very honest, careful and valuable work, which may be counted for the future among the really trustworthy materials for the criticism of the New Testament." This shows a striking way that a theological training is not at all necessary for success in this line of inquiry, which may be taken up as a hobby by any intelligent man and made to yield valuable results, while at the same time it may become a fascinating recreation to the investigator.

SOURCES OF AMERICAN COLLECTIONS.

Most of the Biblical manuscripts now in this country were obtained through the efforts of laymen. These are: Harvard came chiefly from Edward Everett, Charles Sumner and Lewis C. Haverford collection came from Walter Wood and J. Rendel Harris. The Lenox Library manuscripts were presented by Mr. Lenox, the founder of the library, to the Lenox Library, New York City. S. B. Mearns, of Boston, and Robert S. Williams, of Utica, N. Y., are the owners of manuscripts, one of Armenian and one of Syriac origin. The famous Latin manuscript, sometimes called "The Golden Gospel of Henry VIII," is the property of Theodore Tilton, of New York City. The University of Syracuse is the owner of Cursive Codex 66, of the Gospels, presented to it by Mrs. Caroline S. Reid.

The library of the American Bible Society has a fine copy of the Bible in Latin, which is said to have belonged to Charlemagne of England. Its date is supposed to be the fourteenth century. It was presented to the society by Charles J. Baker, of Baltimore, Md. The society also has a Lectiary of the Gospels, and Syriac, a Latin Gospel of Matthew, entire at chapter xlii, which is assigned to the fifteenth century.

In the Astor Library are a Lectiary of the Apostles, probably of the fifteenth or sixteenth century; an Evangelist in Latin, dated A. D. 810, and a large folio entitled "Biblia Sacra Latina," dated A. D. 1350. It is in perfect condition, beautifully written, and contains many superb miniatures in gold and colors.

Among the other Biblical manuscripts of note in this country are those in the Boston Athenaeum, Brown University, Colgate University, Cornell University, Drew Theological Seminary, Harvard University, and the Metropolitan Museum, of New York City; in the possession of Dr. I. H. Hall, Harvard University; the George Livermore collection, Haverford College, Lenox Library, Newberry Library, Princeton, and Union Seminary, of New York City. While most of these are of a late date, many of them are of great value, and a careful

study of them would undoubtedly add something to the sum of Biblical knowledge.

In conclusion, a word or so may be said about the Sinaitic palimpsest of the four Gospels, discovered by Mrs. Agnes Smith Lewis in St. Catharine's Convent, on Mount Sinai, in 1892. The text of this valuable discovery, with a translation, has just been published by G. J. C. Clay & Sons, of London, and the Biblical scholars of the world are now making a critical examination of it. It is a new thing for a woman to enter this field, but Mrs. Lewis has shown that she is fully competent to do so, and her story of how she found the palimpsest, and how she overcame the difficulty of transcribing the palimpsest, sometimes almost undecipherable, is one of the most interesting chronicles of modern scholarship. She was much assisted in her work by the late Professor Bensly, J. Rendel Harris and F. G. Burkitt.

For the foregoing instructive account, it is plainly to be seen how timely are the usual "proofs" offered in favor of the authenticity and genuineness of the Bible as the inspired "word" of God. The attempts to trace the books of the collection that has received the name of the Holy Scriptures, or Holy Bible, back to the time of their purported authorship, are, at best, an impotent, labored farce.

In fact, the only real proof that may be considered worthy of attention, lies in the intrinsic moral and spiritual nature and value of what is said in the writings, and in any effort to connect them with their purported authors by any line of literary descent.

So far as the teachings of the Bible are good and wholesome, they are to be accepted at their full intrinsic value, with no special sanctity above other truths taught elsewhere. X. RAY.

A GENERAL DELUGE.

From a Geological Standpoint.

BY O. W. BROWN, M. D.

A tradition prevails among all nations that a general deluge has inundated the world, and that the globe has been peopled from the East.

Without regard to the sacred writings of different nations, let us see if there is any probable foundation on which to predicate an opinion, that a universal flood has swept over the earth, and destroyed all life which it contained, save such as was preserved in some miraculous manner for the perpetuation of the species.

It is well known to geologists that continents and islands have been frequently submerged by the ocean, and have as frequently emerged from their watery beds. It is on such a hypothesis alone we can account for the immense lime formations, with their fossil remains, lines of stratification, and other evidences of aqueous formation, extending over almost limitless regions.

The microscope reveals the fact that all our native foods, even anthracite and coal, have a ligneous origin. They are the products of the immense vegetable growth of the carboniferous period, when the earth and temperature were especially adapted to the production of this form of life. By some mighty convulsion the continent on which they had grown sank below the sea level; the waters rolled over them with great force, prostrating the dense verdure. Each succeeding wave brought a fresh deposit of debris, which buried it deeper and still deeper beneath the ocean bed. The phosphate of lime, hard in solution by the higher temperature of that era, was precipitated by its reduction, in which are now found the fossilized remains of the molluscan and crustacean formations of that era, and adapted to its elevated temperature.

Again the bed of the ocean was elevated and became dry land. Another growth of vegetable life followed, to be in turn submerged, as in the preceding instance, and then emergences and depressions followed each other through long cycles, as numerous as different strata of coal are superposed one above another. The chemical conditions which prevent wood from decomposing under water, deprived of the oxygen of the atmosphere, to which were added immense pressure, effected its transformation into coal.

Volcanic eruptions, more grand and terrific than anything we have any conception of, in consequence of the then compressed state of the earth's crust, the interior heat of the molten mass beneath, and the denser atmosphere surrounding it, made the depressions and upheavals more frequent than through subsequent periods.

When the temperature of the surface was sufficiently reduced to admit of it, man appeared, and the human race, among the rocks, the earth was peopled with higher and higher forms of life, each emerging from lower forms, until, lastly, man appeared. Through the long and almost interminable ages that followed, his successors spread over continents and islands. Each was populated with a new race of life as were best adapted to its peculiar climate and productions. Thus animal life was adapted to the surrounding conditions, not the condition to the needs of the animal, for it was of a later creation.

These immense beds of land, now covered by the Pacific, Indian and Atlantic oceans, sometime in the very remote past were continents. At the same time much, and perhaps nearly all the continents of Asia, Africa, Europe and America, formed the beds of contemporaneous oceans.

The gases continually escaping from the interior of the earth, bringing along with them a vast amount of score, through the immense volcanic craters of an earlier period, reduced the amount of molten mass within, and unfitted it longer to sustain the heavy crust resting upon it. After rocking, heaving and swelling for a time, like a ship on a billowy sea, fissures were formed, compressed gases escaped, the crust fell down upon the fiery mass, the Andes, Rocky, Himalaya and other great mountain chains rose from the plain and now mark the site of these magnificent operations of nature. Tranquility followed, but the volcanic eruptions were renewed. These violent agitations of the crust of the earth everywhere ruptured the inflexible rock, sometimes leaving wide spaces into which were injected the molten mass from below, forming the perpendicular veins of metamorphic rock, the admiration of all who look upon them.

With the subsidence of a continent, beds of oceans were elevated, and the waters, in seeking their equilibrium, swept over receding continents, perhaps engulfing them until another great upheaval followed. Amid these awful paroxysms of a convulsed earth, the principal inhabitants were swept away. The few survivors, with no historic records, communicated from generation to generation, in their rude language, as clearly as they were capable, an account of these wonderful and startling operations of nature. The Adam and Eve of Hindoo, Assyrian and Hebrew story may have been the only survivors of some of these grand operations of a convulsed globe in some locality, while Noah and his family may have been the remnants saved in another. Or each may have been the survivor of widely-separated occurrences to which we have referred.

A portion of the inhabitants may have been saved by boats, corroborating the traditional accounts of the aborigines of America, as well as the mythical and sacred books of different nations. This view of the subject best explains

the difference of species of animals, living representatives of which have been long extinct, their ways, however, frequently found deep in the earth. By some of the swells of the ocean, during these paroxysms, a whole continent would be swept over, and thus the Bible expression, "all the fountains of the great deep were broken up," is as correct as expressive.

