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THE BIBLE ON LYNCHING.

The Searchlight of Waco, Texas, gives some extremely interesting particulars in reference to it, applying the Acts of Olden Times to Those of the Present.

I think it entirely safe to say that the Bible has been put to more different uses, noble and ignoble, than any other book.

In Georgia, where revivalists like Torrey and Alexander can thrive, where lynchings are opened with prayer and exorcisms are run to a negro burning, and where the Bible is the only defense of lynch law.

A correspondent of The Georgian, of Atlanta, signing himself "Scottish- Irish Christian," published in the September 18 issue of that paper the following contribution:

"Almost every day some white woman is assaulted by a black brute, and frequently there is a lynching therefor."

"Some denounce such punishment of the fiendish crime as very wrong; others defend it as exactly right."

"When good men differ they ask their Bible to decide. Does the Word of God say anything about rape? About the penalty therefor and the manner of its infliction?"

"The Bible gives three instances of rape. In two of which the divinely prescribed penalty of death was inflicted by a brother's hand. In the other case the penalty was inflicted by a mob of indignant people, and it received the approval of the Almighty himself. This case only is pertinent to our question. In the twentieth chapter of Judges it gives the successive steps in the punishment of rape by his people under his direction."

"In verse 6 the fearful crime is stated. In verse 7 we are told of the ghastly manner in which it was made known to the people."

"In verse 13 recounts the demand of the people for the rapists, that death might be inflicted immediately without the wicked delay that unprincipled lawyers secure."

"In verse 18 we also have the refusal of the tribe, in whose custody the rapists were, to deliver them up for immediate execution."

"In verse 21 the soldiers were sent to kill any of the 7 people who tried to punish with death the fiends who had outraged the poor woman."

"Verse 22 tells that the soldiers did murder some of the people."

"Verses 47 and 48 tell how the rapists and those who defended them were punished for their iniquity. Except 600, who escaped, the remainder of the people under God's direction slew all of the tribes of Benjamin."

"Not only the vile rapists, but also the men who procrastinated or refused to deliver them up for immediate punishment."

"Now three questions: 1. If the Bible does not instruct us in moral questions, then what is the Bible for? 2. If Judges, twentieth chapter, is not written for our instruction in cases where this most fiendish of all crimes is committed, then why is this chapter in the Bible? 3. If God demanded immediate punishment of white men, will he demand anything less when a white woman is thus treated by a negro brute?"

Having observed how few people of our time ever read the Bible, the reader is referred to it may be lost if it is allowed to go without comment, so I will help this devout "Scottish-Irish Christian" to fully explain his position.

A better way of presenting the case would be to reprint here the nineteenth and twentieth chapters of Judges, but unfortunately, portions of them are unprintable anywhere except in the Bible, therefore, I will print only a synopsis of each chapter and ask the reader to peruse, all to himself and under breath, these chapters at his leisure.

Our "Scottish-Irish Christian" has confined his references to a few verses of the twentieth chapter, but to fully understand the entire situation, one should read all of both the nineteenth and twentieth chapters, comprising the facts here given.

Judges xix. A Levite and his concubine disagree, whereupon she leaves him and goes to her father's house. He follows to bring her back, and is kindly entertained by her father five days. Returning to his own home, he lodges a night at Gibeon, in the tribe of Benjamin. The men of Gibeon attack the house, and insist upon abusing the body of the Levite, who to save himself, delivers to them his concubine, whereupon she falls a victim to their brutality. The Levite then divides her dead body into twelve pieces, and sends one to each of the twelve tribes, who bring struck with horror, call a council.

Judges xx. The heads of eleven tribes come before the Lord in Mizpah, and examine the Levite relative to the murder of his concubine, whereupon he submits a statement of the whole affair. Resolving immediately to avenge the wrong, provision is made for a campaign against the Benjaminites, who were asked to deliver up the murderer. This the Benjaminites refused to do, and at once prepared for battle, having assembled an army of 26,700 men. The rest of the Israelites, numbering 400,000, take counsel of God and agree to send the tribe of Judah against the Benjaminites. In the first attack the men of Judah were routed with a loss of 22,000 men. They renew the attack on the next day and are routed with a further loss of 18,000 men. They then weep, fast, pray, offer sacrifices and inquire of the Lord, who promises to deliver Benjamin into their hands. They then concert plans to attack the Benjaminites, route them, killing 25,100 men, and destroy the city of Gibeon. Only 600 of the Benjaminites escape to the rock Rimmon and all their cities were destroyed.

In this ghastly recital our Georgia Christian finds a precedent for lynching rapists.

The Searchlight is of the opinion that lynching is wrong at all times and under every conceivable circumstance, though the provocation to adopt that method is often very great. However, it is granted that now and then men are justified in seeking such vengeance upon an individual criminal, who but a grace-maddened Christian would commend the above incident as a divinely given precedent for the twentieth century people to follow.

The recommendation of a true Christian in a Christian city of a

Christian state right after a notorious Christian revival, should be brought to the attention of our Christian president, who, in his next address, should tell us what he thinks about it.

The reasoning of this Georgia Christian, as shown by the three questions which he concludes his article, is, that we, of to-day, should adopt the plan above detailed, whenever and wherever the crime of rape is committed, which, in the recent cases reported in Atlanta, would be to practically exterminate the negro race and destroy their habitations.

