

If there is beneath the stars a figure of complete and perfect purity, it is mother holding in her arms her child. The best thing about the Catholic Church is the deification of Mary, and yet this is denounced by Protestants as idolatry. There is something in the human heart that prompts a man to tell his faults more freely to the mother than to the father. The cruelty of Jehovah is softened by the mercy of Mary.—R. G. Ingersoll.

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. HULL REPLIES TO ELDER COVERT.

Gentlemen Moderators, Ladies and Gentlemen:—All I have to say about the last thing in the Elder's speech, is, if he does not tell any more truth about her than he has about the others I am afraid we will have to acknowledge that "Ev Fay" as he calls her, is not so much of a fraud as I thought she was. Well, we are going to have the best of the wine at the last of the feast. I am glad to see my friend at the close of this discussion wake up and get down to business, and we will give him enough business to do. I happen to know something about all of his pretended facts. Not one of them will hold water, and I will show it before I am through with them. So we will take them up one after another.

ABOUT ANDREW JACKSON DAVIS.

The first is how Andrew Jackson Davis became the author of the Revelations. "Grimes mesmerized him," etc. Yes, Mr. Grimes mesmerized him and couldn't do anything more, "found him a very poor subject," so he says, and let him go. Then the talk about Dr. Livingstone mesmerizing him and the thing coming out—that is not so. Dr. Livingstone undertook it and mesmerized him a little, but could do nothing with him. Then Dr. Lyon, who now lives—unless he has passed to the spirit-world lately—in Clinton, Iowa, mesmerized him and took him around the country, and Dr. Lyon has told this matter more than a hundred times and I have heard him tell about how "Nature's Divine Revelations" were produced. But now the question comes up: Suppose Grimes did mesmerize him; that doesn't make any difference. Suppose Livingstone mesmerized him; suppose Lyon mesmerized him. What difference does that make. Either of these men are mesmerists here (referring to Elder Covert and Dr. Becker). Now, let them mesmerize their subject here.

I have mesmerized thousands of people myself. Let him mesmerize his subject here, and then let him step out of the body. What was it that did the mesmerizing? Was it Grimes' body or Grimes' spirit? I claim it was the Professor's spirit. Now, does that spirit know less or have less power in the other world than in this world? When a spirit here can mesmerize, why cannot a spirit over there do as much? I have had more than fifty cases where I have mesmerized individuals and spirits have taken them out of my hands; and so has almost every one who has practiced mesmerism to any great extent.

Well, that being the case then, if Davis had been mesmerized by Grimes and Livingstone and Lyon, he was by them placed in a condition where invisible mesmerizers could come and give him "Nature's Divine Revelations." How did he get "Nature's Divine Revelations" out of Grimes when Grimes didn't know enough to write ten pages of it? How did he get it out of Livingstone when he knew nothing at all about it? How did he get it out of Dr. Lyon when Dr. Lyon got his education out of "Nature's Divine Revelations"? There was not in all the world a book like "Nature's Divine Revelations." There was not on earth a book that taught what was taught in "Nature's Divine Revelations." It was the beginning of the development of the evolutionary hypothesis. It started there and went from there to Darwin, and from Darwin to Wallace, and so on it went. It was the foundation of all the philosophy that we now know. He prophesied the discovery of certain planets, in that book before they were discovered, and dozens and dozens of things he told that I presume not a man on earth knew.

Now, then, "Davis stole that," he says, either from the mind of Grimes or Livingstone or Lyon, or he got it out of some book. It is well to prove that these individuals could do that. Oh, if either of these three great men could write such a book as "Nature's Divine Revelations" to-day their fortune would be made, that is all there is about that. One of the greatest books that ever was known, written by a boy yet in his teens, and a boy that had never even read the elementary spelling book through.

"Davis was taught certain lessons," says my opponent. Who taught him? I hope he will tell you. Oh, this effort to get away from the truth, by framing lame hypotheses! I am sick of it.

"Grimes started him. That convicts him." Well, I don't think Grimes a very bad man. I don't see why anybody should be convicted because Grimes started him on the road to something grand. Grimes mesmerized him, placed him in rapport with powers beyond—powers that could mesmerize him more thoroughly. How does that convict a man? Let him explain. I would like to have him tell how it is that Davis is convicted because he was with Grimes? Grimes isn't very bad company, though he has been in rather bad company during the late convention. Still, I think there is nothing about his society or his mesmerizing Davis that would convict him. I would a good deal rather say Davis would have been convicted if he had been associated with my opponent, than if he had been associated with Mr. Grimes.

MEDIUMS AND PROPHETS.

"Some of them pretend to be mediums," he says. Yes, yes, I acknowledge all of that. That does not prove anything. So some prophets pretended to be prophets. "Woe to them that prophesy out of their own hearts, and have seen nothing," says the Bible, and a thousand of these individuals hunting up tests and giving them to the world only compares with a great many of the prophets who did exactly the same thing. Ezekiel accuses all of the prophets of "feeding themselves instead of their flocks," of killing the fat of their flocks and clothing themselves with their wool, and giving them nothing in return. Ezekiel 34:2. Jeremiah, 29:31, denounces Shemaiah the prophet and says to him: "God has not sent you." So there was a prophet that wasn't sent of God. May there not be a medium not sent? May people not play mediumship just as they played prophets? But they got even with Jeremiah, for in chapter 43:2 and 3, they denounced him and said God had not sent him, but he was prophesying in the interest of one Baruch, and was under pay for it. Now, when they accuse every prophet in the Bible of exactly what he accuses the mediums of, it seems to me that mediums and prophets are made of about the same material. So his reading from this will simply offset my reading from these others. Isaiah said of the prophets that they were prophesying as the result of intoxication. You can turn to Isaiah 28 and read, verses 7 to 12. Or in Nehemiah 6:10-14. There is an account of the seance that Shemaiah the son of Delaiah, the son of Mehetabel held with Nehemiah. In that seance Shemaiah told Nehemiah to flee into the temple for they would come to slay him in the night. Nehemiah answered: "No, I will not go." Then he says: "Lo, I perceived that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him" to prophesy. So, prophets could be bought to prophesy lies, and if they had all those things among them—prophets going out and prophesying wrongly and

for pay, doing it in the name of the Lord, how in the name of sense can we keep some such people from going in and pretending to be mediums and getting up such books as my friend reads from? But we will pass on and read the balance of Nehemiah's statement: "Therefore was he hired, that I should be afraid and do so, and sin, and that they might have matter for an evil report against me, that they might reproach me." He adds that the prophetess Noadiah, and the rest of the prophets put him in fear, because they were prophesying against him all the time, and God had not sent them. So you find every charge ever brought against a medium has been brought against them in every stage of the world, proving again that Paul was not mistaken when he said: "As Jannes and Jambres withstood Moses, so shall men of corrupt minds in every age of the world resist the truth." Here we have them resisting it in exactly the same way that Jannes and Jambres withstood it.

He said: "Some of them pretend to be mediums." So some prophets pretended to be prophets.

Now, he reads from a book written by a man who dare not put his name to what he writes. This man tells how he did it—not how others—genuine mediums perform. Well, that is all right. The man told what a fraud and what a liar he was. We admit it all. When Hagaman comes here next Monday night and says, "I have been a rogue and I have taught my little children for dollars and cents to be rogues, and I have practiced roguery twenty-one years," I admit it. I knew it fourteen years ago, and told the world of it; if he will go farther and say, "I have been a scoundrel for twice twenty-one years," he can prove it by Moses Hull; but when he undertakes to say that because he is a rogue every medium in the world is a rogue, he is reasoning very badly indeed. I admit it, as far as he is concerned; but so far as the pretended reformed medium, who is ashamed to put his name to his book—for the book is anonymously written—not a scrap in it by which you can tell who wrote it. When a man writes under a nom de plume, or doesn't even put a nom de plume there, and gives no sign when or by whom it was written, but says it was written by one who was twenty years a rogue and a medium, receive all he says with a grain of salt. I have read that book. I know there are lies in that book. I have seen them and traced them out. There are truths in the book, too; it seems that it was impossible to keep them all out.

Now, he says again, "Every medium has his or her confederates." If I were to use such language as he uses, I would say, that is a lie. Ladies and gentlemen, I have known one medium thirty years and that medium has been my wife over twenty-five years. I know she has no confederate. I know she is not a liar. I know she is a lady that will compare with any minister's wife in the state of Indiana, or in the United States. She is known in more than forty States in this Union, and you can't find one person, Methodist, Baptist, Presbyterian, or Spiritualist, who will say he ever knew her to prevaricate in the least, or to lie. Now, to come out and tell a man that his wife is a liar simply because she is a medium—it is a hard thing to take with equanimity. I love that woman, and it touches me very closely when a man tells me she is a liar simply because she is a medium and incidentally gives a test once in a while in an audience. I say it is not so. The man does not know what he is talking about. That is the most charitable interpretation I can place upon his words. He talks of their confederates. Now, if I had time I would tell you something of that, and I don't know but I had better tell you something of that very thing now. I have here the testimony from President Mahan that I would like to read. You know who President Mahan is, don't you? A great Spiritualist? No. President Mahan was president of Oberlin College, an opposer of Spiritualism and wrote, I will say, the most honest book against Spiritualism that has ever been written; and President Mahan tells of going to see a medium, an entire stranger, in the city of Providence, R. I. When he sat down there the raps came and the name was, we will say, Lydia B., or something like it, and he says, "I have two friends by that name," and finally he says, "Where are my daughters?" And they rapped out, "One of them is in London to-day, and the other is in Paris." Now, he says, "I knew that was false, I knew it; they were both of them in Paris, and I knew it, at that time," but, says he, "When the steamer came across the Atlantic there was a letter from one of my daughters who had gone to London and was spending her time in London at that time, while the other was in Paris." I want to know what confederate it was that wrote that? So I might go on until midnight with other things of that kind. I have several pages here of that kind of statements from President Mahan, a regular orthodox minister, and president of the only Christian college in the United States to which I wanted to go, when I was a boy, because it was a reform college. It educated black people and white people together. Now we will pass on to the next.

TABLE LIFTING—LIARS ALL.