The American continent, with its prehistoric mounds, the products of an ancient and long extinct race, may have been overwhelmed by some of these gigantic ocean waves, when the waters were seeking their level, though the continent, by gradual subsidence, was submerged. A few inhabitants may have escaped, who chanced to be on mountain tops. They were the progenitors of the red man, found here by our European ancestors. As the water receded to its former bed, with the return wave, and rested but a short period on the surface, the general face of the continent, save as regards vegetable and animal life, was but little disturbed. If this tidal wave swept from the southeast to the northwest, we can account for the treeless prairies, all verdure being destroyed, followed on the subsidence of the flood by grasses which were the readiest to take root, the seeds of the forest, being less tenacious of life, were destroyed with the parent tree.

*NOTE.—Classical writers inform us that Deucalion reigned over a part of Thessaly. In his age, they say, some 1,500 years before our era, the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy the race. Immediately the whole earth exhibited a boundless sea. The highest mountains were climbed by the frightened inhabitants, to escape the rising waters. This seeming security was soon overturned by the swelling flood, and no hope was left of escaping the universal calamity. Prometheus advised his son, Deucalion, to make himself a ship, which he did, and by this means escaped, with his wife, the general disaster. The pigeon and the olive branch play their part in this in all other narrations of the kind, showing a universal paternity somewhere. [To be continued.]

IMMORTAL SPIRIT.

When and Whence Its Inception?

BUFFALO, N. Y., May, 1896.

BRO. J. M. PEEBLES—I find the following query in the May number of the Temple of Health:

"Query.—Admitting that all organic forms, even the highest, man—have formed up gradually in the course of the geologic ages from the lowest monadic point of matter; where in this gradual evolution from unthinking matter up to reasoning, rational man, did the conscious immortal spirit come into the human organism? And where did it come from?"

And it is also asked of Bro. Hudson Tuttle to answer. Now, allow me to say that some crank must have invited the above question, and as I have a crank of an attending spirit, he says that he will make an attempt to answer, or attempt to explain some facts in human history. Suppose a farmer wishes to raise a crop of wheat—what does he do? Why, he puts his field of land, upon which he wishes to raise the crop, in a chemical condition, fitted for the reception of the seed of wheat, and just as soon as he deposits the seed upon it and covers it up with chemical matter, he has made a condition, that the life-giving forces of nature can touch it, or come in contact with it, and from that instant your farmer's crop begins to grow, and under no other conditions can it grow.

Let me explain a little further. Suppose a properly marked couple of human beings wish to propagate, raise, cultivate, or bring into earth-existence, a child after their own kind, what is done is all in accord with the natural law of our being. Why, first the chemical condition must be just so, in accord with the natural law of the matter. The chemical fluids of the male are brought in contact with the chemical fluids of the female, and this combination gives life to the sperm of the male, and just as soon as the chemical combination is perfect, just at that time the life-giving forces of the universe come in contact with this chemical condition, and you have what is called an individualized material body, that takes just as much of spirit-life and soul-life as it needs for its present condition and growth, as this material body, this individualized body, grows from day to day, and each moment of time takes up and each moment of spirit around it just as much as it needs and uses it.

We live and move and have our being within the great spirit-world around us. Where does the spirit life come from? I say from the great reservoir of eternal life around us. Where does the soul, the ego, the intelligence, come from? I say from the yet higher and grander and greater life of the universe, that is sometimes called the soul of the universe. As man is a spark from that higher soul-life, the only question at stake is, does man's soul make a continual abiding-place within the human body and spirit, or is it a part of the universal whole and never fully separated from the eternal intelligence?

So you see I differ from most Spiritualists, and in fact I would rather be classed as a "Naturalist" than anything else; for there is not one idea within me, nor ever was, but what was in accord with the natural laws of the world around us. As the fog rises from the Ocean and drifts to the mountain top, and then falls in refreshing rain and rolls back to old Ocean again, refreshed, renewed, and pure, so does man's soul and spirit, drift from the eternal life forces of nature to the heights of individualized life; then at last in the ages before him, he purified, perfect and renovated, drops back into the great fountain from which he came, and then he rests in the bosom of Mother Nature, never to be known as the same individual again; eternal rest, eternal peace, a part of the whole grand plan. And so

go on forever the revolving, renewing life-forces, changing continually. Life and death (change) following each other forever and forever, and so note it be. Yours, J. W. DENNIS, Amanuelis.

KILLED BY KINDNESS.

Bishops Bowman and Foster, of the M. E. Church.

The Reason for Their Retirement.

A Methodist minister in the city of Fort Wayne, remarked to a Spiritualist, a few months ago, in regard to some unorthodox utterances of Bishop Foster, that charges had been preferred against Bishop Foster at several of the past General Conferences, but they had invariably been pigeonholed.

The recent act of the General Conference, now in session at Cleveland, retiring Bishops Bowman and Foster from the episcopacy, ostensibly on account of their age, naturally raises the question: What was the true reason of their retirement?

Bishop Foster announced to the General Conference a few days ago that he had "received a large number of letters denouncing the action of the conference in retiring him as cruel, brutal and an outrage." "These letters," he continued, "came from the best Methodists in the country. I want to say that these good people are misinformed. There comes a time in all men's lives when they must retire, and the conference recognized this fact. They did right, and I respect them for it. I go to retirement, but will carry the office of the Episcopacy to the grave. I love my brethren, and I believe most of them love me."

Now let me give the true reasons for the retirement of these eminent bishops by the General Conference, which was not at their own request.

The retirement of Bishop Foster is due to the fact that in a speech he had written entitled "Beyond the Grave" he uttered the following apocryphal: "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. There is not a single fact within our reach that furnishes us absolute knowledge. We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is unknown to us. Our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them. This, without doubt, is the common experience of humanity."

It was this honest confession of doubt, together with the adoption of the spiritualistic view of the resurrection, that retired Bishop Foster, whatever else may be said to the contrary notwithstanding.

There is such a thing as church politics and diplomacy, and that both were practiced in the General Conference at Cleveland, the necessity for the appointment of several policemen of serious views to keep order would rather substantiate.

What was the cause for retirement of Bishop Bowman? It was because in a sermon upon "The Pearl of Great Price" before a conference of preachers a few years ago, he preached what was denominated by the conference "rank Spiritualism."

These two bishops present a peculiar picture: the one expressing doubt of a future existence but adopting the spiritualistic doctrine of the resurrection, the other openly preaching Spiritualism to a conference of preachers.

Had Bishop Newman been a little older, he too would have been retired, ostensibly on account of his age, but actually on account of his having given expression to the following: "That the spirits of the departed have returned to earth is a belief that is almost universal. Those eminent in the church for learning and piety have cherished this common faith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends, and it was Paul who said: 'Are they not all ministering spirits?'"

Spiritualism seems to be worrying the M. E. Church, as it is all other churches, indeed, no other "ism" draws with such mighty force from all churches, creeds and isms as does Spiritualism.

If Spiritualism spreads as rapidly in the next four years as it has in the last quadrennial, the M. E. General Conference of 1900 will have several more bishops to "retire."

H. V. SWERENGREN.

MUSIC TRIUMPHANT.

Come, sing, all ye people, a song of great joy. Since in this devotion we find sweet employ. Bright angels of love will unite with us here. In strains of grand music, triumphant and clear. Let songs of rejoicing our feelings engage. And every great sorrow thus strive to assuage. While we journey on to the bright summer land. Where we in pure love may walk hand in hand. Awake from your slumbers, ye dwellers in time. And view in the spirit bright mansions sublime. Break loose from the thralldom of earthly domain. A sure home in glory all strive to obtain. By acts of pure kindness and works of true love. We build for ourselves grand homes far above. Then sing, and be happy, ye pilgrims below. For soon to a heaven eternal we go. E. D. BLAKEMAN.

A life that is worth writing at all is worth writing minutely.—Longfellow.