Is that the kind of loyalty to the word of God for which our preaching president clamors? He is known to be somewhat ruthless in his dealings with dumb animals, will he, to be consistent as a believer in the Bible, recommend that course towards human beings?

The recent numerous attempts of negro men to outrage white women in Atlanta, resulting in the killing by a mob of several men, some of whom are believed to have been innocent, have shocked the entire country. But what would have happened had the white people of Georgia slain 26,100 negroes at a loss of 40,000 white men, as did the Children of Israel to the tribe of Benjamin? If "Scottish-Irish Christian" means what he says, that is just what he thinks should have been done.

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Thanking the Liberalism and freedom of thought which have been tolerated in some portions of Europe since the fifteenth century, and in the United States since their organization into a republic, we are glad to see that Christianity has been growing tolerant and humane. This improvement is in direct ratio to the spread of rationalism and the free exercise of individual opinion. The less we adhere to the Bible and the biblical idea of God, the more humane and the less religious it becomes.

But looking back over the history of the world and its awful religions, none of them has the record of cruelty and brutality that characterized that known as the religion of the Lord Jesus Christ.

Christianity, improved as it is over what it used to be, and is now, and Russia, will never be the fit abode for civilized people as long as it seems godliness as of more importance than morality and humanity.

Recent events at Atlanta tend to discount the revival methods of Torrey and Alexander. Had the recent riots there been preceded by a convention of Freshthinkers, and had one of them gone into the papers with a recommendation to avenge the outrage of white women at the hands of negro men, by such a procedure as that narrated in Judges xix. and xx., every Christian paper in the land would have charged those disorders up to infidelity.

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The Inclusiveness of Spirit Mediumship.

A Paper Prepared by J. S. Loveland, and Read at the National Spiritualists' Convention.

Quite a discussion has been carried on here in California upon what spirit mediumship includes. On one side it is contended that only messages, seemingly of a strictly spiritualistic character, are legitimately included in real spirit mediumship; while on the other side it is affirmed that whatever relates to our welfare, whether it be spiritual or material, comes within the purview of genuine mediumship.

The issue is thus definitely made, and it is within the province of the historic facts of the modern spirit movement to settle the question. That is the purpose of this communication.

The first thing demanding our attention is the character of Modern Spiritualism. Is it a part of something else? If so, then it is included in that other something. What is it which includes it? The general, if not the universal answer is, that it is not included by anything; that it is not a part of anything else. But it is one of the Great Eras in the evolution of human progress. It reveals a distinctly new idea in the human consciousness, which is that all spirit phenomena are STRICTLY AND ONLY NATURAL. They are the product of natural forces used by spirit men and women to converse with those still in the physical form. All past spirit manifestations have been, in the human consciousness supernatural or miraculous; the producers being some God or superhuman personality.

It follows, as a matter of course, that Modern Spiritualism includes that of the past, so far as the phenomenal happenings are concerned, and explains the law of their occurrence, thus abrogating the long centuries of superstition belief.

The most careful, scientific analysis has shown that the force made use of by manifesting spirits is the life force of the medium, and that this is the life force of universal nature. Hence, the proposition that "Spiritualism is the Science and Philosophy of Life" is accepted by the great majority of Spiritualists. THIS MAKES IT ALL-INCLUSIVE, and as mediumship has been the revelator of that stupendous fact, it follows that mediumship is all-inclusive. It includes all the powers and attributes of man's real life.

Before adducing the historic facts of modern manifestations it may be well to query about the use of the terms material and spiritual, or of matter and spirit. Are there two distinct and totally unlike substances composing not only our organism, but the universe? Some affirm, all is matter; others all is spirit. Who knows which, or if either position be true? The position of the preponderant majority is the monistic, that there is but one basic substance which manifests in an infinite variety of forms.

In reconsidering the dualistic notion of matter and spirit—two totally unlike substances—it is assumed that they act upon each other, but two absolutely unlike substances cannot act upon each other. Contact is impossible. Their properties, attributes, and functions can have no resemblance to each other. If either one be self-conscious, self-comprehensive, it can only comprehend itself or what in nature is like itself. The inevitable inference is that we human beings, are units; but like all of nature's organizations, plural in our make-up.

The different phases of our complex being are necessary to adapt us to the varying phases of organic nature with which we are compelled to come in contact during our earthly experience, but it is the same I, the same self-conscious ego which forever affirms its selfhood, whether grasping the visible or invisible substance or energy of the universe.

We will now consider the historic phase of our subject. What was at first, and what has been the phase of our mediumship from the beginning down to the present time? Take for example the original mediums—the Fox girls. Did the peddler, the first communicating spirit, come with spirit messages? Instead he described his murder and his burial in the cellar under that house. These girls and other mediums of that time were born, and not developed psychics, and the character of the messages were similar. They not only included teachings in reference to the spiritual development of the seeker, but also what specially pertained to the department of our physical life. They recognized the fact that here on earth our welfare as intelligences is as absolutely dependent upon physical conditions as those termed spiritual. Indeed, the physical or material are the basic conditions on which the spiritual rests. Man is born a pure animal, and it is a long time before he can form any idea of what spirituality means. And if physical conditions are unfavorable he remains in that condition all through his natural life on the earth. In those conditions he is often born a thief, robber or murderer, and grinding poverty keeps him down in that fearful state.