"No table rises without physical contact." Then the great Sergeant Cox has lied, hasn't he? That is all; he has lied. The greatest lawyer of England, Queen Victoria's lawyer, the attorney for the whole government, comes out and lies when he says, "I have seen tables rise and I allowed no medium in the room, nobody there except six of us that were selected by the Dialectical Society of London to investigate, and not one of us within three feet of the table, the room fully lighted; I have seen it rise, at my request it has weighed eighty pounds; and at my request it has made itself eight pounds lighter than nothing, etc., proving an intelligence all the way through." The testimony I have read from Cox is false. Alfred Russell Wallace is a liar. Flavius Josephus Cook is a liar. Epes Sargent is a liar; the man who wrote your school books for years and years is one of the biggest liars in the world. Anybody that tells that thing is insane or is a liar, and he says as a proof of that, every one of them has died of softening of the brain. I had not heard of it. When did Prof. Wallace die? When did Prof. Crookes die? It must have been within a week. He said all of them had died with softening of the brain. I presume one of them, just one of them, died with a disease of the brain, an old man between eighty and ninety years old, his brain was worn out; I refer to Robert Dale Owen; and that was the only one that died of anything like softening of the brain, if you call that so. I bring this out to show how much confidence can be placed in the gentleman's assertion.

"No table rises without physical force. I know that. I agree to it. There is physical force, but you don't see the force. It takes that to bring a physical table up. I wish I had time, I would try to explain that."

WHY TABLES ARE LIFTED.

Now, then, "Why lift a table?" Why, it is ridiculous!

He wouldn't thank spirits to come around and lift a table. A while ago it was, "Why not lift a table?" Now it is, "Why lift it?" I will tell you, I know—any child among you knows why it is done; I know everybody knows except my opponent, who is perhaps the most wilfully stupid man on earth. Now, I want to explain it to my opponent—I went into this discussion as much as anything else to educate him. I answer, they lift it in order to convince people that there is a power that is not generally recognized, which acts without physical contact; that somehow or other the spirit-world can so manipulate the elements that under certain circumstances gravitation itself will bring the table up; that is all there is about it. When a fish dies in the bottom of the ocean, the fish falls to the top. Why? Because the specific gravity of the water is greater than that of the fish. When a balloon rises it falls upward. Why does it fall up? Because the gas in the balloon is lighter than the atmosphere and the atmosphere settles under it. When a table rises it is because there is a pressure brought under it or taken away from the upper side and placed on the under side, and the table falls up until there is an equilibrium established.

"Why not have it here and now, if anywhere?" Sure enough, why not have it now? Now, let's have it right here in this audience. Ladies and gentlemen, of all the foolish questions ever asked in the world, that is the most foolish. Now, let me show you. I say, Brother Covert, did you sleep well last night?

Mr. Covert:—"Yes, sir, I did. There is nothing in this debate that would cause me to lose a wink of sleep."

Mr. Hull:—"I deny it. I deny it. I deny that he slept at all last night and I deny there is any such phenomenon as sleep, and demand of him to prove it now."

Mr. Covert:—"I can go to sleep in two minutes."

Mr. Hull:—"Then lie right down there, and if you are sound asleep when I get through with this speech, I will confess there is such a phenomenon as sleep. That is the test I am after; if a man can't sleep under my preaching, he is a poor sleeper."

Now, I have got some fifteen minutes yet of my time, and if he will lie down there on the floor, and is sound asleep when I get through, I will confess there is such a phenomenon as sleep, and if not, let him confess himself a falsifier. Now, he will tell you that the conditions of sleep do not obtain under such circumstances; that would be his answer; and my answer is, the conditions for producing those recondite manifestations which he demands do not obtain in a public audience like this. They never did. Jesus, when he went to raise the ruler's daughter—why did he not say, "Look here, you Pharisees, come in here and fill up the house; I am going to show you what I can do?" Why didn't he? Because he couldn't. What did he do? The very first thing he did was to "put them all out of the house." He could not do a thing with them all in the house. The conditions were not there. This was done by the power of spirit. There was all that power of spirit against him. When Jesus opened the blind man's eyes, why didn't he say: "Hello, every one, watch me now; I will show you a miracle!" He didn't do it. He took the blind man by his hand and led him away from the multitude. Why? Because he could not cure him in the multitude. When he healed the deaf man he took him out of town and told him not to return to his friends any more for awhile; they would ask questions and they would bring mockery to bear against him, and the result would be, the effect of his work would be lost.

A SELF-CONVICTED LIAR.

The next thing he does is to read a confession of a self-convicted liar, a distant relative by marriage of the Fox girls. This self-convicted liar comes out and swears so and so, and then the Fox girls call out their committee and they swear right to the opposite of that, and they go into an investigation of it; the Spiritualists appoint investigators and they go to work and try every test that this woman tells about. It is said that she was hired by the clergy to tell these stories. Why, bless you, Mr. Covert has himself hired people to lie and deceive. Committees go to work and try those very tests, and put those girls under conditions where they say the thing could not be done, and the raps go on just the same, and it was thus demonstrated and published to the world that this woman was a liar; she confessed she was; she went to work to deceive in the first place. Now, Brother Covert, never hire a liar—never do it. Why, they may turn against you, just as likely as not. They have in the past and they may again. Now, then, they say Kate Fox employed her because she was a liar, and then she turned and told lies on Kate after all this was done. Ladies and gentlemen, the story of that book is entirely too thin. People that know anything about it have quit using it long ago.

A PERTINENT QUERY.

Now he asserts that the raps were produced by the toes. I met that last night. When they were produced on the ceiling overhead, when they were produced on a gentleman's two front teeth—did Kate get her toes in his mouth? How in the world were those raps produced on his two front teeth in that way? Did she have a toe there? When they were produced on the stove and stove-pipe, on the chairs and on the ceiling overhead, how in the world did her toes do all that? I have no doubt that individuals produce raps as tricks. I haven't a single doubt in the world that Hagaman will do it as a trick. A thousand things can be done as tricks. I haven't a doubt of that. That is not proving that there is not a genuine rap. I doubt not that these men are going to make money by trying to counterfeit the raps. Fools will part with their money and think they are fed.

Before I go any further in this, as this is the last speech where I will have a chance to make new arguments, I want to say I haven't got a quarter of the way through with the arguments I intended to make. While I was giving the history of Spiritualism I intended then to go back and give you the history of Joan of Arc, a little girl, the only person on earth that ever had absolute control of an army, at the age of seventeen; the only general the world ever had in it that never made a mistake was Joan of Arc. Under spirit influences, the voices spoke to her in her father's garden. She used to see them, and St. Margaret and St. Katherine used to come to her and say, "Jennie, be a good girl and go often to church;" by and by St. Michael and St. Louis came to her and said, "Jennie, go to the succor of the Dauphin, and thou shalt raise the siege of Orleans, and take him to Rheims to be crowned king of France."

They had tried for 150 years to save France. The greatest men of the world had worked on that problem and failed. Joan of Arc, led by spirits in the other world, in three months accomplished what could not be accomplished in 150 years. Go to the Wesleys. Will he say the Wesleys were fooling, that the Wesleys would lie when the raps would come even at prayer. Read Dr. Clark's history of these things. Read the history of the manifestations to John Wesley, who was a great medium. What trickster was there? Did he have a book by which he was telling all that? I have the writings of John Wesley here, where he says he believed there were spirits in the other world that could come back and communicate, etc. Take Martin Luther at the Diet at Worms. They gave him a glass of wine to drink. He took that glass and was going to drink, and something knocked the glass into a thousand pieces. The glass was broken to pieces by spirit power, and he always believed that his life was thus saved. When he was in the prison at Wartburg he saw something that he thought was the Devil, and threw his inkstand at it, and the ink is there on the wall yet. Some of the spirits of those old monks wanted to prevent Luther from doing his work, and so presented themselves to him in such a form that he thought it was the Devil.

Charles Foster was next attacked by my opponent. I knew Charles Foster quite well. I have sat with him more than twenty times. I personally know what Mr. Covert says is not true. I never took a ballot when I

went to him. There never was a ballot or anything of the kind when he gave me tests. He would sit there—he smoked, that is the only truth my opponent told—he smoked and gave one test after another, he would strip up his sleeve and there was a test written out. We would go on with our conversation and talk, and after a while he would strip up his sleeve again or the sleeve on the other arm, and there was another test and another test, and I have had them come in the presence of Charles Foster by the hour in just exactly such a way as that. I never saw the ballot used.

Now, then, Mary Hardy is the next one. I knew Mary Hardy for twenty years before ever there was a paraffine mold made in her presence. I watched her manifestations and watched the paraffine mold manifestations. You talk of tricks. There wasn't a trick about it. I know better. And whoever says so talks about what he doesn't know. Who suggested the paraffine mold manifestations? Professor Denton, one of the most scientific men of all New England, and one of the best men in the world. He says: "Mrs. Hardy, I am convinced that if this is genuine, if the spirits can materialize, then under their proper conditions they can make a mold." "A mold," says she, "What in the world does that mean?" He says, "We can take a pail of hot paraffine and another pail of cold water; we can put it in the dark there and sit around it, and if spirits can materialize as they do, they can materialize a hand and put it in the paraffine and then in the cold water, just as your mother used to dip candles, they can dip and thus make a mold." I went right in there with them. I want to say that the table was as wide as this and that long (about four feet by seven). We set those things under there and he and I took our little tack-hammers and tacks, and tacked those blankets that were over the table down to the floor all the way around so no individual could get under there. Mrs. Hardy's foot could not possibly get under. After we had fixed the room, then she came in and the friends came in and were seated and there we took one leaf out of this extension table and left the blankets over each other, and there was produced those molds of hands. By and by, somebody said, "This is P. P. Randolph." I said, "I know P. P. Randolph; I would like to shake his right hand if I could." Well, he exhibited his right hand and gave us a mold of it with the middle finger off exactly as Mr. Randolph had. (Time expired.)

Paley's simile of the watch is no longer applicable to such a world as this. It must be replaced by the simile of the flower. The universe is not a machine, but an organism, with an inviolable principle of life. It was not made, but it has grown.—John Fiske.

Ananias and Sapphira having saved some part of the price of their field for themselves, concealed it, and Peter punished both the man and his wife with sudden death for doing so. Alas! this is not the miracle that I should expect from those who say that they wish not the death of sinners but their conversion.—Voltaire.

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SWEET SPIRIT, GUIDE ME.

I'm sad and I'm lonely to night, love,
And I long for your presence so dear;
Come back! O, come back to me darling!
Let me know that you ever are near.

Chorus:—

Let me know that you ever are near, love,
Let me know that you ever are near,
Come back! O, come back to me, darling!
Let me know that you ever are near.

The days are so dreary without you,
And the sunlight has vanished away,
For you were my star shining brightly—
O, I pray you, come to me to-day.

Chorus:—O, I pray you come to me to-day, love, etc.

O, be ever near me to-night, love,
For the shadows are deep 'round my heart;
O, comfort my weary lone spirit,
For the tears they are ready to start.

Chorus:—For the tears they are ready to start, love, etc.

And the shadows of night deepen o'er me,
And you are now by me, I know—
Sweet spirit, stay with me forever,
And guide me where'er I may go.

Chorus:—And guide me where'er I may go, love, etc.
Lawton, Mich. E. M. STANTON.

ASPIRATION.