WILL SPIRITUALISTS RESPOND TO THE CALL FOR ACTION?

Those who have closely followed the articles in the various Spiritualistic papers during the last few months, are aware that the mediums of Philadelphia were arrested for the purpose of introducing evidence which would show that Spiritualism was a religion, and that its adherents and mediums, in common with adherents of other denominations, were entitled to religious liberty and protection under the Constitution. It was unavailing. The court ruled that no evidence of that kind would be permitted, consequently mediums were released as fortune-tellers, who had broken the law by receiving money for sittings.

In order to properly present this matter to the Spiritualists, it becomes necessary to give a brief resume of the case. When the mediums were arrested a committee was organized, composed of representative Spiritualists from the different societies. After carefully considering the situation, the members of the committee decided that the time had come when mediumship must be accorded recognition by those in authority. The committee maintained that it would not do for the Spiritualists of the country to allow their mediums to be treated as fortune-tellers, who had been the means of bringing to them the light, to be arrested in the different States, under the laws governing frauds and fakirs, without entering a strong protest, and petition for discrimination to be exercised. To this end the committee labored earnestly, appealing for aid to carry on the defense, never for a moment doubting that when the evidence was presented, showing that Spiritualism was a religion, and that Spiritualists only asked for proper discrimination to be exercised towards those who were entitled to religious liberty on the basis of religious liberty, that it would be granted. Such was not the case, however. The court refused to discriminate, and the innocent suffered with the guilty. In spite of all obstacles the committee has kept on with its work and is still doing all in its power to carry out its original intention.

The writer from the outset has carefully watched all proceedings—has sat in the court room with the mediums who were notified to appear for trial—carefully noting the ruling of the court upon the evidence offered by the defense. It was noted that every case where the plea guilty was entered, the person so entering was dismissed with perhaps a reprimand, or a slight fine, upon giving security that he or she would practice no more what was designated by the court as fortune-telling. If the person so entering the plea of guilty had fraudulently obtained the money, it was eminently proper to make any terms with the court necessary for the restoration of their liberty. But no medium could consistently acknowledge, by a plea of guilty, that by the exercise of mediumship they had violated the law of the land. It must be understood that all who were arrested did not claim to be mediums, in the sense of the word as the Spiritualists understand it—that is, mediums for communication between the two worlds, consequently some who were arrested were glad to secure immunity upon any terms.

The others bravely stood by their colors, stood by the Spirit-world, even at the peril of a term in the county jail, and it seems to the writer that in consideration of this fact, that it becomes the duty of all true Spiritualists to appreciate the loyalty of all worthy mediums and to stand by them in their fight for action, as well as a realization of their responsibility in this connection. Had the mediums pleaded guilty, and promised to discontinue the practice of their mediumship, they too would have been leniently dealt with. This they absolutely refused to do.

Judging from the various arrests of mediums under the fortune-telling law, as well as the new laws that are being passed classing all clairvoyants, etc., as fortune-tellers (the latest of which is in Ohio, and taxes clairvoyants \$300 per year to exercise their gifts), the only way in which it is possible to obtain secure permanent relief is to carefully examine the laws in the different States bearing upon the subject and then secure either their repeal or amendment, in such form as will secure to Spiritualists their rights without molestation.

It can readily be seen that this can be accomplished only through organized effort, and all should rally to the support of the National Association, which has for this one of its main objects. In March 1895, an attempt was made in Massachusetts to secure the passage of an amendment to the Sunday bill, but owing to the lack of organized effort on the part of the Spiritualists, and the well organized power of the promoters of the present law, the efforts of the few were futile. According to the opinion of a leading lawyer of Boston, who had the matter in charge to complaint can be made against any medium who gave sittings upon Sunday and charged an admission fee, the penalty being five dollars fine for every person present, and the manager being fined a much larger sum, for violating the law.

In view of the decision in Pennsylvania, the mediums are to be tried strictly under the fortune-telling law, what is our duty? We answer: To obtain the repeal of the law in its present form, or the passage of an amendment in relation to Spiritualist mediums which will admit of evidence for their proper defense.

During the labors of the writer in behalf of the mediums, it was evident that some concerted action must be taken, therefore a letter was written to Hon. A. B. Richmond, asking for his co-operation and assistance in drawing up a suitable petition and amendment, which could be circulated among the Spiritualists and liberals for their signatures, and presented to the Pennsylvania legislature at its coming session. Mr. Richmond not only promptly responded to the request, but added that the passage of such an amendment would put an end to the persecution of mediums.

The act of legislature of Pennsylvania, passed April 8, 1891, as construed by the court in Philadelphia, has caused great injustice to be done to many thousands of Spiritualists who are law-abiding citizens, and who believe in the phenomena and philosophy of Spiritualism, because they have been convicted of the truth of the same. Under the ruling of the court, it is of little use to contest these cases in view of the present law. There being no law in Pennsylvania governing mediumship, in order to reach them it was necessary for the prosecution to class the mediums as fortune-tellers.

I inclose a copy of the law which we hope to amend. It shows how narrow-minded our law-makers are. I mark in quotations the points which the district attorney laid the most stress upon.

ACT OF LEGISLATURE, PASSED APRIL 8, 1891. FORTUNE TELLING, ETC. CHIROMANCY, ASTROLOGY, NEGROMANCY, ETC.

Any person who shall pretend, "for gain or lucre, to pre-," "for events,"

by cards, tokens, the inspection of the head or hands of any person, or by any one's face, or by consulting the movements of the heavenly bodies; or who shall, for gain or lucre, pretend to effect any purpose by spells, charms, necromancy or incantation, shall be guilty of a misdemeanor, punishable by any court of quarter sessions in this commonwealth, with fine and imprisonment, or both or either, at the discretion of the court, the first offence shall be punished by imprisonment in the county jail, not less than fifteen days, and a fine of not more than one hundred, nor less than ten dollars; the second offence, with any term of imprisonment and fine, not exceeding five years, or five hundred dollars, as the court may deem proper.

FORTUNE TELLING.
Whoever shall pretend, "for lucre or gain, to tell fortunes or forecast future events, by other means than those aforesaid," shall be guilty of a misdemeanor, to be prosecuted as offences against public law are now prosecuted in this commonwealth, and to be punished as provided in section of this act.

ADVERTISEMENTS TO BE EVIDENCE.
If any person or persons shall publish by card, circular, sign, newspaper, or any other means whatsoever, that he or she shall or will predict future events, the said publication may be given in evidence to sustain an indictment under the first and second sections of this act.

WITNESSES.
Any person whose fortune may have been told, as aforesaid, shall be a competent witness against all persons charged with any violation of the provisions of this act.

Similar laws exist in the various States, but in view of the fact that the National Liberty States first held in the Keystone State, it seems eminently proper that Pennsylvania should lead in this movement.

Why should not Spiritualists and their mediums have the same religious liberty as the Christians and their ministers? This is the question that confronts us to-day, hence this appeal to the Spiritualists of Pennsylvania, and other States, for their co-operation. The following petition and amendment was drawn by the Hon. A. B. Richmond of Pennsylvania, after examining the Massachusetts law, and should receive the endorsement of every Spiritualist.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE COMMONWEALTH OF PENNSYLVANIA, IN LEGISLATURE ASSEMBLED:

The petition of the undersigned citizens of the State of Pennsylvania, respectfully represent that the Act of Assembly, entitled "Fortune Telling," passed the 8th of April, 1891, as construed by some of the courts of this commonwealth, is calculated to do and has done great wrong and injury to innocent and law-abiding citizens; that said mediums do not pretend to tell fortunes, or predict future events except such as are made manifest by natural phenomena, which may be proven in court in defense of any person arrested and tried under said Act, as any other phenomena are proven by the testimony of any learned and expert witnesses in psychical phenomena.