It is to be expected that spirits from the higher spheres seeing these terrible conditions will come and spend their time and energy in giving messages to those ignorant of their meaning, or neglect to point out the evil and suggest remedies? By no manner of means. And from the very first communications the physical needs have been the theme of the manifesting spirits. They have not ceased to urge reform in all of the laws and institutions of humanity on earth. And it needs no special capacity to see that the confused and anarchistic condition of the Spiritualist body is due to the neglect to heed

every word that you have spoken is true. The man you referred to was my partner and robbed me, but it was in 1879, not in 1899. I must forgive him. I will add that I come from a place 1,000 miles from here and I have never seen you until to-night. I am not a Spiritualist, although I believe in some of the doctrines of your faith."

The incident was by far the most impressive and sensational of the evening. With the exception of a negro spirit, who returned after being out to places fourteen years ago, the remainder of the séance was devoted to messages from spirits in a condition of bliss who returned to notify their relatives of their happy state.—Chicago Chronicle.

There was speech in their dumbness; language in their very gesture. When all the streams of superstition run dry, religion will be found dead between their withered hands. Truth Seeker.

Don't look over others' mistakes. The banana skin may be under your own foot.—McPherson.

Frugality is founded on the principle that all riches have limits.—Burke.

Childhood itself is scarcely more lively than a cheerful, kindly, sunny old age.—L. M. Child.

Every eye in the audience was turned to the man designated, who slowly rose to his feet, and in the midst of a silence that could almost be felt said: "With one exception, every

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the constant teachings of the higher intelligences. It is a very foolish and puny notion to suppose that by restricting mediums' messages to what is termed spiritual, we can cure the unfortunate condition of our cause; the reason of which lies in the fact that the great mass of professing Spiritualists have disregarded emphatic requirements of the spirit world for co-operative effort along the line of altruistic brotherhood. That and that alone is real spirituality. And what is attempted to be palmed off as the only spiritual form of message is only the superstitious doctrine of the old church.

We will further consider this historic argument. The advocates of mediumistic limitations to what they term spiritual messages, are decidedly foremost in accepting and advocating mediumship as talked in the Bible. They declare that the Bible abounds with mediumistic manifestations. "Our Elder Brother," they affirm, was a most wonderful medium. Passing the fact that such mediumship as we now have was a penal crime punishable with death under Bible law, let us consider the character of the mediumistic messages of the Bible. Among the Old Testament mediums the most distinguished was Moses. The first five books of the Bible constitute the spiritual messages of that remarkable medium; and with the exception of the law punishing such mediumship as we have to-day, there is not a hint of a future state of existence, nor a statement anywhere that man is anything but an organized physical being. The mosaic code deals only with materialistic relations and acts. The worship of Yahveh consists in sacrificing animals on the altar with a constant supply of bread before the sacred box in the Holy of Holies.

The next great medium, Samuel, we find looking up lost articles and taking pay for his work. Spiritual, to be sure, and where he is compelled to play a part in connection with the woman of Endor, we have the only instance in the Old Testament of such mediumship as we have to-day, in which the medium received a communication from a person in the spirit world, whom he saw and heard in the exercise of her psychic gift, and the communicating spirit was none other than Samuel, and this, as said before, was then punishable with death. And the message given, was wholly materialistic foretelling the outcome of the battle.

Coming down to the New Testament to the "Elder Brother," we ask: What was the character of his mediumistic performances? Without assuming that he never inculcated spiritual doctrines it is enough to show that he constantly included the materialistic and that sometimes in a most reprehensible manner. Take his first miracle where he "showed forth his glory to his disciples." He changed large quantities of water into first-class wine. Hence was a "spirit manifestation" of a very material character. At the well in Samaria he "blended the two phases in his communication to the woman by telling her past and present."

On the Mount of Transfiguration we have the only instance of what might be spirit manifestation. But there are modifying circumstances which must not be overlooked. In the first place Elijah never died, and it was largely believed that Moses was taken away without death. Again only three persons were witnesses and they were strictly charged to tell no one what they had witnessed. And they were asleep, or sleeping; that is to say, their mortal sense consciousness was suspended and they saw and heard with a psychic sense when these things transpired. Again the message was in reference to the death of Jesus at Jerusalem. Peter mentions the fact in his second epistle merely as an evidence that Jesus was the son of God.

Paul was perhaps the most distinguished medium of all the followers of Jesus. Read his epistle and you will find all the phases of physical life discussed and rules laid down for its conduct.

The book of Revelations is a series of most extraordinary communications and apparently covering all periods of time and reaching into the eternal future. It embodies all the variety of human conduct and all conditions of the church and its relations to the world at large. The claim is that the spirit revelator was one of the ancient prophets.

We should never overlook the fact that the Bible from beginning to end deals mostly with people and not with persons. And where persons are the subjects they are the rulers or the representatives of the people.

Our modern Spiritualism has been more devoted to persons, but at the same time the character of the church, state and government has been aptly discussed and statements clearly made that the grand purpose of the controlling spheres of spirit life was the establishment of a new system of religious teaching and a new government.