Over there we shall stand, in that beautiful land,
The land of the evergreen trees,
Of the fountains of crystal, and golden strand.
By the waves of the jasper seas,
Where the angels sing till the woodlands ring
With their joyous song, that is borne along
The path of the perfumed breeze.

Oh, we raise our eyes, with a fond desire
To visit that land above!

To enter its gates our sad souls aspire,
And to join the lost we love,
Those streets of gold would we fain behold,
The cerulean sky, where no sunbeams die
On the wings of the gentle dove.

Around us the storm and the thunders roar,
As we stand on the mountain peak;
On our heads fall the snows of the winter hoar,
Through the clouds the fierce lightnings break,
"Oh, take me home! Let me cease to roam
O'er these cruel ways," our spirit prays,
"Let me heavenly shelter seek!"

And above the storm at blessed times,
Come the voices we once well knew,
From the radiant, distant, celestial climes,
Neath the dome of eternal blue.
They cry: "Be of cheer! We are waiting you here,
"Though enwrapped now in night, the effulgent light
Of our country you soon shall view!"

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SATURDAY JANUARY 20, 1909.

THE SEPTUAGINT—FOR THINKERS.

It is very probable the average merely English reader will not fully comprehend what is meant by the Septuagint edition of the "Holy Scriptures," so it is the purpose in this article to illuminate the subject. Scholars whose attention has not been turned in this direction may be instructed.

The word Septuagint is Greek, and signifies seventy. It is sometimes indicated only by the Roman numerals LXX. It refers to the alleged Alexandrian version of the Jewish Scriptures, which is falsely claimed to have been translated from the original Hebrew for the benefit of the resident Jews of Alexandria, on the order of Ptolemy Philadelphus, some 270 years before our era by seventy persons selected for that purpose. Josephus, in book 12, chapter 2 of his Antiquities of the Jews, on the alleged authority of Aristides, gives particular details about the getting of the Hebrew copy, from the high-priest Eleazar; the great care employed in the selection of the seventy learned elders who went from Jerusalem to Alexandria, to make the translation; of their spending seventy-two days at the task; of the compliments showered on them for their work by Ptolemy, followed by a feast. In section 13 he refers to the writings of Aristides, where he says the full facts can be gained.

Smith's Dictionary of the Bible, American edition, from which all our citations will be made, p. 2019, says of Aristides:

"The general belief of scholars now is, that it was the work of some Alexandrian Jew, who had been the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the manner purpose of gain. The age in which the letter of Aristides makes its appearance was fertile in such fictitious writings."

Scholars were formerly in the habit of receiving the statements of Josephus as authority, without further inquiry; but as the alleged Jewish historian has become better known, and his representations have been compared with what purports to be contemporaneous authors, he is found wholly untrustworthy and unvarnished in nearly everything. Now it is claimed the entire production, instead of having been written at the time, and under the circumstances narrated, the whole is a monkish production since the Crusades, to which subsequent interpolations have been made to meet the needs of still later forgers.

Modern research shows that the alleged holy scriptures pretendedly borrowed from the Jewish high-priest for purpose of translation, first saw the light in Alexandria. They came from the hands, and were probably written by Jewish residents of that city, provided they had so early an existence, while the Pentateuch seems to be of Samaritan origin. Says Kitto, Cyclopaedia of Biblical Literature, article Septuagint:

"The Septuagint and Samaritan harmonize in more than a thousand places where they differ from the Hebrew."
In another place in the same article Kitto says of this Greek translation:

"The history of this version is obscure. Few notices of its origin are extant; and even such do exist are suspicious and contradictory."
And Smith's Dictionary of the Bible, p. 2312:

"The Greek version of the Old Testament known by this name [Septuagint], is like the Nile, a fountain whose source is concealed. The causes which produced it, the number and names of the translators, the times at which different portions were translated, are all uncertain."

And yet "suspicious and contradictory" as it is, its origin "obscure and uncertain," it is really the only Jewish scriptures of which we have any knowledge. Says Smith, p. 2318:

"We find it [the Septuagint] quoted by Josephus and Philo; and thus we are brought to the time of the Apostles and Evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Septuagint. But when we attempt to trace its origin, our path is beset with difficulties." And further down the same page: "It bears upon its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonian Greek prevalent at Alexandria, with a plentiful sprinkling of Egyptian words."

Every quotation of scripture put into the mouth of "our Lord" came from this obscure, uncertain and imperfect Septuagint. The Latin Vulgate of the Jewish Scriptures, from which was derived our so-called King James' Translation, flowed from this pretended Greek rendering in Alexandria. And

according as it may seem, according to Kitto, article "Synagogue."
"The Septuagint translation was in very common use in the time of our Lord, and may have been employed in the synagogues."
Chambers' Encyclopedia, article Septuagint, less equivocal than Kitto, says: "It found its way into Palestine, and was read and interpreted in the synagogues for some centuries after Christ."

Now from whence came the original of the Septuagint—the pretended Jewish Scriptures from which the translation was made? At the time it was said to have been made there were 100,000 Jewish slaves in Alexandria, captured in Palestine and removed there, to add in building this new city; and another 100,000 voluntarily fled to Egypt, to escape the oppression of Antiochus, who was pressing the Jews into his service to build his capital, Antioch, on the Orontes. These slaves and fugitives may have had a duplicate of the Hebrew Scriptures, which were stored in the Alexandrian library, to which their sages no doubt had access, from which they gained the Assyrian story of creation, and of a great flood. They had a traditional account of the wanderings of a people from the Arabian Gulf to Canaan; they had love stories after the manner of Ruth and Esther; and, as told in Esther, they could like the tale of Jonah, accounts of interviews between God and Satan, as told in Job; love songs of the seraglio, as in Solomon's songs; hymns of praise to their tribal god like the Psalms; and histories written long after the events in the form of prophecies. These were for the first time collected and translated into impure Greek, and this collection has become known as the Septuagint. The same accounts of interviews between God and Satan, as told in Job; love songs of the seraglio, as in Solomon's songs; hymns of praise to their tribal god like the Psalms; and histories written long after the events in the form of prophecies. These were for the first time collected and translated into impure Greek, and this collection has become known as the Septuagint.

This article has been so far prepared on the basis of Christian scholarship, but it would be incomplete without the additional statement that several scholars of eminence have maintained that the Septuagint is but a Greek rendering of the original Latin, and, like everything else pertaining to Christianity earlier than the 9th or 10th century of our era, is fabulous, Harbottle insisting that there are no genuine manuscripts, or copies of manuscripts, of an earlier date than the 12th century; that the hand of the forger was still active when he wrote 1690-1692, in trying to supply omissions in what purports to be ecclesiastical history. And we know the villains are still active, counterfeiting, or more correctly, manufacturing simulated ancient coin and public records to confirm false history, while the sculpture is trying to humbug the literary world with false mural inscriptions.

Space will not allow reflections, so each reader will make his own.

CHANGE, BUT NOT DESTRUCTION.
A young man at Rockford, Ill was induced by a lady friend to attend the Methodist street church the other Sunday evening, to hear a discourse by Rev. R. H. Pooley. Taking no interest in the average pulpit orator, he adjusted himself as comfortably as he could to be bored by the usual jargon about devils and damned spirits. The Doctor, in his discourse, compared life to vapor, which appears for a time and passes away. And then, substantially, but immensely condensed:

"Among the incidents of my earliest recollection is that of my mother's teakettle boiling dry. She had filled it with water an hour before, and now it was empty. I well remember her excited movements as she discovered the fact that the vessel was dry. The water had become vapor, through the action of heat, and passed invisibly away. Nothing appeared during the process but heat, and the water was gone, and seemingly gone forever. Is this an emblem of life? Had a cup of water been placed on the veranda in summer time and been looked for a few days later, it, too, would have been empty. Had some bird quenched its thirst there? Hardly likely. The gentle and unperceived sun's rays had been playing noiselessly upon the water, and gradually it had passed into vapor, and disappeared and spread itself over the landscape. Is life like that?"

"Soon man passes away; if gradually, it is like the neglected cup, the water of which the quiet sunbeams drank up. Slow and stealthily in its approach, but nevertheless certain in its action, taking young in its young morning, those in middle life, and old age with wrinkled brow and gray hair."

"Just when was water under the action of heat became vapor and disappeared, but was it annihilated—passed into nothingness? No. Every particle of that which was water is water still. It has simply changed form. The water sent off by the heat in minute particles, to rise upward and float away as invisible vapor, is not lost. That which was in the kettle an hour before has risen and floats in the air. There is no destructibility of matter. An invisible gas may be compressed to a watery form, or to a solid, but it has the elements of gas still, however great the change."

"Death from old age is like the vessel boiled dry. Life has been a continued evaporation till all was gone. We have found it is not lost. So with life; it has gone from us, but where? It is caught up and preserved in other lives. And the vapor that rises from a thousand rivers, lakes and seas floats in the sky, and is collected again to return as rain or snow to nourish the flower, and invigorate vegetable and animal life, so the spirit of our race goes forth in beauty, waiting for good. Science says the uplifting of a hand sets in motion the invisible elements which are not interrupted in their movements until they reach the stars. So with every act of man who toils for others to enjoy."

Life is a condensation. It shall all come back. There is no death. Change comes, but life is stamped on all it sees around us."

The discourse was a lengthy one, and many illustrations and figures were introduced to make the points clear, but this is substantially what the young listener appropriated, and who shall say his choice was not good?

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WHY PUBLISH THAT "SEQUEL"?

The Need Creates the Demand and the Demand Creates the Supply.

From the local columns of the Chicago Record of Monday, January 17, we clip the following:
TALMAGE EXCORIATES SPIRITUALISM.
In the course of his sermon "Crunkism and Spiritism," and the Catholic Belief in the Virgin Mary, at the Jefferson Park Presbyterian church last night, the Rev. Frank DeWitt Talmage said: "Spiritualism means that your loved ones, who once walked, talked and slept and ate and laughed and cried with you, have so soon forgotten their home that they no longer love the sunshine, but will sneak about in the dark, greivous, paneled room talking to a rascally medium who will parade her ghosts and practice her tricks and abominations. And the more you moan and cry the more she will distort your diseased and agonized imagination until at last you become stark mad. So cruel, so heartless, so fiendish and so devilish are the actions of the medium that not only is it high time for the law to step in, but it is also a more important fact that this city realizes there are scores of the leprous rascals peddling their accursed doctrines at our very doors. May the wrath of an outraged public blast them even as they would curse us. And yet, my friends, that earth and heaven are in constant communication there can be and there is no doubt."