Be it enacted by the Senate and Legislature of the Commonwealth of Pennsylvania, and it is hereby enacted by the authority of the same, that the said Act of April 8th, 1891, shall not apply to Spiritual mediums, holding seances either public or private, provided that said mediums do not pretend to tell fortunes, or predict future events except such as are made manifest by natural phenomena, which may be proven in court in defense of any person arrested and tried under said Act, as any other phenomena are proven by the testimony of any learned and expert witnesses in psychical phenomena.

The writer submits these comments and suggestions as herein set forth, as the result of practical experience in the defense of mediums in Philadelphia, as well as noting carefully the action of similar laws in other States. If Spiritualists are to take hold of this matter in earnest, in the different States, it means much work, as well as considerable expense. No intelligent Spiritualist can reasonably object to laws to protect the public from the practices of frauds, fakes and pretenders, who use the cloak of Spiritualism to cover their deceit. On the other hand they cannot fail to see the importance of defending all worthy mediums in their rights to exercise their gifts.

Let the Spiritualists of Pennsylvania, at least, work together for this end. Take this petition into their meetings and discuss it, and take some action, so that when the Legislature assembles, they shall be ready to make our appeal and have it endorsed strongly. Not a Spiritualist will owe it to those who brought him or her the light to do something to aid in the protection of mediumship.

Spiritualism will never be accorded the recognition to which it is entitled until the Spiritualists unite in a basis of co-operation—not until they are willing to work for posterity instead of present and personal ends. Never rest until the end is gained and mediumship is accorded due recognition. Then, and not until then, will true Spiritualists cease their efforts in this direction.

Before this is accomplished, however, earnest men and women must toil arduously and unselfishly, overcoming all obstacles, until at last, as they look backward upon the toilsome path they have trod, they will see that by their labors the way was opened for others to follow in the light of progress. O Spiritualists, the day is at hand when we must prove true to the trust reposed in us by virtue of the light we have received.

Spiritualists and Liberals, what will you do to aid in this struggle to gain equal rights and liberty for all before the law? M. E. CADWALLADER.

"Old Testament Stories Comically Illustrated" to open the book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

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A WASTED LIFE.

Far from the crowd of discontented souls
I find repose amid the tranquil calm;
With naught to break the charm of
solitude
I breathe from Nature's soul a soothing balm.
The rippling waves, tossed gently on the shore,
Vibrate to Evening's ear a soothing lay,
And vernal zephyrs breathe in waving leaves
A farewell ode to the departing day.
Light clouds are floating through the azure space,
Their fleeces bathed in sunbeam's fading glow;
And tinted rays shoot through the balmy air
To paint the waters of the lake below.
Yon babbling brook, that wanders from the springs
Of distant woods, is softly flowing by—
To meet and mingle with the deep blue lake
Whose depths reflect the twilight's softened sky.

The orchard grove is white with fragrant blooms,
Where birds are singing drowsily their good-night song:
A wondrous calm enshrouds the moveless scene,
That lulls to rest the gay and feathered throng:
Yet not for me alone throbs Nature's heart—
Nor could I wish a friend more fair and true
Than she who rests with me in solitude,
Beneath the starry dome of heaven's blue.

How every bursting bud and blushing bloom,
The carol of the birds, the bright spring days,
The silent nights, the softly-rushing winds,
Vibrate to her their animating rays!
While basking in the sunshine of her love,
How fades the glory of the earth and sky!

For in her veins the life of Nature flows;
Within her soul the treasures sunbeams lie.
Ambition burns within my youthful breast;
Stirs up my yearning soul to do to dare;
And high above all other thoughts the love
Of grandeur, and the crown of fame to wear.

Farwell, dear heart! I go beyond the seas,
To search in distant lands for wealth and fame;
To reap from life's rich fields a deathless name.
Alas! how soon the fleeting years speed by—
And youth's fair dreams awake to useless strife!

Awake to see the strength of manhood gone;
A few brief years of toil—a wasted life.
With age-dimmed eyes and locks of growing gray
I wander back to childhood's happy home;
Back to the scenes I loved in years ago.
My native land beneath the azure dome.

No faithful friend to greet me with a smile;
No loving word to cheer my lonely way;
The idol of my youth—my only love—
Has passed beyond, to life's eternal day.

No waving grass upon her silent grave;
No clinging vines entwine the humble tomb.
Beneath the barren soil her body lies,
A virgin youth marked for a brighter zone.

The autumn sun is set—the bleak winds moan;
The chilly waves beat wildly on the shore;
The cloudless night is decked with brilliant stars,
And in their depths they glitter as of yore.

But brighter than the brightest star was she—
The sunlight of my life, who passed away;
And now the world is fading into night,
No rays from her to cheer my twilight day.

O, restless mortals, longing to be free,
Let not ambition lead your souls astray;
Nor look of glory take you from your own.
For fame, like mist at eve, will fade away.

URIEL BUCHANAN.

CALIFORNIA MEDIUMS.
Special Mention of Some of Them.

TO THE EDITOR:—To-day my attention was called to a communication by Emmett Coleman, of this city, describing several late-writing seances with Mrs. Clara Reed, well known to many Spiritualists of San Francisco, but now declared, as I learn, she was a good, honest, truthful medium, and respected by all who knew her.

This city and coast has had, and now has, many worthy mediums, who are a credit to themselves and to the cause they represent. Without any intent to slight or disparagement of the numerous mediums here, I can only mention two or three at this writing.

Mrs. J. J. Whitney stands at the head and front as a trance platform medium. She has no superior on this coast, and I doubt very much whether she has an equal in giving names, times, place and circumstances. Her parlors are crowded with seekers after truth, and the universal testimony is that she is a power in her mediumship. She is going east in June, and intends to visit the camp-meetings east of the mountains, as well as several eastern cities.

There is another medium, Prof. Fred P. Evans, of this city, a psychographist of wonderful power. His late-writing seances are far in advance of any other medium of the kind on this coast, or any that ever favored us with a call. People take their own sates if they wish, and never fail to get a response from their friend "over there."

A large book of his wonders has been published, and should be read by all who are interested in the cause. I could give some astounding tests, from sittings I have had with him, but there is no room in an ordinary communication for detail.

Good, honest, truthful mediums as Mrs. Whitney and Mr. Evans we can all commend to the public as reliable, every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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

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CALM WORDS

Concerning Theosophy and Spiritualism.

An Appeal for Harmonious Effort.

Honest seekers after truth have often questioned, to know the difference between the teachings of Spiritualism and theosophy, if there be any.

One would be led to think, from the loud and virulent denunciations of some of those who make up the two sides in the matters at issue, that there must be something essentially heinous in one side or the other, to be determined by the jury to whom the case was to be appealed. Let us do a little examining of the claims of these rivals for the support of investigators desirous of separating the real from the unreal, or, in the words of the ancient philosophers, the gold from the dross, in the light of late developments.

As to my right to plead before the bar of public opinion, in this case, permit me to say, as a Spiritualist of forty years' standing, I have for the past thirteen years been a student of the theosophical teachings, and also, for a part of the time, a member in good standing of the Theosophical Society. But I am, and have been, first and all the time, a Spiritualist. I have never found it necessary to abjure my spiritual beliefs, nor found any point of real disagreement in the underlying principles and doctrines of these two bodies of students of the occult.

If theosophy teaches anything, it asserts the continued existence and power of the spirit, whether embodied or disembodied. It recognizes the entity and capacity of the spirit to act independently of the body while yet holding its own body in leash; and its action when disembodied must follow as a logical conclusion. This is a step beyond what has been unfolded in the Spiritualist ranks. Theosophy also maintains that an ego may have a series of bodies, from time to time. There is nothing in the teachings of Spiritualists that would make this impossible.

Spiritualists have been content to seek to draw the disembodied into a renewed interest with the affairs of the earth, instead of seeking to raise themselves to higher planes of thought and action, as was their privilege.

They have forgotten the words of the "Record of the Adepts": "Seek ye first the kingdom of God" (power of universal spirit) "and his righteousness, and all these things" (physical conditions) "shall be added unto you." We are to seek the spiritual power, that in these latter days is so fully demonstrated; and the things we desire to control along the physical line will be placed in our keeping.