Moreover, it has been clearly shown that the physical welfare of man was an absolute necessity for spiritual culture and perfection, which has ever been and is now; the first strong point to me in mediumship. Hence, as we have shown the totality of the messages have embraced the dual necessities of the people—physical and spiritual—which have gone hand in hand through all the years, and from all the many mediums. And so they will continue to do, not only in time, but through all eternity.

Respectfully submitted, J. S. LOVELAND.

Los Angeles, Cal.

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SOMETHING TO THINK ABOUT.

If Not Spirit Control, What Was It?—Strange Story of Lost Identity—Memory of Name Falls—Engineer Finds Himself in Goodland, Kans., Three Weeks After Collision.

From Goodland, Kan., comes a curious story [as set forth in the St. Louis Globe-Democrat]—the story of a locomotive engineer who forgot his own name and occupation.

While under this remarkable spell, he obtained employment as welder of trowel and mortar on a cement job, and "made good," despite the fact that he knew his first experience in that line of work.

G. R. Frey, a Burlington engineer, of McCook, Neb., is the man who suffered this peculiar mental lapse.

A collision between two engines, one of which he was driving, brought about Frey's strange condition. The wreck occurred at Yuma, Colo., three weeks ago. It was not a disastrous wreck—simply two freight trains crashed together, causing considerable property damage, but no loss of life. It was night when the wreck occurred, and while others of the train crew groped their way about in the darkness, Frey was noted as absent. His fireman was positive that the missing man was at his post of duty when the crash came, but the most diligent search failed to reveal

PROF. W. M. LOCKWOOD.

This Eminent Scientist Engaged at Buffalo, N. Y.

To the Thinkers and Investigators of Psychological Science, of Buffalo and vicinity.—We desire to inform the many friends of progressive thought in and around Buffalo that Prof. W. M. Lockwood, the widely known physicist and lecturer, formerly of Chicago, Ill., now of Buffalo, has been engaged to speak for the First Spiritual Church of this city during the months of October, November and December, also of March, April, May and June, in which time and place he will give special courses of class lectures upon Natural Philosophy as the basis of Spiritualism and its phenomena.

It should be generally known that he is the only physicist in the United States and probably in the world, who has made a discovery in physical and chemical science which affirms and demonstrates the continuity of life as a truth in Nature's order of evolution, and that this truth like all cosmic truths is beyond the jurisdiction of man, or any synod or syncretism of men.

He affirms and demonstrates that the mental relation the spirit world holds to the physical plane, is in strict accord and agreement with the relation we hold to each other on the earth plane, and that the truth is fully proven by an analysis of the human brain, and its relation to conscious processes.

He postulates a "spiritual" universe of invisible energies infinitely co-related by psychic polarities—hence all phenomena in nature are psychophysical phenomena from the materialization of a visible picture in photographic development, to the materialization of a leaf, flower or tree; and from the materialization of a shadow from invisible modes of color action as in vivified in photographic art, to the materialization of a visible form as in spirit etherization.

Prof. Lockwood demonstrates that what is called visibility in cosmic process, is the result of a change of chemical spectrum, in chemical reaction, from which data he deduces that what we call "physical," is limited to visibility, since its functional attributes are known to the scientific investigator as invisible modes of motion, therefore are psychic.

Prof. Lockwood is a speaker who employs philosophical and scientific apparatus to analyze the principles and demonstrate the facts underlying the spiritual philosophy and its phenomena and he distinctly affirms that continuity of individual life, the mental association, the creative spheres of existence, and continued progress are the inherent birthright of every son and daughter of mankind.

The vast amount of historical, metaphysical, mythological, philosophical and scientific data introduced into his lectures, comprises a school of valuable information to the auditor, and no one can listen to them without being benefited.

No system of philosophy or belief is true that includes the supernatural.

The old ideals of the duality of matter and spirit, refuted by modern discoveries.

Invisible forces the basis of all organization and form in cosmic process.

The chemical spectrum. What does it mean?

All changes from the invisible to the visible in nature, are induced by a change of chemical spectrum.

Nature evolves formative or shaping principles. The form the phenomenon of this invisible process.

Electricity. What is it?

Its varying states of tension as expressed in matter.

Magnetism. What is it?

Electro-magnetism, the transmitter and recorder of all nature's energies.

What is polarity? The natural causes inducing positive and negative poles in matter.

The brain and consciousness the receiving station of the conscious intellect.

The subtlety of human consciousness in high states of intellectual tension, and its capacity to be impressed through the avenues of its two thousand million nerve cells and fibres of sensation and motion.

The relation of human consciousness to individual consciousness, remote.

The relation of consciousness in the form to individual consciousness beyond the grave. All of these relations of consciousness are natural relations, depending for expression upon states of reciprocal attraction and mental polar correspondence.

Scientific proofs of conscious life beyond the grave, established upon the data of natural philosophy, and the co-relation of mental and psychic forces, and the conservation of mental energies.

The science of psychology the savior of the world.

During the progress of these courses Prof. Lockwood will introduce special lessons in "The great variation of life principles in nature," illustrated by the magnificent spectra of a set of Gieseler vacuum tubes illuminated with electricity. Also on the relation of the varying condition of atmosphere to health, illustrated with a full set of Crookes' vacuum tubes. Also lectures upon the X-ray and wireless telegraphy.