Now, we do not know, neither do we care how Mr. Talmage obtained his information regarding Spiritualism, but he is either very ignorant of the real Spiritualism, or a wilful, bigoted, prevaricator; a Christian egotist and blackguarding slanderer; and his inquisitorial proclivities and anarchistic spirit, no doubt would resurrect from the foul earth of the slaughter pens of a fiendish primitive religion all the means of torture depicted in history and apply them to all mediums of to-day, forgetful that such insane ravings of intolerance are liable to subject him to an examination for admission to an institution down at Kankakee, where he can be guarded and treated for that disease of cold-blooded, infant-damning Presbyterianism.

True, that is all that should be expected of the Talmagean intellect. It is easy enough to judge of a man's disposition, his broadness or narrowness by the kind of a God he worships, by his ideas of the God-head.

But not wishing to stoop to the level of such shallow blackguards, who invariably conceive that their Spiritualistic roasts, their little blank cartridge must annihilate that organization called Spiritualism, The Progressive Thinker only desires to notice the misstatements of these reverend gentlemen, these divines, and set the people right in their thinking of us. We wish to encourage comparison of character between them and Spiritualists, mentally, morally and spiritually.

These slanders and libels on the fair name of Spiritualism constitute the principal arguments of the orthodox opponents. The headman's ax, the sword, the fire and the rack were the old-time arguments against mediums and in the interest of Christianity, in the interest of tyranny, in the interest of the pope, the cardinals, the priests, and the Catholic church.

In Mr. Talmage's tirade there is a glaring inconsistency in the sentiment of the last three lines compared with the attitude he assumes toward the very advocates and demonstrators of immortality, the only means of real knowledge of "communication" between the two worlds. These conflicting sentiments, illogical assertions ought to kill the force of his entire lecture. The tenets of Spiritualism are being educated into the young minds of to-day through these positive demonstrations with a rapidity and solidity that will make such a sermon come as a feather in the face of a cyclone to the people, that is bound to rebound to the injury of the churches and to the growth of Spiritualism, and freethinking.

After reading and weighing his words, do you wonder, you advocates of the Spiritual doctrine, you workers in the cause of truth, you fighters for freedom, liberty and personal rights, that The Progressive Thinker feels called upon to strike a few telling blows against the wicked foes? Whatever may be said in these columns in defense of Spiritualism and mediumship must not be taken as a defense of the bold and wily trickster, who, to satisfy his thirst for gold would stoop to almost any crime, but in defense of the true medium whose character and integrity are above question and who will present the genuine or nothing to the world; in defense of the philosophers and scientists of our rostrums. These we will defend at any sacrifice. They are right, they are conscientious, they are sincere. But they are maligned, ostracized, persecuted and stigmatized by these saintly gems of old theology, these machine-made moralists and religionists, these aristocratic, miseducated representatives of the meek and lowly carpenter's son, who had no colleges to attend and who established no churches nor formulated a creed, except that which would make men better and unfold the phases of mediumship each medium was adapted to; who taught only plain freedom of speech, toleration and humanitarianism, unpolished and simple and acted out his religion.

These representatives are and ever have been planning to lock the doors of free-speech, crush out all unbelief in their doctrines and get a monopoly on the intercommunication between the two worlds; but can they do it? Will the people submit to the dictations of a tricky, scheming clergy? No, not by any means.

It is not to show up the personal characters of these men we shall publish
"THE SEQUEL TO THE HULL-COVERT DEBATE," or "The Crimes of Preachers," but to show that the church is wrong, the doctrine is wrong, and the preachers are not as moral and spiritual as our mediums and speakers, and to oppose them with their own guns and ammunition. Were they to hold to any line of argument this paper would be the last to wage any other warfare, and its able corps of correspondents would gladly jump into the philosophical arena and help to fight its battles.

We are glad Mr. Talmage is not on our list of clerical victims of vice and sin, but if he continues to allow his angry passions to get the better of him, his name will some day be upon our record, and he will be out of lucrative employment, and will probably be asking his Presbyterian God to have pity on his poor soul.

How different were the words of the Rev. Dr. Thomas from his pulpit in McVicker's Theatre, the home of the People's Church, on the same Sunday, who acknowledged, that beneath all the fraud that was connected with it, and in spite of the false, there was in it the ever-living truth of the existence of the spirit of man after the dissolution of the physical body. He likened the Spiritualism of to-day to the Spiritualism of the Bible time, and said that because bad spirits could come as well as good ones, was no proof against the possibility of the return of the spirit of man when out of the body, but was proof of a fact. Dr. Thomas is unfolding and leading his flock onward and upward, and is not one of the opposers of freethought and Spiritualism. Our "Sequel" edition will not have any reference to such as he and no one will say yea and amen to this tit for tat method of resenting their dirty insults with more feeling than these liberal-minded men.

Spiritualists, if you want to make this a telling move for the cause, for the principles you espouse, you can do so in no better way than to scatter these broadcast throughout the land. The "Hull-Covert Debate" and the "Sequel" should go into the homes of the orthodox and the heterodox throughout the nation. No more convincing argument can be furnished to knock the props from under the tottering old frame, the quivering old skeleton of orthodoxy, than is found in these extra editions of The Progressive Thinker. As soon as the debate is ended the whole in one edition of sixteen pages can be had for five cents, and the "Sequel" comprising ten pages, will be furnished at three cents each copy. Send in your orders early to insure securing them.

IMPORTANT INFORMATION—IT IS WORTH REMEMBERING.

Judge Horton, of Chicago, while empanelling a jury for the trial of Merry and Smith, for the murder of Mrs. Merry, made a ruling on the 11th inst., which seems in disregard of the statute laws of Illinois. Messrs. Orr and Deltz were both rejected as jurors because they avowed disbelief in a Supreme Being. Mr. Orr, said the Chronicle, was in appearance the most distinguished person in court. He gave his address as 915 Chase avenue. He was born in Ohio and was raised a strict Presbyterian. He graduated as Doctor of Philosophy at Wesleyan University. Judge Horton, in explaining his ruling, is reported to have said, in substance:

"Laid discretion was left for him in the matter. He pointed out that the statutory form of oath in Illinois prescribes that the said oath be administered 'in the name of the living God.' The court was of the opinion that words still mean something in form. 'The English language is not yet a dead language, and while words that seem capable of one meaning are embodied in our form of oath I cannot permit the oath itself to be made a meaningless travesty or a mockery, notwithstanding that the religious liberty guaranteed by the American constitution is properly very broad and is tolerant in the extreme.'"

Judge Horton must have overlooked the act of Feb. 25, 1874, revising former acts regulating oaths and affirmations, the 4th section of which, immediately following the one requiring an oath "by the ever-living God," declares: "Whenever any person required to take or subscribe an oath, as aforesaid, and in all cases where an oath is upon any lawful occasion to be administered, and such person shall have conscientious scruples against taking an oath, he shall be admitted, instead of taking an oath, to make his solemn affirmation or declaration in the following form, to-wit: You solemnly, sincerely and truly affirm. Which solemn affirmation or declaration shall be equally valid as if such person had taken an oath in the usual form."

Before rejecting the candidates for the jury the court should have inquired if they had "conscientious scruples against taking an oath." The answer in the affirmative, the objection was withdrawn. The candidates could have no opportunity to express their scruples in the absence of such inquiry until they were called upon to be sworn as jurors, hence the ruling of the court was premature.

Spiritualists and Agnostics everywhere should take note of this ruling, and be ready at all times when called upon to make oath, to state they have conscientious scruples against swearing, and ask to affirm. And again, a person so affirming is not required to raise his hand to heaven, in token that he calls God to witness the truth of what he says, neither is he required to kiss a dirty book, foul outside and in. As an affirming witness, juror or otherwise, he stands a man among men, and simply replies to the words of the magistrate, "I do."

COWARDLY IN LIFE, BRAVE IN DEATH.
Brief mention was made in these columns last week of the virtually after-death confession of Henry Morehouse Tabor, of New York, that he had been acting the part of a hypocrite, by retaining connection with the Presbyterian church, and its infamous Calvinistic creed, serving as president and treasurer of the board of trustees of that church, at the same time the manager and recording secretary of the Presbyterian hospital, while in belief he was but one remove from Atheism. In the opening clause of his will, just probated, written in December's own hand, who died on Christmas eve, occurs the following confession of faith: "Believing that all religions, including Christianity, are superstitions; that the basic doctrine of the Christian religion—the fall of man—is utterly and absolutely false, and that its opposite—the rise of man from the lower orders—is a scientific fact; that beliefs in so-called miracles are hallucinations of the brain, and men have had the slightest existence in fact; that the chief characteristics of what is termed the 'Word of God' are injustice, cruelty, untruthfulness and obscenity; that the effect of orthodox Christian teaching is to encourage ignorance, selfishness, narrow-mindedness, acrimony, intolerance, wrong and mental slavery; that Christianity, as so-called, is not the religion of Christ; that it supplants ethical culture and true morality with meaningless theology and unbelievable dogmas; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil—an equally unknown and imaginary being; that it so works upon the credulity of its adherents as to have in the end a few of the most horrible of doctrines—eternal punishment—I say, believing all these, I, in all kindness and in all earnestness, request that over my remains there be no religious services of any kind, nature or description whatever. I also request that my body be cremated at Fresh Pond on other crematory, and that all my ashes be left there."

The Progressive Thinker takes no issue with Mr. Tabor's belief, on the contrary it is mostly endorsed, but it is conscious that his conflict in public and private thoughts is by no means an isolated one. Thousands on thousands of churches have broken faith with the creeds; but because of family or social relations, have not been moral enough to treat a ewer from the environment by which they are enslaved. This thing cannot always be. The timid and the thoughtless may continue to bow at the shrine of ignorance and of superstition, but the brave and independent thinker will break the bonds that bind him, and in due time he will assert his own manhood and stand forth in the sun's light as a free, unshackled and redeemed, and in no need of a Savior's blood to work his redemption.

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

ANOTHER THINKER GONE.

It is with great sorrow we announce the death of our friend and correspondent, Hon. E. C. Adams, of Salem, Oregon, aged 72 years. He was attacked by a gripe on New Year's day, and took his departure from earth life on the evening of the 6th inst. He left a wife and two children, one a lawyer in Alaska. Dr. Adams was a native of Huron county, Ohio; a graduate of Knox college, Galesburg, Ill., and a profound student for twenty-five years a Christian preacher; but he had discarded church creeds, and become an independent thinker. Dr. Adams established the first college in Oregon, and was for many years its president. He prepared with great labor a few years ago a panoramic revolving map of History, which was published in Cincinnati, and had an immense sale. He was elected to many public offices, which he filled with honor and satisfaction to his constituency. Among these offices of trust he held the position of State Senator for a term of years. But he is now at rest, and we can only bid our dear friend, farewell, with tenderest sympathy for his bereft companion.