We cannot control spiritual power on planes that lie above us; but we can control all that lies below. This is the teaching of theosophy. If theosophy is the wisdom of God, or spirit, then it is the manifestation of the one truth, and no one can successfully deny that Spiritualism is also the unfolding of the same truth.

Therefore their object must be the same, although their methods are different. There is room enough in the Spiritualist ranks for all the theosophists who may be seeking help in the understanding of the unseen.

These remarks are made in view of the condition of the Theosophical Society to-day, which is undergoing a crisis—in fact, it has never been happy unless it was in a crisis. Madame Blavatsky, one of the ablest women the world ever saw, audacious in design and paralyzing in execution, invented the theosophical crisis, with all its Salvation Army variations, and the present managers of the society are now traveling in the well-beaten track.

But, constantly in public, Spiritualists who had affiliated with the Theosophical Society were having a hard time under the denunciations and slanders of such of the speakers and writers as were on a materialistic, intellectual basis. In California, a woman claiming to be an exponent of theosophy, on a public platform declared she had "no use for Spiritualists." Really, there would never have been any Theosophical Society if Spiritualism had not opened the hearts of men to perceive the grandeur and beauty of its doctrine.

Again and again has W. Q. Judge, the most brilliant intellect and most eagerly persistent worker in the ranks of the society, declared by voice and pen that the dead do not communicate with the living. But it is now well known that all his assertions and movements in the society were directed by a medium in New York City, whom he constantly consulted. It is not likely that he went to her for personal advice, but that he sought the direction of the wife among the dead, and was guided thereby. We are not objecting to this method of obtaining advice; but we are kicking because he abused us, as Spiritualists, hardly allowing us common sense; while at the same time he was depending upon the unseen guidance for his best work.

The tenets of theosophy treat continually of brotherhood, of purity of life and control of the appetites. A society that declares it has no use for Spiritualists has left out a very large factor of the world's thinkers in the making-up of a universal brotherhood. Enough would be left out in the summing up to destroy all claim for universal.

It is said by intimate associates with President Judge, who have "ceased to speak as they pass by," that his death was caused by consumption of the throat, the result of excessive cigarette smoking; he had

again and again tried to "swear off," and had failed. Of this we do not speak from knowledge, but it does not leave him as master of the self, which the Eastern philosophers (Mahatmas) tersely put as "knowing the doctrine and living the life."

There is room enough in this world of ours for all organizations of earnest souls, who seek to know concerning the hidden truths of the spirit and of its wonderful powers. But there is no room for bitterness nor wrangling. As there is the lower consciousness and the higher consciousness, so there must be development of spirituality on the lower planes, and on the higher planes of the physical. If we are content to remain in the preparatory department of our college, we may call it theosophy or Theosophy, it is exactly the same thing that we are seeking, and by precisely the same methods. Life is too short to waste our odyssey force in squabbles over the essentials. If we will only seek to know, to dare, to do, and to keep silent, we shall find our stock of real wisdom rapidly increasing, under whatever banner we march.

W. P. PHELON, M. D.

A DESERTED WIFE.
She Desires to Be Heard in Her Own Behalf.

TO THE EDITOR:—I am a constant reader of your valuable paper. The notices under the heads of important questions and fraudulent mediums have caused me to write a few words for publication in regard to my experiences and troubles in the last four years as an honest and earnest investigator of true Spiritualism. It is simply justice that believers and non-believers should hear my story. My husband, James Sanford Cravens, attended the Liberal camp-meeting, where he was advised to form a circle at home, the medium telling him he would develop as a medium. He set to work to follow their directions, with some apparent success. Three years ago he attended the St. Paul Spiritual Camp as a spirit photographer. After that he was at home very little. Two years ago he went to Kansas City in company with a woman from Joplin, Mo., by the name of Shepherd. From there he went to the State of Kansas, taking with him a girl sixteen years old, representing her as his wife. They are now traveling somewhere, claiming to be lawfully married, although he has no legal separation from me.

We lived together nineteen years and have six living children, ranging in age from eighteen to three years. They are all girls but one. We had some property and were raising our family in some kind of comfort when he commenced his investigations, but he went through with it all and left me entirely destitute and in broken health. He now, as I learn, calls himself a healing medium, and assumes at different times and places a number of names that do not belong to him. He has been known to give his name as Doctor James, Doctor Stanford, Doctor Sanford-Schofield, etc.

Now, what I want is a reckoning with the mediums and old friends who were at our home and who sat with us when he was exerting himself to develop in mediumship. They know I was not to blame for his leaving home. They knew his little children needed his support; yet these same mediums, whose mission it should be to purge our cause from all that is vile, have met him under his assumed names and in all his fraudulent pretenses, and yet have not exposed him, but left him to go on with his work of breaking up homes and disgracing himself and all who are related to him, either socially or in belief. He is forty-two years old, six feet tall, light complexion, blue eyes of a light shade, dark hair, mixed with gray, and sandy moustache. He claims for his guides Fritz Weber, Theodore Parker, Paul Castor, and many others.

I am a Spiritualist, but I want nothing to do with fraud and deceit. I would have been proud of my husband's mediumship had he been disposed to have been honest in it, but he was not, and because I would not approve of his practicing imposition he mistreated me and finally left me in the way I have stated. In view of all that I have experienced I cannot bear to hear the statements that prominent Spiritualists sometimes utter, that such and such characters are obsessed by vicious and malign spirits. I think that this is too good an excuse for those who have bad passions and who only wait for a chance to let the same run wild. If this is published in THE PROGRESSIVE THINKER, as it ought to have been long ago, there will be no further excuse for Spiritualists, at home or abroad, tolerating this poor, miserable character in his career of sin.

With love for Spiritualism and for all true Spiritualists, and for humanity generally, and a pity and eternal longing for fraud and deception, I am, with great respect, yours,

MRS. M. J. CRAVENS.

209 1/2 East Commercial street, Springfield, Mo.

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

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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THE PROGRESSIVE THINKER.

Published Every Saturday at No. 40 Loomis Street

J. B. Francis, Editor and Publisher.

Entered as Second-Class Matter June 15, 1893, at Postoffice at Chicago, Ill., under No. 100,000.

Postpaid by Chicago Postoffice as Second-Class Matter.

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One year (12 copies) to the one getting up	\$1.00
Three months (3 copies) to the one getting up	.75
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SATURDAY, JUNE 6, 1906.

Christian Truths.

Rev. Henry, of the LaSalle avenue Baptist Church, preached a sermon to the sisters two Sunday evenings ago, on marriage. He took his text from the love-story of Ruth and Naomi. He admonished the young women not to marry an irreligious man, nor one who is opposed to Christianity, or is a confirmed skeptic. He said the husband should respect the gospel and reverence Christian truths.

Now right here is where the trouble begins.

What is Christian truth? The reverend divine did not tell. And yet that is the important information we need. Christian truths of half a century ago have proved to be Christian errors. Scarcely will two Christians meet in private conversation and agree as to what is truth. A friend at our elbow was expelled from the Baptist church sixty years ago, because he could not believe in an endless hell; but it seems there are good Baptists to-day in full fellowship—even preachers—who reject this endless punishment theory. Others reject the original sin and total depravity nonsense, and many don't believe God required human sacrifices, nor even the sacrifice of doves and lambs, to appease his anger. And then that story of a virgin bearing a son, God being the mysterious father, smells so strongly of Grecian and Roman mythology the better educated have discarded it.

An inerrant Bible is not talked about

in the pulpit so flippantly as it used to be; and the God who directed Moses and Joshua to pillage, burn and slaughter indiscriminately men, women and children, leaving nothing alive that breathed, have ceased to be recognized as the true God by many good Christians.

During his discourse Rev. Henry is

reported to have said to the dear girls: "Beware of the perfect man; perfect men are husbands who frequently prove not only to be a white elephant, but a whole menagerie of untamed beasts."