The wonders of the spectroscopic and spectrum analysis illustrated.

Also extensive illustrations of some of the wonderful phenomena of mediumship in its several phases, in the interest of local mediums and psychical science.

Prof. Lockwood as a speaker is forceful, but courteous. He is radical, but truthful. The facts he gives, the truths he demonstrates, are for all mankind—they are non-sectarian. Come out and hear him, and you will want to join his class and learn that you know what you know and how you know it.

Prof. Lockwood will occupy the rostrum of the First Spiritual Church of Buffalo, corner of Prospect avenue and Jersey street, on the Sunday mornings and evenings of October, November and December, and March, April, May and June, 1907, and on Friday evenings for class work.

"New Testament Stories Comically Illustrated. Drawings by Watson Compton. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and extremely funny. Price, in boards, 25c.

PLYMOUTH SPIRITUAL CHURCH.

Much Interest Manifested by the Public in Dedicatory Services—Some Intellectual Treats for Those Interested in the Study of Psychic Phenomena—Discourses by Rev. Dr. Austin, Dr. Peebles and the Famous Inspirational Speaker, Lyman C. Howe, as Reported in the Union and Advertiser, Rochester, N. Y.

Many of the leading Spiritualists of Rochester are much gratified at the success attending the dedication of old Plymouth Church to the teachings of the Spiritual science and philosophy. A large number of citizens attended the services who are not followers of the cult, and some of them have expressed surprise at the beauty of the service, the eloquence of the pastor and the superior class of music which characterized the occasion.

The Rev. Dr. Austin, the pastor of the Spiritual Church, is well known in the city and county, especially in Canada, where he preached the Methodist doctrine for many years. His oration at the opening service on Sunday morning was a masterpiece of effort and was listened to with keen attention by the large audience present. Dr. Austin said that much of what he considers essential in orthodox Christianity.

Indeed, the doctor makes considerable use of the Bible, using it largely to sustain his declaration that, the spirits of our departed loved ones can communicate with mortals in the flesh by various manifestations. According to Dr. Austin's argument there ought not to be any quarrel between the teachings of the Spiritual philosophy and those of the liberal branches of the Christian church. Like many other ministers of the gospel and multitudes of scientific men and educators, Dr. Austin has had remarkable spiritual experiences in the way of manifestation and of so convincing a nature as to compel him to enter the ranks of Spiritualism, abandon the remunerative position as an orthodox divine to embrace the ostracism and worldly disadvantage that the new departure entailed upon him.

The large audiences which have greeted him at Plymouth Church since its opening as a Spiritual center gives encouragement to the cause here. On Sunday afternoon the famous Dr. J. M. Peebles, who has traveled around the world four times, gave the address, "The Spiritual Science of Her Love, Manners and Magic." The doctor is 84 years old, tall and majestic in appearance, and has all the vivacity of a man of fifty. This discourse was most interesting and threw a new light upon that wonderful and mysterious science of Spiritual thought and culture, from which has sprung nearly all the religious ideas of the world. In the evening Dr. Peebles again addressed a very large audience.

The event of the day, however, was a lecture delivered in the evening by the famous inspirational speaker, Lyman C. Howe. No one would imagine, on looking at Mr. Howe as he modestly made his way to a seat on the platform, that he possessed any remarkable qualifications as a scientist or that he had any eloquence with which to impart ideas.

He is of the Abraham Lincoln type of countenance and physique and might easily be taken for a retired farmer, and when, after an introduction by Dr. Austin, he made a few preliminary remarks to his audience. There was nothing in his language or manner to distinguish him from a very ordinary person. But, suddenly, his manner changed. He brought his two hands together, closed his eyes and seemingly drew his mind back from his lips. He was no longer Lyman C. Howe in spirit, but under complete control by one supposed to have long been a dweller in the spirit realm, and for about one hour, without faltering, the speaker poured forth a stream of glowing and brilliant remarks to his audience. There was nothing in his language or manner to distinguish him from a very ordinary person. But, suddenly, his manner changed. He brought his two hands together, closed his eyes and seemingly drew his mind back from his lips. He was no longer Lyman C. Howe in spirit, but under complete control by one supposed to have long been a dweller in the spirit realm, and for about one hour, without faltering, the speaker poured forth a stream of glowing and brilliant remarks to his audience.

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In Defense of Mediums.

J. R. Burton Tells of Spiritualism, Defining the Term and Its Many Forms, and Fortune-Telling.

In these days of police regulation of mediums and the denial of the right to give evidence of the possession of occult powers, and even of the attempted deportation of phrenological demonstrators, it may well be asked, "What is Spiritualism, and what are Occult Forces?" Another question that may well be asked is, whether it is for the public good that police officers should presume to declare who shall be teachers and what shall be the doctrine taught.

Spiritualism in some form or another is as old as man. Modern Spiritualism is commonly dated from the Hydesville rappings in 1848, though similar disturbances were noted by John Wesley and others, long before.

Spiritualism Defined.

Spiritualism is simply communion with spirits, and, as most people understand the world, with those who have lived on this earth and have "died"—that is, as far as their physical bodies are concerned, but who still live in all the essentials of consciousness and ability to visit and take part in active life, not only as spirits, but also as regards their friends still in the body.