PRACTICAL COMMON SENSE.
At the Single Tax Club, a Chicago organization, with "The Martyrdom of Man" for the subject, Rev. Thomas B. Gregory, pastor of the Church of the Redeemer, is reported to have said: "Ignorance and slavery are inseparable. The people should work more for themselves and not waste energy in striving for imaginary castles in the air. Humanity has done more for itself than all the gods have ever done. There was a time when everybody believed in God, but at that time the world was more fit to live in."

"It was not until man began to help himself, and stopped praying that material things were accomplished." His statement that while the preachers have been saying "You must go and do so and so," the world had been progressing, was received with applause. The speaker thought if all men would depend not upon the government, but upon themselves, any other agency to do it for him more good would be accomplished.

A CORRECTION.
Thomas Paine's old 800-acre farm near New Rochelle, N. Y., has been sold for \$200,000 to a syndicate of New York millionaires, who propose to so enhance its beauty as to make it one of the most romantic graveyards in the world. It was sold to the syndicate by John H. Trencher, a rich citizen of New Rochelle. In the bosom of the land repose the mortal remains of the authors of "The Age of Reason" and of "The Rights of Man." This land was the spot on which the Huguenots settled when they landed in America.—News Item.

An error. Thomas Paine was buried on his own farm at New Rochelle, and a monument in marble was erected over his remains. In 1835, Wm. Cobbett, who took upon himself the task of writing a life of Paine, but we believe was never published, removed the bones of the "author-hero of the Revolution," to England, to the hope of increasing an enthusiasm for the republican ideas of which Paine had been the favorite exemplar; but the enterprise was not a success. The remains were taken by Cobbett to his own residence at Farnham England, and thence to the Liverpool churchyard, where they now lie. It has been said that Mr. Paine's bones were denied sepulture in England, so were removed to France, but this is not true.

MASS MEETING
Of Spiritualists in Chicago.
To All Whom It May Concern:—In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association, in regard to mass-meetings or conventions, at the last annual convention held in Washington, October 19, 20 and 21, the board of trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass-meeting in its interests to be held in the city of Chicago, sometime during February, 1909. FRANCIS B. WOODBURY, Secretary.

Washington, D. C., Jan. 17, 1909.
To the Spiritualists of Chicago and the Northwest, Greeting:—
In accordance with the above, I hereby call a mass-meeting to be held in Handel Hall, 40 Randolph street, in the city of Chicago, February 22, 23 and 24, in the interests of the National Spiritualists' Association. Preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave. S. E., Washington, D. C. Mediums and speakers who can be present and take part in the exercises will please send word to me at the above address.

CORA L. V. RICHMOND.
Vice-President N. S. A.
Card from Moses Hull.
To the Editor:—I have a letter this morning from Lima, Ohio, informing me of serious sickness in the society, in consequence of which some of those who did the most to keep the society up have been placed in such position that they will be compelled to greatly limit their work for, and their financial backing of the society. They ask me if I can refer them to the best place for my engagement with them. I have done so; that gives me open dates for all of April and all of May except the Connecticut convention, which I believe is May 7 to 9. I am, therefore, ready to answer calls for these dates. As I am to be in New England in the early part of May I will say to societies in New England or Eastern New York, that would be the better time for me to visit them. The dates mentioned, with the exception of one Sunday for camps yet unengaged are all the open dates I have for more than a year ahead. Those wishing my services, should let me know as soon as possible, addressing me at 538 Prospect street, Cleveland Ohio. MOSES HULL.

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

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

THE BAN OF THE CHURCH.

What It Means to Be the Subject of Excommunication.

The formal excommunication by the Pope of the Count of Turin and of Prince Henri of Orleans, because of their participation in a duel, which challenged the attention of the civilized world, renews interest in one of the great powers claimed for the papal see, says the New York World.

In its broadest sense excommunication is an ecclesiastical censure by which a Christian is separated from the communion of the church. Catholic authorities hold that it is a power included in the power of the keys, or of binding and loosening given by Christ to Peter and the apostles. They deduce it from our Savior's words, "He that will not hear the church, let him be to thee as the heathen and the publican." (Matt. xviii, 17.) For to treat a man as a heathen and a publican is to repel him from the church and all things sacred—that is, to excommunicate him.

The same authorities hold that St. Paul put into practice the power of excommunication when he said of the incestuous Corinthian, "I have already judged him that hath so done, in the name of our Lord Jesus, to deliver such a one to Satan." (I Corinthians v. 3.) St. Augustine comments thus upon this passage: "Because outside of the church is the devil, as within is Christ; and accordingly he who is separated from the communion of the church is, as it were, delivered to the devil."

MAJOR AND MINOR.
There are two forms of excommunication recognized by the church, the major and the minor. The minor is an ecclesiastical censure by which the Christian is deprived of the right to participate in the sacraments. This is a religious discipline inflicted for relatively small faults.

In former times the victim of a major excommunication was a parish, an outcast, from whose presence the faithful fled shuddering. The sentence was pronounced upon him with the most solemn and awful accompaniments. The church was clothed in black, the priests donned their most somber habits. The organ was silenced. All the assistants held lighted candles in their hands. The officiating clergyman solemnly read from a book the curses which were to follow the offender, sleeping, walking or dying. When he was through a bell rang. The assistants reversed their candles and crushed the light out under foot, a terrible symbol of the fact that the spiritual light had been extinguished in the soul of the condemned one.

Hence the excommunication is still popularly known as excommunication by bell, book and candle. If the victim were a sovereign and refused to make submission, the Pope released his subjects from their vows of allegiance, but made them in so far responsible for the acts of their ruler that services of all sorts were suspended throughout the whole country. No priest could say mass, or celebrate a marriage, or hear confessions, or grant absolutions, or give the sacraments even to the new born or the dying.

If the sovereign finally repented, his reception back into the fold was equally solemn. The bishop, accompanied by twelve priests in surplices, met him at the door of the church. There the bishop questioned the penitent whether he was truly contrite. Satisfied of this he and the assistant priests recited the seven penitential psalms, interrupting themselves from time to time to flog the victim with a whip or a staff. Then the formula of absolution was performed and more prayers were said, at the end of which the penitent was readmitted into the communion of the faithful.

FORMER EXCOMMUNICATIONS.
The excommunication of Robert II., King of France, is perhaps the most famous instance of a wholesale excommunication of this sort. It was pronounced by a Roman council on the ground that his marriage to his fourth cousin, Bertha, was incestuous. Cardinal Saint-Pierre Damien, his contemporary, in a letter written to the Abbe du Mont-Cassin, reports that the "the terror felt by the people at this sacerdotal edict is so great that everybody has fled from the presence of the king, and only two little slaves remain in the palace to care for him. Even these look upon the vessels from which he drinks or eats as having been contaminated by his touch and they throw them at once into the fire." Robert, a man of gentle and pious character, eventually yielded to the Pope's demands.

Many other sovereigns have suffered from the papal interdict with less and less inconvenience to themselves as the centuries succeeded one another. Napoleon I. was naturally singled out at the time of his divorce and remarriage, when he not only defied papal authority, but imprisoned his holiness. The excommunication, however, did not affect him very grievously. He found quite enough complaisant clergy of his own creation not merely to perform the marriage in defiance of the Pope, but also to administer the sacraments to himself and to his subjects. Napoleon III. was also excommunicated at one time for having connived at the invasion of the states of the church. Victor Emmanuel, as the active agent in the final invasion, was of course under the ban of the church until his very deathbed, and King Humbert has succeeded to his father's ecclesiastical condition. Hence the Count of Turin is only enjoying a family privilege.

CHURCH AND DUELING.
The attitude of the church toward dueling is an uncompromising one. It is true that in early ages it was the custom to permit accuser and accused to settle their dispute by duel, and this mode of decision was looked upon by the civil law as an appeal to the judgment of God. Even churchmen sanctioned the belief by practice and precept. Thus, in the year 1144, the monks of St. Germain de Pres demanded a duel to prove that Etienne de Maci had been wrong in imprisoning one of their serfs. Champions for each side were appointed. They fought long and bitterly in the courtyard of the monastery. "At last," says the contemporary chronicler, "by the aid of God, the champion of the abbey gouged out the eye of his adversary and obliged him to confess that he was in the wrong."

Nevertheless, despite the example of individual churchmen, there has gradually been growing up in the church a sentiment against this form of appeal to the God of Battles. So early as 855 the Council of Valence absolutely prohibited duels, imposing penance for homicide on the man who killed his antagonist and depriving a man slain in a duel of the church's prayers. As the duel lost its judicial character and came under the ban of the secular law the church opposed it with still greater unanimity and vehemence. Julius II. published a bull strongly condemning it in 1510, while the Council of Trent excommunicated all who engaged in duels and those who counseled or promoted them, besides depriving persons who died in a duel of Christian burial.

In 1753 Benedict XIV. censured those who taught that a man might accept a duel to save his reputation for courage or to keep his post as an officer of the army. Moreover, theologians teach that such excuses do not save a man from sin against the natural law or from incurring ecclesiastical penalties.

So long as the ban of excommunication lasts neither the Italian count nor the French prince may attend mass or receive the sacraments. Among the sacraments is included that of marriage. No Catholic priest could unite either in the bonds of matrimony, hear their confessions or give them communion.

But prompt submission and public acknowledgment of their error will suffice to restore both to their birthright.—New York Herald.

**A Discourse Given Through Mrs. Cora L. V. Richmond, Washington, D. C.,
November, 14th, 1897.**

We are not of the opinion that the scientific mind is best qualified to investigate Spiritualism. We like to have scientific minds investigate if they wish to; if they will place themselves on the level of and other investigators. But the man of science will never be just as bigoted as the man of the egg with a fork. Any who call themselves Spiritualists thinking it is from the Devil is certainly not a fair-minded investigator; and he who cannot think it is some unknown, undisclosed law in phenomenal nature is just as bigoted. In fact, sometimes the scientific training, which is necessary to experiment in a given direction, disqualifies a man from being an investigator in another direction. If his mind

law is personal. As we have seen, the
in- law or force as related to matter is
an- existence as such. It is discovered a real
vey- science has not penetrated
ey- and it affects the material conditions
or- life to the degree of the intention
or- those producing these manifestations.

We by no means think that it is
to- tended that this force shall ever lat-
to- the place of the usual actions of na-
dr- tural law; we by no means think that it
dr- ever intended that you will move your
vest- houses, or that your merchandise will
est- be conveyed by this method; we do not
cl- think that this spiritual force will take
or- the place of your present motor power
is- or, even, in the present or in the future
sit- time, are intended to bear your com-
ti- merce from one country to another.

intelligence that can act upon substance perhaps a million times greater than that electric spark. The only trouble is, you want to utilize it and make it of commercial value, and get the spiritual world to do your mowing for you, as men to discover your gold mines and finally to work them, and at last to do the work of life for you. That is not the purpose.