Now, THE PROGRESSIVE THINKER

will strike hands with the faithful preacher in that utterance, and it will add, that those Christians, whether preachers or laymen, who imagine all men vile, and unworthy the marriage relation, who do not indorse the dogmas of the church, are the very persons the "bachelor girls" should shun, for the penitentiaries are literally overflowing with that class of Christian believers. They who put on holy airs and appear the most perfect are the embezzling bank presidents, cashiers and mercantile clerks who are trusted because of their surpassing love for Christian truths. They are just the persons good girls should have nothing to do with; while the honest skeptic who dares "face a frowning world" in the advocacy of the teachings of nature are the ones to tie to with hooks of steel; for whatever their other faults they have the bravery to be faithful to their convictions.

Domineering Priests.

The Lord God of Israel, according to I Samuel, 11, 35, determined to raise up a faithful priest, and build a house for him. That seems a very proper act. If God wanted a priest to minister to him, why should he not build the house, and not tax the laborer who got no share of the fat bullocks and lambs and doves which were sacrificed? This statement is followed, in verse 36, by what seems designed for a prophecy, telling that persons would come and crouch to that priest for a piece of silver and a piece of bread, and say, "Put me, pray thee, into one of the priests' offices, that I may eat a piece of bread."

We wonder if God, when he made

that prediction, had any idea that those crouching, beggarly priests, praying for silver and a morsel of bread, were to assume control of public affairs, in an after age, claim the right of legislation for the world, dictate the laws, make kings bow before them, hold statesmen in thrall, and allow them to demand salaries of \$10,000, \$25,000, \$50,000, and in one instance, at least, \$80,000 per annum for their worthless services? It is suspected, had he seen the outcome, and the arts to which these beggarly priests would resort to gain pelf for themselves and to enrich the church, it is more than probable he would never have made the Jews "a nation of priests," or provided for the perpetuity of the domineering craft.

Thanks.

"The Lord made me and then lost the pattern," says the Rev. Sam Jones. Thanks be to the Lord!

He who, silent, loves to be with us,

and who loves us in our silence, touched one of the keys that ravish hearts.—Layton.

A Bloody Object-Lesson.

That history is ever repeating itself

we have abundant evidence. The French Revolution, followed by those terrible scenes of violence against the nobility and clergy, had its counterpart in Persia some 2,400 years ago. The Magi, otherwise Zoroastrian priests, had so managed the great Persian empire as to impose on their own number, known as Smerdis, upon the people as the son of Cyrus, and the legal heir to the throne, after the death of that monarch. In due time the fraud became known, and a rebellion followed led by Darius, the son of Hystaspes, a royal prince, and six nobles. The accounts are conflicting. One says the palace was entered, the Magian king was captured and slaughtered; the other, that his death occurred at a distant point. Let Rawlinson in his history of Persia, chap. 17, tell the story:

"The vengeance of the successful conspirators was not slow in coming. Spreading to the capital, with the head of the Magus in their hands, and exhibiting everywhere this proof at once of the death of the late king and of his imposture, they proceeded to authorize and aid in carrying out a general massacre of the Magian priests, the abettors of the late usurpation. Every Magus (priest) who could be found was persecuted by the enraged Persians; and the caste would have been well-nigh exterminated, if it had not been for the approach of night. Darkness brought the carnage to an end. The sword once sheathed was not drawn again. Only to complete the punishment of the ambitious religionists who had insulted and deceived the nation, the day of the massacre was appointed to be kept annually as a solemn festival, and a law was passed that on that day no Magus should leave his house without arms."

This object-lesson from the remote

past illustrates the usurping tendency of the priesthood in all countries, and in all times. The wise among them see the danger that threatens them; but the great mass seem to suppose they are so entrenched in popular favor they have nothing to fear from those they oppress. The bow bent too far always breaks, and somebody is liable to be hurt.

MORAL: Keep all Gods out of the

Constitution, and hasten the secularization of the State in every feature as speedily as possible.

Spite Against Churches.

Reports of the cyclone which swept over northern Kansas and southern Nebraska, on the 17th ult., is full of amazing recitals. Thirty to forty persons were killed, and property to the value of millions of dollars was destroyed. The fantastic capers this cyclone performed almost suggest it was directed by a wonderful intelligence. Says the press dispatches:

"The gyrating funnel seemingly had a special spite against church edifices, every church building in its path, regardless of denomination, being demolished. Preacher Mason, at Parnes, while occupying his pulpit, had a leg broken. His congregation was scattered, many being injured, and his church was wrecked."

If such freaks of the elements were

displayed in Bible days, it is no wonder an uncultured people ascribed their doings to an all-powerful God. The wonder is that modern knowledge can endorse these reports of ancient wind-storms, call them miracles, and insist they were directed by Infinite Wisdom, and that the making of the record was also inspired by Him.

A Thinklet for Thinkers.

Not long since, in a mine in the Flennu, Belgium, district, called "St. Henriette des Produits," a rich vein of coal was struck at the extraordinary depth of 4,188 feet.—News Item.

About four-fifths of a mile has been

sifted up since that coal-field was a forest. Think of the great lapse of time since an ocean rolled over that forest, and all the deposits above it were made, then the land emerged, like Venus, from the sea, verdure sprang into being, and the country was fitted for the abode of man; other forests have grown, been wasted by age, and new ones have succeeded them, not once but hundreds, probably thousands of times. And the probabilities are that there are many veins of coal hundreds of feet below the one mentioned in this item, each vein, however numerous, marking a corresponding lapse of perhaps millions of years to produce all the conditions necessary between vegetable growth and perfected coal formation. The author of the story of creation, in Genesis, knew nothing of geology.

A Lawyer's View of It.

"Aside from everything else, says the Chicago Tribune, the trial of Jesus, from a lawyer's point of view, and from the point of view of the law, was illegal. No accuser presented himself; the judge himself took the office in utter violation of all propriety. Witnesses against the prisoner alone appeared and were eagerly brought forward by the judge; but not a single witness in his defense was called, and no bail-rib-cousness was appointed, nor were any facilities provided, or even possibility offered, for his calling witnesses in his favor. The court from the first sought to condemn, which is contrary to all jurisprudence."

It would be amusing, if not such a serious

matter, at times, to note the constant errors of romancers, when they attempt to describe legal procedure. They who write from observation will not go very far astray. It is those who make heavy drafts on their imagination who commit the principal blunders.

A General Want.

In a sermon in Portland, Ore., recently, the Unitarian minister, Rev. T. L. Elliott, said what the city needed was righteous men to govern it.—News Item.

The Oregon city is not the only one

which needs righteous men to manage its business affairs. They would be acceptable in Chicago, but they are a scarce commodity.

As the demand for this volume of

the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality, and THE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

The Cyclone.

It came near laying in ruins the whole of St. Louis. Where was the orthodox God, that he did not stop it in its mad career?

Man is the weeping animal born to

govern all the rest.—Pliny.

MRS. MAUD LORD DRAKE

A Noble Fight for Personal Rights.

Her Case Before the United States Court of Appeals at St. Paul, Minn.

The forty thousand readers of this paper, as well as every citizen of the United States, can but be deeply interested in the persistent fight Mrs. Maud Lord Drake is making for the rights of citizens under the laws of Missouri. The case has reached that stage where the United States Court of Appeals, sitting at St. Paul, composed of Hon. Henry C. Caldwell, of Little Rock, Ark.; Hon. Walter H. Sanborn, of St. Paul, and Hon. Amos M. Thayer, of St. Louis, must pass upon points of law most vital to the rights of citizens, and the liberty of individuals. Should the court decide adversely to Mrs. Drake in this case, no citizen, no man's wife or daughter would be safe in their personal rights or liberty, if they chance to incur the displeasure of a petty officer of the law, or any member of the rings that dominate the politics of our cities.