Misrepresentation of Spiritualism is responsible for much of the odium with which it is regarded by many. Unfortunately, Spiritualists are not made perfect by their expression of belief, neither are Christians or any other sectarians that I am aware of, and, strange to say, the very people who are most in need of being bettered, morally and spiritually, are the ones who complain that some Spiritualists are no better than they ought to be. Who is?

Now, Spiritualists, being just ordinary men and women who have received some evidence that the friends whose bodies have been buried are still living, and able to communicate with them, being unacquainted with the history or philosophy which underlies all spiritual phenomena, are too often inclined to enlarge upon their recent conversion and make extravagant claims for their new religion, or science, or whatever their mental bias may look on it as being.

Spiritualism and Religion.

Spiritualists, too, having in many cases come from some religious sect whose teachings did not satisfy them, yet whose teachings have not been entirely discarded, often are as intolerant and bigoted as when they were in their former church, hence it is not strange that many peculiar statements are put forward as proceeding from "spirits" through mediums, who in many cases are unable to distinguish between spirit-control and are consequently

ready to swallow the most astounding statements or to credit the "spirits" with powers that are really supernatural.

I am well aware that this class of Spiritualists will do nothing anything which does not agree with their mental bias, but I am writing to give information on Spiritualism according to my experience and not in a "know-it-all" spirit.

To do this to the best advantage it will be necessary to deal with the subject under several heads, as follows:

Different Forms of Spiritualism.

What constitutes Spiritualism? What are its functions? Evidence of spirit power under two general heads—Intellectual and physical.

Intellectual—Trance speaking; inspirational speaking, inspirational improvisation, clairvoyance and clairaudience, healing and telepathy, writing, drawing and painting, tests of various kinds.

Physical—Table tipping and rapping, movement of articles, independent music—trumpet voices, materialization of faces, hands, as well as of complete form.

Further than this there is psychometry, or soul measurement, which is a power inherent in the individual and does not depend on outside spirit assistance. This is the power which reads or, and other articles and depends more upon self-development than some of the other phases.

In treating some of the above subjects I shall refer to writers and mediums of various kinds to illustrate the points at issue, as well as detail my own experience wherever possible.

Fortune Telling.

The gift of prophecy or foretelling the future (fortune telling) will also be treated as it may be made of great importance to those who are willing to understand the laws governing such communications. They are simple, to those who are willing to understand them.

I will close with a quotation from T. J. Hudson, author of "The Law of Psychic Phenomena": "He who denies the phenomena of Spiritualism is simply ignorant." Ignorance of any subject, particularly when knowledge may be so easily obtained from the books and papers published, is hardly to be commended as a basis for judgment, yet those who are most ignorant assume to judge and condemn Spiritualism.

J. R. BURTON.

SPIRITUAL MANIFESTATIONS.

How a Lady Was Converted to a Belief in Spiritualism.

I have a friend, a little lady whom I love very dearly. She is a well educated and wealthy; not particularly known as a Spiritualist, yet after passing through a great sorrow, she became deeply interested in the subject. She attended one or two so-called manifestations, but came to the conclusion that they were fraudulent. She had, shortly after passing through her sorrow, been developed as an automatic writer, during a period when she was recovering from nervous prostration; but this power left her when she had fully recovered her strength.

She became acquainted with a little girl, thirteen or fourteen years of age, who had very startling manifestations in her own home. She is not a public medium, but never has been known to the public in any way. Desiring to test this matter to the utmost, my friend invited this young girl to spend a few weeks with her in her own elegant home, and if there were any fraud practiced she would soon discover it.

Very many wonderful manifestations took place while the girl was at her house, such as usually occur; the playing of musical instruments, ringing of bells, levitation of tables, raps, and so forth. The shade curtains would be set up with a will; a chair was, at one time, thrown violently across the room, and very many other things happened; but that which interested me most, I will now relate.

It was on a bright day; the curtains had been taken place, my friend determined to settle the matter once for all in her own mind, whether it was really spirits who did these things or some occult power possessed by the medium.

It was on a bright day; the curtains had been taken place, my friend determined to settle the matter once for all in her own mind, whether it was really spirits who did these things or some occult power possessed by the medium. My friend, holding the girl's hand tightly, said: "Now if my friend and I were in a room without contact with the medium, walk across the floor and get up into the rocking chair, I shall know that nothing but a spirit can accomplish such a feat."

Scarcely had the words left her lips than the student deliberately walked—or hopped—across the floor—the room being a very large one—and when it got to the chair, paused a moment as if in contemplation.

My friend said to the young medium: "How do you think it will ever get up into that chair?" With the stool whirled, or twisted itself around, threw one leg up onto a little ledge that marked where the upholstery commenced, then, twisted its other corner around up into the chair and commenced to rock itself as a child might.

When I visited my friend, she showed me just where everything had stood, also where she and the girl had stood at the time, then she took me over to the chair and pointed to a deep indentation that the leg of the stool had made in its ascent into the chair, the same having been made by the leg that first rested on the ledge of the chair.

Now all this may seem utterly incredible, and it might seem to some that the student had been very glibly, but, on the contrary, we are very skeptical, and must have positive evidence before we can believe. My friend assured me, most solemnly that this was absolutely true, as she showed me the marks on the chair.