THE GREAT OBJECT.

The one great purpose is to see aside the fact and the fear of death. The next great purpose is to show the relation of the spirit, not merely to its existence here, but to its eternal existence; to show the open gateway of spiritual life. That being the purpose

Many mediums who are used to give manifestations claim that they are not sufficiently appreciated, that the phenomena are being decried. This is just as absurd as to say that these utterances are being decried. These phenomena show a purpose, and the phenomena would be of no value whatever, but for the message that is behind them. You can witness the performance of the prestidigitator, you can witness the manifestations of the conjuror, and you can witness the wonders of the wonder behind the manifestations of spirit power is the intelligence that is there, the message from your friend, the great philosophy of the life into which your departed friends have entered, and that includes the philosophy

The next quarterly meeting will be held at Flint. MRS. IRSENE GAY, Flint, Mich. Corresponding Sec'y.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

"Thomas Faine. Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

**Containing a List of Valuable Publications for the
Spiritualists and Truth-Seekers.**

THE WORLD'S SIXTEEN SAVIORS, or Christianity Before Christ. A key to all the sacred mysteries of the present religions and their Oriental formation. By Kersey Graves. Price \$1.50; postage 10 cents.

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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best advanced thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mrs. Tom Holton will accept engagements at the camp the coming season as musical director, pianist, vocalist and psychometrist upon reasonable terms. Address her at 104 N. Harding ave., Station E, Chicago, until May 1.

The Peoria Star of January 18 says: "The Spiritual Science Friends' meeting at 205 Glendale avenue, Peoria, Ill., on Sunday evening, January 17, was a most successful one. The lecture by Mrs. Scovell, acting as missionary from the State Association of Spiritualists, presented J. Emmanuel Lofgren, of this city, with papers of authority as a minister of the Spiritual Science religion. Mrs. Scovell placed her hand on Mr. Lofgren's head, and in a few brief remarks, ordained him with full power to act in the capacity the papers authorized him to in a legal sense. A pure white rose on a leaf of green fern was presented to the candidate, and in presenting it Mrs. Scovell admonished Mr. Lofgren as the life minister of the Spiritual Science doctrine. Appropriate music was rendered during the ceremony of extending the right hand of fellowship to the new minister. Miss Hawthorne, one of the sweet singers of Peoria, assisted the choir. Special test readings by Mr. Lofgren and Mrs. Scovell closed the evening's service."

H. Scovell writes from Peoria, Ill.: "Next Sunday we close our work here, and will then return to Elgin, to remain about two weeks. Then we go to Northeastern Kansas. The change from here has been made necessary by the recent death of Mrs. Scovell's father and the desire of the mother for her to return home and live. We have succeeded in putting Spiritualism here on a plane never before reached in this city, and our leaving is regretted by both ourselves and the society."

L. D. Lucile writes: "The only paper on earth that will give a hungry spirit a square meal is The Progressive Thinker. We have been taking other papers that are good, but they do not satisfy the hunger after spiritual truth."

Mrs. Virginia Barrett, test-healer, teacher, medium, can be addressed for engagements at Port Wayne, Ind. Will answer weekly calls in vicinity. Would like to hear from camp managers. Terms reasonable.

Mrs. India Hill writes from West Lafayette, Ind.: "I am again serving the First Spiritual Society of Lafayette, Ind., this being my fourth month, beginning last May. I have become very much interested in this people, and know they are spreading the truths of our cause."

Sylvester A. Crest writes that his work has been creating much interest at Rock Point, Mo., and has excited favorable comment by the press and people. While his hands were tied in sight of all, materialized forms appeared.

The Spiritualists and friends of Spiritualism assembled in Union Hall, Council Bluffs, Ia. on January 5, passed resolutions expressing their high appreciation of Mrs. Carrie Fuller Weatherford and her life and labors among them, regretting her departure, and thanking her for the efforts put forth by her for their education in the truths of Spiritualism and its philosophy.

Dr. Noyes writes: "The Liberal Spiritualists will give a literary and social entertainment at their hall, 107 Park street, corner of Madison street, Sunday, January 30, at 7:45 p. m. A fine programme is arranged for the evening. Seats free. No admission is charged at this hall for any entertainment or spiritual meeting. The meetings are sustained on collections only."

The secretary writes from Hallsport, N. Y.: "Mr. E. W. Sprague, of James City, N. Y., delivered three lectures, followed by tests, in our little place among the hills of old Allegheny. He had good attendance and earnest listeners, and by what I hear, made many deep impressions on some of our thinking people. He organized a society of twelve members, and we think are beginning to have the names of two or three more."

Mrs. Mary E. Van Horn writes from Milwaukee, Wis.: "Our society—Unity Spiritual—is moving on harmoniously under the ministrations of Brother Lyman C. Howe. The portrait of Mrs. Jennie Coltrane, deceased wife of Judge G. W. Coltrane, Buffalo, N. Y., painted under the leadership of the Campbell Brothers, was on exhibition last evening and elicited universal admiration. The painting was kindly loaned our president, Mrs. Flora S. Jackson, and many thanks are due Campbell Brothers and also Mrs. Jackson for the rare treat afforded the society and the friends generally."

S. M. B. writes from Washington, D. C.: "Col. B. T. Van Horn has returned to Kansas City, having been in Washington settling up the estate of Mrs. Sevey, a grand medium with whom he boarded when a member of Congress. We all got 96 spirit messages the last time he was at Mrs. A. Kroeber's materializing séance. He got fourteen spirit messages."

Secretary writes: "The Spiritualistic Church Students of Nature was well attended Sunday, January 16. Lecture by Mrs. M. Summers, the pastor, from stereotyped views, which were well handled."

Clara L. Stewart is lecturing to crowded houses at Steven's Point, Wis. Lyman C. Howe is having excellent audiences in Milwaukee, Wis. His address while there will be 210 Mason street.

Carrie Fuller Weatherford is having large audiences at Genoa, Ill. (DeKalb county). Parties wishing her services please address her as above. Will also answer calls to attend funerals.

F. C. K. writes: "Ghost Land came today to hand. I am pleased with it; it has made some things very clear to me. I wish that everybody would read what it says on occultism; it would clear the minds of all who are willing to do a little thinking of their own."

Mrs. Sarah A. Walters writes: "I wish to make engagements to lecture through Michigan. I have a fine test medium with me, and if there is a town where a lecturer is needed, and other

phases, I would be glad to hear from it without delay. Address me at Flint, Mich., in care of Dr. J. P. Thornberry. The Spiritualists of Shelbyville, Ind., have been meeting at the residence of Mr. and Mrs. Eliza Towns. Mrs. Towns is a medium, well-known in Shelbyville. She is entranced while delivering her lectures, being controlled by a man who passed into spirit life some years ago, and from some unknown cause he will not reveal his name. His voice is low, but very instructive; even unbelievers say they are phenomenal. In some three or four weeks she will go on the road and give private readings and parlor lectures as a specialty."

Dr. R. Greer, of this city, has recently met with a serious fall which has completely crippled him in both hands and feet. He is now laid up at his home for repairs and will not be found at his office for many days, possibly weeks.

J. Madison Allen and Mrs. M. Theresa Allen are speaking each Sunday at Springfield, Mo. A serious attack of illness prevented Prof. Allen from making his intended trip over the "Rockies" for the present.

Dr. Juliet H. Severance is at her old home, Milwaukee, Wis. Is now located at 601 Milwaukee street, where she can be found or addressed. Her friends will be glad to learn she is in much better health and hopes by spring to be able to resume her work on the rostrum.

Chas. L. GeProver writes: "On Sunday, January 16, the Philadelphia Spiritual Society held a memorial service in commemoration of the life and work of Mrs. Colby Luther. Prof. W. M. Lockwood, of Chicago, delivered the oration to a large audience. In the evening the Professor lectured on 'What is Human Consciousness?' followed by a séance by Mrs. May Pepper. During the months of December this society was presided over by R. A. Wiggin, which was his last engagement in Philadelphia. He left us with many pleasant memories and much regret at our inability to secure him for another season. As our society grows older its ability and success is evident. Prof. Lockwood's course of six scientific lectures opened with larger attendance than we have had before, and if Spiritualism has any hope of realizing any future greatness, it must be founded upon the immutable laws of nature, which the professor in his 'molecular hypothesis' clearly demonstrates to be spiritual in their inception—which is a vast step in advance of the atomic theory, and made more satisfactory to the thinking minds of today. The society at its annual meeting elected the following officers: President, Hon. Thomas M. Locke; 2d vice-president, Samuel Wheeler; 3d vice-president, Charles Hammar; treasurer, Julia R. Locke; secretary, Charles L. GeProver; historian, Mary R. Galloway; Address: 2101 Locust street, Philadelphia, Pa. Mrs. Maria Wheeler, Mrs. Josephine Smith, E. B. Chew, Adolph Koester."

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by her wonderful gift of mediumship. Mrs. Willie Reynolds, of Troy, N. Y., and Mrs. Sprague of Jamestown, N. Y., gave very creditable evidence of true mediumship. The speakers, one and all, managers and workers, proved themselves efficient in their labors. Among the speakers were Frank Walker, manager of the State Association; Mrs. Carrie Twigg, Willie U. Reynolds, Mr. and Mrs. Sprague, W. H. Bach, Mr. Carson, president of Canadian daguer association; Wines Sargent, Mrs. Armstrong, Mr. Richardson and others. The ladies of the Progressive Union and Spiritual Society accredited themselves with great honor by the manner in which they supplied those who sought refreshments to sustain the demands of the physical. I also wish to say that Mrs. Dr. Matherson, Mrs. Atchison and Mrs. Chase are all doing a good work for the cause of truth and humanity, as local workers."

J. W. B. writes from Jonesboro, Ind.: "On Sunday, January 16, we were favored with the presence of C. J. and Mrs. Barnes, of Anderson, Ind. In the afternoon Mr. Barnes gave a materializing séance in the spiritual hall, in the full light of day, to about sixty persons, he sitting outside the cabinet in full view of all present; after which Mrs. Barnes gave a number of tests, all of which were recognized. In the evening he gave a trumpet séance to twenty-five persons, fourteen of whom were skeptics. In each of these séances the manifestations were very convincing of spirit power and presence."

Neal Gregory writes from Fruitport, Alabama: "That indefatigable worker in the cause of Spiritualism, Mrs. Lee P. Pryor, visited our town again and delivered three excellent lectures. She handled her subject with a masterly manner, and her public tests were of a high order and correct in every instance. It is our hope and desire that she will soon visit us again when an effort will be made to form a permanent organization. There is a well-organized circle here composed of good material, holding meetings each week, and we anticipate excellent results in the near future."