This case is one of more than ordinary

interest from the fact that one United States Judge, the Hon. John S. Phillips, has passed upon the points of law, clearly defining the rights of citizens and protecting the liberties of the people, while another judge, one J. S. Priest, of St. Louis, who thought it proper to resign from the bench before the consequences of his rulings came home to him for doing the bidding of the ring that dominates and disgraces Kansas City, reversed every point of law passed upon by Judge Phillips, and ruled against Mrs. Drake's attorneys upon every point raised, shutting out all the evidence, refused to permit the case to go to the jury, and directed a verdict upon every count for the defendant.

The people of Missouri will watch for

the opinion of the Court at St. Paul with much interest, for its bearing upon the practice in that State, as well as its effect in defining and interpreting the rights and liberties of the people under the existing laws.

The splitwork on the part of the

defendant, and the church influence he has called to his aid against Mrs. Drake for her liberal teachings and her work in the reform movements of the day, dates back, especially on the part of the church, to October, 1878, at which time Mrs. Drake took a fearless stand in defense of an unfortunate young girl employed at the convent of the Franciscan Brothers, in Quincy, Ill., in which case the girl claimed to be ruined by some of the brothers, a sensational account of which was published in the Chicago Times of that date. While Mrs. Drake had nothing whatever to do with the confession of the girl, as parties living in Quincy to-day can testify, she did protect the girl after it was made until they got her away from Mrs. Drake's protection.

The defense in this case have canvassed

the country from Boston to San Francisco, and all over the country wherever Mrs. Drake has ever lived, to find something detrimental to her character, something pernicious and wrong in her teachings, something against her as a lady, as a woman, only to find that she has hosts of friends wherever she has been; friends in the churches and out of the churches; strong, determined friends even among Catholics; friends among the wealthy and the poor; among the best and most noted names of the land, so plain and unselfish has been her life and her labors. Hence, the ring that conspired to injure her has been obliged to come to bar on the law in the case. It is a matter of congratulation that Mr. Drake has the ability and disposition to protect and defend his wife and her good works against all comers, even the desperate ring that dominates Kansas City; and that he has been fortunate in the selection of attorneys whom the ring were not able to buy or intimidate.

The St. Paul Pioneer-Press, of May

12, says of this case:

SOCIETY WOMAN IN JAIL.

CAUSE OF A SUIT NOW IN THE COURT

OF APPEALS.

A case originating in Kansas City, and which created a great sensation at the time it came up on account of the people involved, was argued in the United States Circuit Court of Appeals yesterday, and it was one of the most interesting suits on the docket. The case was that of Maud Lord Drake against H. P. Stewart. Mrs. Drake is a niece of Stonewall Jackson, the wife of a prominent capitalist and is a leading society woman. While visiting in Kansas City about two years ago, a report reflecting on her is said to have appeared in the Kansas City Star. A reporter of the paper interviewed her the next day, and, it is alleged, struck Mrs. Drake and she retaliated by slapping the reporter's face. The latter had her arrested on the charge of assault and Mrs. Drake was put in jail.

The allegation in this case is that the

marshal entered into a conspiracy to prevent Mrs. Drake from procuring bail, in consequence of which she was compelled to remain in jail, although a cash bond and solvent sureties were offered. The deputies, it is alleged, would accept neither, stating to the attorneys for Mrs. Drake that they were instructed not to accept bail.

In the first trial of the case Mrs. Drake

got a verdict of \$12,000 against the marshal. A new trial was secured and in the second trial a verdict was directed for Marshal Stewart. The present case is an appeal from this decision.

Argument was made yesterday on be-

half of Mrs. Drake by John W. Beebe, who is a prominent attorney in Kansas City, being counsel for the Union Pacific railway in that district. He is also well known in St. Paul and has had his summer residence in this State for several years. The arguments consumed a large portion of the afternoon.

Hell for the Rider and His Wheel.

"I tell you, the bicycle-rider of the Sabbath-day hath sold in front of him, self behind him, self on the right of him, self on the left of him, self above him and below him, and hell before him for himself and his wheel."

Such was the complimentary language

of a preacher in his discourse a few Sundays ago, referring to those who preferred exercise in God's free air to listening to a discourse on hell from a droning pulpit.



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Any one of our present subscribers

who will send us new three months' subscription (extending it not less than six months), can each have a copy of the book.

Ethical Culture Society.

This new organization, with no creed but to do good, has an able representative in M. M. Mangasarian, of this city. In a late discourse at the Grand Opera House, commemorative of its twentieth anniversary, Mr. Mangasarian gave a brief outline of the object of the movement, and reference to its origin. We are sure many of our readers will be interested, so we copy from the Chicago Chronicle:

"Progressive religious movements are very popular with the Anglo-Saxon people here and in Europe. The English and the American people feel more real interest in religious thought and enjoy a larger religious liberty than, perhaps, any other people. But the ethical movement is a new spirit, and a new ism. Its mission is to reform, not to destroy. It has not come to take away from people their faith, but to rationalize their faiths. The message of ethics is not a message of despair, but of hope. Agnosticism is not the last word of human progress, and ethical culture is not based upon agnosticism. No thought that is born of uncertainty can be viable. The gauge of power in a new movement is in its ability to perform a double task—to show that the old is dead and to create the new."

Again, ethics is the largest word in

the religious vocabulary of man. One is converted to the dogmas of the Catholic or the Protestant churches, just as one has to learn a new language, but all mankind speak and understand the language of righteousness. Ethics is the full chorus of humanity. What is theology? The point where men and minds separate. What is ethics? The point where they touch and mingle.

The ethical movement began in New

York in 1876. It was at first a little society attracted but little attention. The first child of this new religious movement was the Chicago Society of Ethical Culture, under the leadership of William M. Salter, who was also the first to embrace the gospel of ethics as interpreted by the eloquent leader of the New York Society, Professor Adler. The Society of Ethical Culture was organized, with S. Burns Weston as its leader. At the end of another year a third society was established in St. Louis, under the leadership of W. L. Sheldon. But the ethical movement has crossed the ocean and found a large and enthusiastic welcome in England and on the continent. There are four ethical societies in London and about as many more in the university towns and in Ireland. In Germany the movement has attracted the interest of the educators, and has its stronghold in the great centers of learning and culture. Some of the best known and most revered names of intellectual Germany are to be found among the supporters of the ethical cause.

To all who feel that there is a real

contradiction between their deepest convictions and the standards of the churches to which they belong; all who believe that the world is really better off professing one faith in public and hold to another in private; to all who consider it a case of conscience to seek a fellowship where they can lead a religious life without dissimulation or self-suppression; to all who, being of a fine and sensitive nature, hesitate to give even so much as a nominal assent to tenets and practices which no higher command their respect; in one word, to all who hold that the moral life is the supreme and sufficient thing in religion and is independent of opinions, creeds and rituals—the Society of Ethical Culture offers a home. Let all who accept its platform intellectually lift their daily lives to the stature of its moral requirements, and defend and support its interests with devotion and courage. To possess the truth and not to preach it is to persecute the truth."

A Devout Catholic.

John S. Jones, hanged at Murphysboro, Ill., May 19, for the brutal murder of a woman, had the officiating priest—a great necessity in hanging be-read a letter from the scaffold a moment before he dropped to glory, concluding: "I die a devout Catholic. Farewell; may God have mercy upon my soul and yours."

Memorial Day.

It was a grand day in Chicago, this year! The patriot soldiers of the rebellion were duly honored on the occasion.

For one dollar, you may buy a bottle

of Ayer's Sarsaparilla, which, if taken in time, and according to directions, may save a great many dollars in doctor's bills, and thus exemplify the truth of the old maxim, "Prevention is better than cure."

ABNORMAL PHYSICAL IMPRESSIONS.

VITAL MAGNETISM AND THE NERVOUS SYSTEM.

BY A. FREDERICK COLLINS.

IN looking over the posthumous writings of the noted American investigator, Robert Hare, D. D., professor of chemistry at the University of Pennsylvania during the year 1850, says the Chicago Inter Ocean, I found some important notes on the effect of vital magnetism acting on the nervous system of certain sensitive people.