She herself is the persister of purity and truth; having always been deeply religious, she considers that an oath by laying the hand on the bible is sacred above all things, and this oath she willingly would take, if I required it.

One other incident I will relate. This same lady, desiring to test slate-writing, invited a medium to her house to spend a number of weeks. This medium, I think, was well known in the past. His name was Perkins—a tall, dark-eyed gentleman. He has passed into the great beyond now, having been taken sick at her house, and dying at the hospital in Los Angeles shortly after. This man could produce independent slate-writing at all times by simply holding the slates in his arm's length. She then went home, and going into the parlor where he was sitting, without even stopping to remove her hat, she walked across the room and seated herself in an arm-chair. She clapped the slates, without removing the hat, and sat down upon the chair. She then went home, and going into the parlor where he was sitting, without even stopping to remove her hat, she walked across the room and seated herself in an arm-chair. She clapped the slates, without removing the hat, and sat down upon the chair. She then went home, and going into the parlor where he was sitting, without even stopping to remove her hat, she walked across the room and seated herself in an arm-chair. She clapped the slates, without removing the hat, and sat down upon the chair.

Perkins laughed long and loud. "Come on, Brentwood!" he said, "and write on the lady's slates." Brentwood was his spirit control. Presently, beneath her, as she sat upon them, she heard the sound of writing, and then, shortly, three loud raps. "It is done!" said Perkins. "Unwrap your slates!"—in a dazed way. She took them from under her and unwrapped them, opened them, and both of the inner surfaces of the slates were filled with writing.

I would to heaven that I could witness some of these things myself, but I never have, except those that were fraudulent. That is why I write of that which my friends have seen, and not of that which I have seen myself. Yours for all that is good and true.

MRS. CARLYLE PETERSIDE.

THE MYSTERY OF PURPOSE.

This life were brutish did we not sometimes have intuition clear of wider scope, hints of occasion infinite, to keep The soul alert with noble discontent And onward yearnings of unstilled desire.

Frustless, except we now and then divined A mystery of purpose, gleaming thro' The secular confusions of the day, Whose will we darkly accomplish, do-ing ours.

—James Russell Lowell.

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Ancient Pagan Toleration.

The Japanese Count, Lord Abbot, of
the Buddhist monastery at Klot, in a
letter published in the October num-
ber of the Century Magazine, gives a
personal narrative of a pilgrimage he
made to the Buddhist Holy Land.
The editor of the "Century Magazine,"
in introducing the letter, says:

"The followers of Christianity will be
particularly impressed by the sin-
cerity and reverence of this record of
a pilgrimage in honor of the founder
of an Asiatic religion which has much
in common with the Christian faith.
Nothing in the narrative is more sug-
gestive than the story of the inscrip-
tion concerning religious sects which
was promulgated in Asia before the
founding of the Christian religion."

Lord Abbot says:

"At the village of Shabatzgari, four
miles northeast of Peshawar, we saw
the great rock inscription of the Em-
peror Asoka—the edict of religious
toleration which that monarch put
forth in B. C. 266, and caused to be
permanently displayed in such man-
ner in even the remotest parts of his em-
pire. We made paper impressions, or
'rubbing' of this imperial proclama-
tion written in the Kharosthi charac-
ter, and which declared that no man
must not do reverence to his
own sect, and at the same time does
service to the sects of other people.
For he who does reverence to his own
sect, while disparaging all other
sects, from a feeling of attachment to
his own, on the supposition that he
thus glorifies his own sect, in reality
by such conduct inflicts severe injury
on his own sect."

"By thus acting, a man exalts his
own sect, and at the same time does
service to the sects of other people.
For he who does reverence to his own
sect, while disparaging all other
sects, from a feeling of attachment to
his own, on the supposition that he
thus glorifies his own sect, in reality
by such conduct inflicts severe injury
on his own sect."

There is toleration which moderns
of all denominations may learn with
propriety from what Christians call a
pagan of two and a quarter thousand
years ago. Sixty-four thousand
monumental inscriptions were set up
all over Asoka's empire to perpetuate
the glorious teachings of Buddha, and
the above is one of them.

Dr. Brown proposes at an early day
to address another chapter to his inter-
esting articles relating to Buddha, in
answer to the question, "What Did
Buddha Teach?" but, sure, he never
taught anything better than universal
toleration, quite unlike the teachings
and the practice of Christianity.

An Anecdote in Point.

A prominent medical journal has
found its way to our table with an
article headed "Libraries," in which
the editor recites the following as
characteristic and illustrates the value
some persons place on books:

"Why, Tommy," exclaimed the
Sunday-school teacher, reproachfully
you don't seem to know what the
Bible is.

"Oh, yes, I do," replied Tommy.

"It's thing you press autumn
leaves in."

"Poor Tommy," continues the ed-
itor, simply exemplifies the knowledge
of mankind."

The very large majority of those
who receive the Bible as divine have
no better idea of the teaching of the
book than had Tommy. And it is well
it is so. The preachers find a gem
here and there in its rude setting, and
give it as a specimen of the entire con-
tents of the book. So long as used
for a herbarium, so long the owner of
the book will remain ignorant of its
immortal character, and so long will
he and his family cease to be corrupt-
ed by its false teaching.