A Bishop Wellstood writes from Brooklyn, N. Y.: "The Fraternity of Divine Communion held its usual crowded Sunday evening meeting at the society hall, on January 16, 1898. The state-writing medium, Prof. Fred Evans, of California, was on the platform and engaged the audience with a most interesting and instructive lecture. A face of angelic beauty was bending over mine, with a look of intense earnestness. There could be no mistake, I would have known it among millions; my mother had fulfilled her promise, and was now by my side. Without any effort on my part my right hand was raised from the table on which I had been resting, and was held by the spirit. I WAS THRILLED WITH DELIGHT, and smiled a glad greeting. Then I found the use and province of the new faculty already mentioned. It enabled me not only to penetrate beyond the veil of flesh, but to carry on a conversation without moving the lips or tongue. It was a language of spirit with spirit. I first broke the silence, if I may so express it, by saying, 'Mother, darling, I have been looking for you. Tell me why you do not smile; I never saw such a look of seriousness on your face when you were living! Are you happy?'"

THE SHADOW OF A SMILE now came on that celestial face; slowly the answer was given as though each word was fully weighed. "Yes, I am happy, but I am not happy because of my earthly existence. I am serious, for spiritual life is no frivolous matter. I promised you five years ago, on my death bed, that I would return to help you in the critical points of your life. I asked and obtained permission to come to you to-night provided I did not interfere with any work of your free will. Therefore I can only offer you my advice. It is not necessary to expatiate on the fact that a five years' experience (measuring time by human standards) on the planet from whence I came, has enabled me to view earthly hopes and aspirations in a far different light from what I did when I was with you. I am free from prejudice and superstitions, and my chief reason for coming to see you now is to try to correct some of the mistakes of my former teaching. I heard of your illness, and knew that in your present condition I could not make myself known to you, but my advice would have more weight than if you were in the enjoyment of full physical strength. In the first place, the means used for your restoration to health are about to be crowned with success. You will not die to-night, and in all probability will live for many years. I now advise you, as one who bore the relation of mother to you in my former life to . . ."

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From Habbinger of Light,
Melbourne, Australia.ADRIPT ON THE BLACK WILD
SIDE.

This book, though not written in the interest of Spiritualism, affords the strongest testimony not only of the facts of spirit communion and prevision, but of the spirit teachings as to the nature of the future life. The author (A chaplain in the U. S. Navy) is evidently a faithful medium, and appears to have been under spirit guidance from youth. At the age of 14, his dying mother, calling him to her bedside, said: "My boy, in many ways I have looked upon you as a special child of providence. Restored to me after the gates of death had apparently closed upon you, mysteriously saved at other times when doom was surely looking forward to your earthly career with a great deal of interest. I am leaving you at a period of life when, perhaps of all others, you most need a mother's guidance and counsel. Rest assured, my child, that if the dead can come back, and I have reason to believe they do, that the shadow of a doubt that some day (when I will obtain permission to watch over you, and help you whenever I can do so in the great turning points of your life."

A FACE OF ANGELIC BEAUTY. Five years later, when he was lying seriously ill, given up by the doctors, she fulfilled her promise. Something seemed to touch him, and he says: "I looked in every direction, then at the side of my bed, for a shadow came between me and the lamp. At first it was dim; then it grew more distinct, and I perceived that I was looking at a face of angelic beauty was bending over mine, with a look of intense earnestness. There could be no mistake, I would have known it among millions; my mother had fulfilled her promise, and was now by my side. Without any effort on my part my right hand was raised from the table on which I had been resting, and was held by the spirit. I WAS THRILLED WITH DELIGHT, and smiled a glad greeting. Then I found the use and province of the new faculty already mentioned. It enabled me not only to penetrate beyond the veil of flesh, but to carry on a conversation without moving the lips or tongue. It was a language of spirit with spirit. I first broke the silence, if I may so express it, by saying, 'Mother, darling, I have been looking for you. Tell me why you do not smile; I never saw such a look of seriousness on your face when you were living! Are you happy?'"

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Charles A. Baylor, British Columbia: Q. (1) When in San Francisco, I had a seance with a much advertised medium. She was eager to sell me, at a high price, charms for different purposes—to bring success in business, love etc. Are such persons frauds, and is there any truth in charms?

(2) Does the wearing of birth-stones have any influence on the destiny of one's life?

(3) What proportion of the population of the United States was born in England, or of English descent, and what number in other countries?

A. (1 and 2) The value of all charms, amulets, birth-stones, galvanic belts, batteries etc., depends on the impression they make on the mind. Thus if one believes that a certain charm will cure some disease, he may have the mental state will do more than medicine to effect a cure. If one had a charm that he was persuaded would bring them prosperity in business, he would be more self-reliant and daring. I know a man who failed in everything he undertook, and was on the point of joining the army of the vanquished, when he was drawn into a revival, experienced religion, and as he expressed it, "went into partnership with God." He had had partners in business before, whom he had reduced to beggary, but God was the head of the present firm. He was consulted on banded knees on every occasion and his supposed voice followed. This man launched out into broad enterprises and with enviable success. He believed that God was back of him, and with that belief a weak man becomes a giant. The influence of charms, etc., is precisely parallel. Inert of themselves, valuable only by the superstition which inspires confidence in their influence.

That such things are offered for sale, and find purchasers, shows how hard superstition dies, and the difficulty of public enlightenment.

"Student": You claim that the moon has no atmosphere and is lifeless. Is not at entire variance with the observations of the two eminent astronomers, Professors Janssen and Hausky, who at the observatory at Menden, France, have obtained what they publish as ample proof that the moon has an atmosphere, that water exists there, and therefore the satellite is inhabitable?

A. With all due consideration for the eminent astronomers quoted, it must be said that there are certain statements in science that do not admit of contradiction. Some things have been demonstrated, and to deny them shows ignorance rather than knowledge. Yet such assertions are constantly being made in all departments of science, and the credence given them depends on the standing of the promulgators. Thus had any one less known than Prof. Janssen published the account he did of what he saw on the surface of the moon, he would have received only ridicule. As it is, we must conclude that with the telescope as has been said of the microscope, the observer sees what he desires to see.

Fortunately, the great Yerkes telescope, the most powerful in the world, has just been erected at Geneva, and Professor Barnard, taking an evening when every condition was favorable, turned it on the moon. Photographs were taken, and the result shows that in every particular the French astronomers were in error. The running rivers have no existence, the masses of vegetation which were so plain to the imagination disappear, and the atmosphere has also vanished. The powerful instrument showed emphasized the peculiarities of the surface previously observed. Prof. Barnard's photographs show the surface of the moon to be almost a continuous series of craters of extinct volcanoes. Their fires were extinguished millions of ages ago. There has been no disintegration, for there has been no water or air to destroy the creations of fire. The torn and jagged surface is turned to the earth exactly as left by the last throes of its volcanic forces. It is a dead world, and not capable of sustaining a living being.

Peter Wickham: Q. I would like to know how a guide or guides are obtained, and if one can have a choice?

A. We all have near and dear spirit friends who come to us and as far as opportunity offers inspire and direct us. Often those whom we have not known on earth find that we are susceptible to their influence and form a companionship by which they more directly become connected with physical life. These are true guides, and may be obtained by honest desire for their presence, and making ourselves receptive to their influence. That there are guardian spirits or guides, in an arbitrary and fixed sense, assigned to every one, or to any one, is a harmful assertion.

One can have attendant spirits by making himself receptive to their influence, and he can have a choice by the direction he gives his spiritual life.

If he wants a guide to assist in the accumulation of wealth, let him turn his desires in that direction and they who wasted life in such pursuits will come to his call, and through him gratify their yet unsatisfied avarice.

Do you want a guide in the ways of the appetites and passions? Ask and ye shall receive, and you will become the instrument of gratification, to be thrown aside at last as a withered husk.

Do you want a guide to lead up to the highlands of spiritual being? Earnestly set your house in order for the reception of a divine guest. Sweep from your door every trace of selfishness, envy, hate, lust desire, and if you would have the presence of an angel, be as near to the ideal angel as in your power. Yes, you can choose, but not by simply wishing. The guide who enters your door will be as a reality of your innermost spirit.

J. T. Reed. Q. From whence do mediums receive their gifts?

A. It might as appropriately be asked, whence does the mathematician receive his wonderful ability of calculation? The musician his gift of music? First, it is of organization, and second of culture. All persons have sensitiveness (impressibility) in some degree, which with knowledge they may improve. Mediumship is not a gift in the sense that word is usually given; it is a faculty, a sixth sense, varying greatly, it is true, in degree, yet possessed by all.

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

WAITING FOR THE LIGHT.

Weary waiting for the coming of the blessed sweet evangel
And the bright, refulgent glory promised me so long ago;
Still more ominous than ever, darker shadows seem to gather
Round my pathway, as I travel on my journey to and fro.

Will the clouds be sometimes parted that the golden sun may glimmer?
Will the rifts, like starry daisies, gem the coronet of night?

And the beauty of the morning—will it break upon my vision,
Sweeping back these darksome vapors, from my dim and feeble sight?

Oh! the yearning and the waiting for the shining bow of promise,
That shall span athwart the heavens, showing me a pathway clear;

Oh! the agony of travail with no birth to ease my labor;
No response to my endeavor for the truth I hold so dear.

But methinks I hear your answer: "Courage yet a little longer;
Seel the clouds are being parted, very slowly, it is true—

Just beyond the sombre shadows, look! behold the silver lining;

In the future waits the glory of the work for you to do.

"What would be the sunlight's glory if no cloud e'er passed before it;
What the melody of music, if no discord e'er was heard?"

'Tis thro' suffering you are stronger, and your resting will be sweeter
When you call to mind the trials that your inmost soul hath stirred."

MARY E. VAN HORN.

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SWEET REGRETS.

Good deeds we might have done but did not wish to do;
Leave horrid gaps in life for memory to pass through;
Love neglected, frowns for smiles, kindness once forgot;
Teach caution, right and wrong, in painful, sweet regrets.

Like footprints 'round a home of blighted innocence;
Like ghosts around a graveyard, outpeering through the fence;
Like angel eyes that watch and make us pay life's debts,
Are clustered 'round our souls the bitter, sweet regrets.

Like star-gems in the bright blue sky o'erspread above;
Like silent voices whispering words of angel love;
Like crumbs and crumbs a soul in deepest hunger gets;
Are all the lessons of our sweetest, sweet regrets.

DR. T. WILKINS.

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The Spiritualist Training School.

A quorum of the officers of the Spiritualist Training School met the trustees of the National Spiritual Religious Camp Association in Mantua, O., the 18th inst., to confer in regard to the second term of the school.

On account of the great Spiritualist Jubilee which opens the first of June, in Rochester, N. Y., it was decided not to open the school until June 7, and continue six weeks, possibly longer.