During the twilight of his useful

life, the learned professor undertook, in the interest of truth, science and religion, to investigate the subject of spiritualistic phenomena, for which Philadelphia, at that time, offered exceptional opportunities. His penetrating ability in searching for his unknown chemical and singular physical singularities did not desert him in this unique field, as is evinced by the records containing accounts of his experiments.

In these valuable documents are de-

tailed the construction of apparatus that at once illustrate the doctor's remarkable sagacity by their eminent adaptability. Among those instruments, two in particular deserve especial mention. The first he named the "spiritoscope"; it is a clever device for witnessing, under better advantages, trajectory of matter in the fourth dimension of space, and is fully described in his pamphlet, "Experimental Investigations of Spirit Manifestations."

To the second he gave the title of

"Neurotograph," and this was employed to detect and define the character of impressions perceived by the sense of touch, and will be fully explained in this article.

Before entering more deeply into

the technical points of the topic, I will cite a few typical cases to explain or convey more explicitly the meaning of the term impression as referred to above.

It is not an uncommon occurrence

at a spiritualistic seance to receive a slap upon the cheek, a strong pressure on the limbs, a squeezing sensation at the throat, and other abnormal tests that are of such a forcible nature that one is led to believe that Spiritualism has in this particular phase developed into a very strong materialism.

These marked manifestations are

quite startling, for, with but few exceptions, are these splendid displays of latent nervo-vital force accompanied by materialized hands or other luminous forms.

These results, when the medium is

in close proximity to the observer, leads the imagination to form quite a different mental image than when the consequences are quite wholly unexpected.

The paper is coated with lampblack

or covered with soot from the smoke of an oil lamp. After the impression is produced the paper is flowed carefully with shellac varnish very much after the manner employed by photographers to harden the surface of negatives. When this is dry the impression will last an indefinite length of time.

This idea probably suggested the

neurotography to the learned doctor, as it will be seen that the instrument utilizes the advantages gained by the paper test.

On a glass plate (A) about two

decimeters square and supported by insulating columns of hard rubber, is sprinkled finely powdered graphite (black lead). At the extremities of the glass are fastened two copper conductors. It is on this plate that the force is to imprint itself.

Leading from the copper contacts

are wires that connect with the battery (see fig.) and to the recording portion of the apparatus (B). This is simply an electro-magnet, shown in detail at F, near which is a vibrating tin plate (C), to which is affixed a stylus, or needle point, on a small multiplying lever; beneath this stylus, a strip of paper, covered with lamp-black (D), moves automatically by clockwork. When a change takes

place in the particles of black lead on

the plate (A), even though imperceptible to the naked eye, the stylus records it on the black lead plate (D), for the strength of the current of electricity varies as the resistance between the two poles is changed by the fluctuations of the particles of black lead. As the current varies the electro-magnet becomes more or less attractive, and the diaphragm of tin plate is swayed to and fro accordingly.

THE AUSTRALIAN MEDIUM.

By means of this ingenious contrivance it was discovered by its inventor that the particles of black lead moved almost continuously from the moment the medium came into the room until he left it.

By the aid of a powerful microscope

Professor W. Clark Crandall, the insanity expert, traced the most beautiful designs, geometrical and otherwise, when examining the insanity case of Henry Botsford, the Australian medium who created a sensation in court by the marvelous feats which occurred through him.

The stylographic impression illus-

trates the markings that are virtually the tracings of the force of animal magnetism. Dr. Hare, however, came to the conclusion that the force represented was of a spiritual nature. My theory is that the wires connecting the glass plate A with that of D represent the censor nerves, through which conduits the whispers of the world are sent back to man. When these expositions of force take place, and the objective point is the human organism, the mind is the receptacle that receives it. Likewise through the motor nerves of the sensitive, then, must these messages be sent to the man.

This hypothesis seems all the more

reasonable when we reflect that all mediums and sensitives are more or less exhausted after such tests have been performed.

When Professor Crookes announced

his intention of examining all spiritual phenomena based on the above theory, materialists hailed with great joy this determination, for they asserted that before this eminent scientist the strange phenomena would be explained away as easily as a simple arithmetical problem. When once interested, the learned English scholar became in-

fatuated with the subject, and not

until he had carefully investigated every possible phase of spiritual phenomena did he make known the results of his labors. Had many men of less eminence deduced the same conclusions as Professor Crookes they would not have dared to risk their reputation in making known their discoveries in the face of public sentiment and opinion.

But Professor Crookes is a man of

iron nerve as well as an intellectual giant, and was not deterred from issuing his opinions whatever the result might cost.

But let us see what these mighty

egotists who had declared that Spiritualism would be entirely overthrown by his researches said when they learned that his deductions differed from their own, when he declared that certain lights produced were not by direct chemical action, and that certain forces were not direct physical productions, but instead were caused by the emanation of a physical force through the medium. It was then that these sages proclaimed that some mistake had occurred or that Professor Crookes had been deceived, and challenged a reproduction of some of the more startling phenomena under conditions of their own contriving.

History repeats itself," for pre-

cisely the same results were produced by Dr. Hare's experiments in 1850.

ARGUMENTS OF NON-BELIEVERS.

how she treated heretics in the Middle Ages, and how she treats them today where she has the power to do so. No more think of denying these historic facts than do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do. Every one should read this work. Paper, 650 pages. Will be sent, postpaid, for fifty cents. For sale at 50 cents.



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The great object of human life is to unfold the potentialities of our organism that they may perform their part in the economy of nature.

Man has been doing this with more or less success since he had a being, and has been unconsciously controlled by the law of evolution; yet his progress has been slow and his mistakes many. His great mistake has been taking the means for the end. Money is a means which answers many ends, but is often made an end instead; and the love of it—not the thing itself—is the root of all evil. And so of all earthly things, when made the end instead of the means, the true end cannot be accomplished without great inconvenience.

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SPIRIT PREDICTED MURDER.

JEROME COUNTELL, ACCUSED OF KILLING HIS STEP-FATHERS, SAID TO HAVE BEEN THE MEDIUM OF A STRANGE COMMUNICATION FROM SPIRIT-LAND.

Henry Ritter, of Baltimore, Md., a barber and a Spiritualist, gave some extraordinary testimony, May 13th, in the course of the trial of Jerome Countell, the boy who is accused of the murder of Capt. Lang and wife, Countell's adopted parents. Ritter testified that Countell attended a séance at Ritter's house on the Friday preceding the murder, and consented to act as the medium.

According to Ritter, the spirit of Jerome's father manifested a desire to communicate with his son. Jerome was persuaded to take the pencil, and the spirit of his father, according to Ritter, guided his hand to form the word "money." Then Jerome jerked his hand away, rubbed his arm, and swore he would not have anything more to do with it. Then Ritter asked the spirit if it would communicate through him. The spirit replied, "No," with one distinct rap. Jerome was then persuaded to take the pencil again, and these words were written on the paper:

"Lang. Murder. Two men will do it. Will in your favor."

After the manifestations had been concluded Ritter said Countell was dazed and like a man coming out of a mesmeric trance. They asked the spirit whether the Langs could not be warned, and the table replied with one distinct rap. They asked whether the murder would occur within a month, and the spirit gave three raps, meaning, "Yes."

"Within a week?" they asked.

"Yes," replied the spirit again.

Ritter produced in court the paper on which the words were written. The words were in a shaky handwriting with a hard pencil. The jury and the judge gazed at them curiously.

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DR. J. S. LOUGKS, Shirleyville, Mass.—I will try and give you a truthful statement of my life. For ten or twelve years past I had been failing, did not employ any doctor as my husband was a doctor and was treating me. I supposed my age was the cause of all the trouble, but as soon as that period had passed, alas, three years ago, my health failed very fast, and I went to bed, and as I was a profuse sweater, I was told to use the M.D. I tried it, and it did me good, but I was not cured. I then went to Dr. J. S. Lougks, and he cured me. I then went to Dr. J. S. Lougks, and he cured me. I then went to Dr. J. S. Lougks, and he cured me. I then went to Dr. J. S. Lougks, and he cured me