Among other business transacted in the recent meeting, it was decided to open a department for Psychic studies; this will be under the management of Prof. D. M. King.

A juvenile department will be opened for those who desire physical culture and elocutionary drill.

A prospectus will soon be issued, giving in detail the work, terms, etc., relative to the school.

Persons who desire copies of the prospectus or general information in regard to the school, are respectfully invited to correspond with the secretary.

MATTIE E. HULL, Sec'y.

536 Prospect street, Cleveland, O.

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Sermon Was Too Realistic.

Rev. Mr. Akin, pastor of the flock of Bethel Church, north of Bourbon, Ind., concluded that his methods were too old-fashioned. He had read of realistic sermons elsewhere and determined to give his simple congregation something startling. Unbeknown to the minister, his son, George Akin, also decided to live matters in the church and succeeded beyond his wildest anticipations.

On a recent Sunday night Rev. Mr. Akin took for his theme, "His Satanic Majesty." He is an eloquent man, and he painted the arch-fiend in such vivid colors that the audience covered in the seats and cast furtive glances at the dark corners. At the climax of the terrifying description a being, dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing, "I am the devil, and I want all of you."

The audience became panic-stricken. Men, women and children were hurled to the floor and trampled upon in the mad rush for the door. In the confusion the stove was upset and the building caught fire. Before the horrified members regained their senses the fire had made such headway that all attempts to save the church were in vain.

This morning George Akin confessed that he, with the help of neighboring boys, rigged up a devil suit, and, knowing the subject of his father's sermon, concealed himself behind a chair and awaited the arrival of the audience.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherefrom to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

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

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WHO IS TO BE BLAME?

Truths Worthy of Careful Consideration.

To the Editor:—I think the enclosed "Pulpit Editorial" by Dr. Frank Crane, found in the Chicago Record, is worthy a place in The Progressive Thinker, so send it to you, hoping to see such knowledge cover the earth as water does the ocean. SARAH BIRD.

CHRISTIAN MERRY.

Christian Merry, a thick-necked, low-browed, typical Chicago Criminal, has been arrested in his flight after murdering his wife, and has been brought back to this city, where he lies in jail awaiting trial. Now that you have got him, O society, what are you going to do with him? If he were rich he could perhaps dodge the gallows many a month, but as he is poor, and as his family has never taken a political turn, he will probably have short shift. In a few weeks doubtless you will strangle him to death in the process of so-called justice.

But let us look into the case a little and see how stands the issue between society and this rogue. Not to indulge upon the jurisdiction of the court, let us note some evidence that the law will not admit.

Before ever he was born the twin devils of a mighty appetite and a weak will were put into this man. His father was a habitual drunkard; "he would drink until 'paralyzed' and then sit on a doorstep in a stupor until almost frozen to death," says the newspaper.

"He had no capacity for enjoyment outside of bestiality." Did Christian Merry select this man for a father? Who's to blame, then? His mother had a large family, and had so fierce a struggle with poverty that her children were suffered to run wild. Young Christian was never caused to go to the public school nor to the Sunday-school. His early education consisted of a complete course in blasphemy, obscenity and rascality in the day school of the street and the night school of the saloon. His childhood ideals were of the glory and allurements of crime. Was the small boy to blame? The neighborhood in which he was brought up is in the center of a great city's criminal district, distinguished for squalor, bad sanitation, low, damp and dark dwellings, scarcely raised above the water level, and the human vermin that gravitate to such a municipal cesspool. Hell lay about him in his infancy. His pleasure was the course and the road, his story books the foul exploits of robbers and thieves. Is it for this you are going to hang him by the neck until dead?

About ten years ago in one of his numerous brawls he was knocked in the head with a bar of iron; he lay a month between life and death, and since his recovery he has frequently recurring gloomy and crazy fits wrought in by the misery in his heart by strong drink—in other words, sought to put out an inward hell-fire with alcohol, with the usual results. Ever since he crossed the line dividing childhood from manhood he has been given to senseless excess and reckless drinking. Is it for this you will throttle him?

"It may give no force to the argument, but it certainly adds a dramatic interest to the picture of his life when it is further learned that it was on the night of the Chicago fire, October 9, 1871, his mother died of the effects of the poor winter who now nurses his frozen feet and snarls like a beast at bay in the city jail. Not he, but they ruined him, who erased the image of God from his heart and stamped thereon the image of the Devil. Who are they?

The "good" citizens. By indifference and selfishness they permit the spoiler to run to the politics of the city; the spoiler cannot succeed without the crime nests; he encourages, fosters them, for they vote solidly for the "machine." The national party in municipal elections may seem a far cry from the case, yet it is this that divides the forces of righteousness and consolidates the power of the rascals.

Then there are the city officials who, instead of enforcing the law against crime, permit crime, get hush money from it, allow the blackest, foulest neighborhood this side of purgatory to exist right in the heart of the city. The Lexow investigation in New York revealed the extent of the corruption there, and there is little question but that it could be duplicated here. If you must hang somebody, why not begin at the beginning?

We have magnificent parks and boulevards, but they are all lined with the houses of the rich and far away from the poor. Why don't you park and boulevard the street districts with flowers and grass and trees where the poor live, give them who need it a playground and breathing room? If you wish to stop murdering would not this be more to the purpose than grabbing all the luxuries because you can and letting the poor perish in sickly crowds, and then gibbeting them when they break out with the criminal instincts you have housed in them?

And your churches—why do you huddle them together where the wealthy live and leave the poor nothing but missions? If you really want to save the world, why don't you put your time and money into glorifying and preaching and inspiring choir light in the midst of human need? Instead of rival denominations fighting for the patronage of fashionable districts, why don't you stop your selfishness, pool your resources, get to business and go after Christ's lost sheep?

We let the miserable alone, go far away from them as we can, shut our eyes to them and now when murder blossoms out the stem of vice we can do nothing better than murder the murderer. If it is possible to change social conditions, as indicated above, is it not possible to show a Christian spirit to the creature of our neglect?

He is a murderer—hang him! Oh, stupid and perverse generation! Is this Christian civilization? But he is an enemy to society! Certainly; but have ye never prayed: "Forgive us our trespasses as we forgive them that trespass against us" and "Return not evil for evil, but overcome it with good?" But hanging is needed to discourage crime. Are you ignorant of history? When did cruel and extreme punishment ever dissuade criminals? The past tells us that crime has decreased in exact proportion as criminals have been treated more humanely. Evil for evil is murder; evil for good is logic. Fire quenches not fire, nor does cruelty ally cruelty.

Suppose you try Christ's plan. Try

good for evil. Establish reformatories instead of penitentiaries. Help, heal, cure instead of revenge. One who has taken human life needs, of course, to be seriously treated, removed for years, perhaps for life, from that mankind he has wronged, but removed for what? For vengeance, retaliation? No; for showing him the value of the life he has destroyed, for curing him of his brutishness as far as possible, for teaching, guarding, developing him to make amends, as far as in us lies, for the manner in which we have ruined him.

I do not in any wise wish to be understood as participating in the makeshift sentimentalism sometimes exhibited in tears and flowers toward murderers. A silly sympathy for a depraved wretch is a fitting crown to the folly that debauched him. But if the spirit of Christianity has any influence in a Christian civilization it ought to show us the absurdity and wickedness of legal "vengeance." "Thou shalt not kill" applies also to human law. Segregate the criminal and do all that can be done to undo the work that evil has wrought in him; this is justice, not revenge. I believe with Bulwer that "the worst use that can be made of a man is to hang him."

Who's to blame? Let us adapt Lowell:

"Said Christ our Lord, 'I will go and see
How the men, my brethren, believe in me—
Then said the chief priests and rulers
and kings,
'Behold now the giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great!'
Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
Him he set in the midst of them,
And as they drew back their garment hem
For fear of defilement, 'Lo, here,' said he,
'The image ye have made of me.'"

WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE." SEND IN YOUR ORDERS EARLY.

ALIVE, OR DEAD?

Have We More Corpses than Living Societies in Illinois?

Are the ninety and nine fallen from the window-ledge of Possibility into a dreamless do-nothingness?

Why not let The Progressive Thinker briefly whether you are in favor of holding a State convention and a strong Illinois Association?

Two towns, LaGrange and Lebanon, already report a desire for help in organizing local societies. Doubtless more than a score of towns can be found between the Wisconsin line and Cairo, the Indiana border and the Mississippi river where the sparks of local interest can be fostered and fanned into an active flame of usefulness.

Genoa—Brother O. Merritt, president, reports an unchartered society, with weekly circles and occasional lectures; favors a convention and will send delegates.

Moline—Brother L. P. Wheelock reports, "I wish there might be an active, working State Spiritualists' Association organized, but am not prepared to take an active part in it myself."

Peoria—Brother H. Scovell reports an unchartered society which will soon incorporate with some very favorable environments; favors convention and will be represented thereat.

Fulton—Brother M. H. McGrath reports twelve avowed Spiritualists and more favorably inclined; all seem to favor a State organization; will send one or more delegates. "It has been a source of surprise and regret to me that this great State did not have a live, active and progressive State organization. There is no question that, as a battalion of State Spiritualists welded together by a common necessity and facing a common foe, we can do effective work for the cause."

Next? Advise The Progressive Thinker at once whether you favor holding an Illinois State convention.

Where are Bloomington, Rockford, Springfield, Sterling, New Boston, Quincy, Mendota, Watseka, Decatur and all the other interested points?

Where does each one of the twenty Chicago societies stand on this question?

Principles, not personalities, are involved in the issue. GEO. B. WARNE.

BLOOMINGTON SPEAKS.

To the Editor:—On the first page of The Progressive Thinker of January 8, in a short article entitled "Attention," Dr. Geo. B. Warne has sounded a keynote, which I hope and trust will vibrate throughout the entire state and elicit a hearty response from each and every circle of Spiritualists who love the cause of truth and desire to see it triumph.

It is a thoroughly organized State Association, representing the Spiritualists of the whole State, and we shall expect a favorable reply from all who are interested to the questions propounded by Dr. Warne.

The Bloomington Progressive Spiritualist Association was organized some seven years ago, under the laws of the State, and is chartered by the N. S. A., has a membership of about sixty. Its president is Col. James Freeman; secretary and treasurer, N. B. Hammond; and it holds services at 3 p. m. every Sunday in a very commodious hall, where every one is welcome.

As a society, we favor holding a State convention for the purpose of establishing a strong State Association, and we will send delegates to such a convention whenever a regular call is made, and we hope such a call will be made in the near future, and we will use our utmost endeavor to secure a full representation from all section of the State.

Let us all unite to form a grand, strong, harmonious State Association, of whose achievements we may all be proud. JAS. FREEMAN.

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