Church Needs Cleaning.

Moderator Marquis, of Rock Island,
Ill., on taking the chair and address-
ing the Presbyterian Synod, at its
opening at East St. Louis, on the 15th
of October, is reported to have said:
"The church needs a general house-
cleaning, as much as the insurance
companies did."

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An Inspired Munchausen.

The boss story teller of all the ages is reputed to have been Baron Munchausen, who published his first production in a pamphlet of 48 pages in 1785, entitled "Munchausen's Narrative of Marvellous Travels and Campaigns in Russia." The tales were indeed "marvelous," and the expectation the title aroused was fully sustained on reading the booklet. It is said the author was a truthful man, and that he exaggerated to outdo and humiliate common liars. This he did most effectively; but he had a rival in divine inspiration. Here is a minor tale from that holy book, paralleled by the adventures of Munchausen catching 300 foxes, tying their tails together, a fire brand between, and sending them afield to burn the growing grain.

Chapter XVII of I. Samuel relates the occurrence, Sunday-school boys who enjoy a good story will read it with delight. He will tell it to his chum, his sister, and probably his cousin, and shout, "Bully for Dave," as he reaches the climax.

Behold that great giant, Goliath, standing out in front of an army of Philistines. He is over nine feet in height, has a helmet on his head, is armored with a coat of mail weighing 156 pounds, to which is added greaves for the legs and a target between his shoulders, all of brass. In his hand he holds a sword like a weaver's beam, while before him stands a knight bearing a shield. On a little eminence before him is the army of Israel, in battle array. The giant, in thunder tones, speaks. Listen:

"Ye are come out in battle array to fight us. Choose you a man and let him come to fight me. If he kills me we will be your servants." And thus he cried for forty days.

The stripling David, merely a shepherd's boy, heard the terrible challenge, with such odds against him; but he was brave, and had experience. While watching his sheep a bear and a lion, the latter with a lamb in his mouth, appeared in the field. David caught the lion, held him by the beard, killed him, and snatched the lamb from his teeth. The bear probably made for the woods.

Courageous David, who became king, and a man after God's own heart, discarding armor, took five smooth stones from the brook, and went forth with his little sling. The good book tells us, he "slang" a stone; it struck the giant in the forehead, and he fell to the earth. David ran forward, jumped on the fallen foe, drew the Philistine's immense sword, cut off his head, and carried it to Jerusalem.

Now open that excellent orthodox authority, "Kitto's Cyclopedia of Biblical Literature," article David. No Christian, priest or layman will call this authority in question. Read:

"His [David's] battle with Goliath, it is well known, involves difficulties of an embarrassing kind. In fact, it represents Saul and Abner as unacquainted with the person of David, I Sam. 17:55-58, while the preceding chapter makes David the favorite attendant and musician of Saul. The Vatican Septuagint employs the bold remedy of cutting out from chapter 17 the twenty verses 12 to 31, and the last four, 55 to 58, as well as the first five verses of the next chapter. But even so, David's unacquaintance with arms and preference of the sling to the sword and spear, which remains in verses 33 to 40, is in conflict with ch. xvi. 18, which represents him as 'a mighty valiant man, and a man of war,' and Saul's armor bearer, v. 21. It is, moreover, morally impossible that the verses wanting in the Vatican Sept. can have been added to the Hebrew text after its first translation into Greek. The same could be said of the verses 8 to 11 of chap. 18, and the remodeled verse 23, obviously inserted in order to give continuity and consistency to the narrative. We must, then, look on the text here contained in our common version as having neither more nor less external authority than in all the rest of the first book of Samuel. As a soter remedy, more transposition may be attempted; but it will not succeed."

But we must not detain the reader further with quotations from so learned an author who found so many discrepancies in this Bible story, more than one-half of which we omit, the authority concluding with:

"THE SAME HAND WHICH HAS INTRODUCED THE PASSAGES WE REJECT, MAY HAVE TAKEN MANY LIBERTIES WITH THAT WE REJECT."

It is the same way throughout the "holy book." Whenever it is opened evidences are found of fraudulent translations, of interpolations by transcribers before the art of printing came into use, of alterations to harmonize conflicting statements. Attempts at adaptation are everywhere. Translators, editors, revisors, adapters and commentators, each in turn, have tried to reconcile, harmonize, and make the book consistent with itself, while all have failed, and a more

discordant and inconsistent book in material allegations, was never published. A book of considerable size is on the market filled with irreconcilable and conflicting statements from the Bible which even sophists dare not attempt to harmonize.

With all these facts theologians have the effrontery to stand in their pulpits Sunday after Sunday, and declare, "The book is inerrant; it was inspired by Almighty God!" Have they never learned to blush? Or are they callous to every moral precept?

Demonology in China.

Obsession seems a well-established faith in China, but over there they go our American obsessionists one better, and have a successful plan for their destruction. Even in the days of Jesus, if there were such days, after driving the devils into swine, they were drowned, two thousand of them being thus destroyed on one occasion. The Bible failed to tell us what became of those who were driven out of the magdalen, as related by Luke 8:2. They were denominated "demoniacs"; there, but there is no doubt they were the real, genuine Simon-pure evil spirits of which our Brother Peoples has discoursed so learnedly, and which will only down by drowning or burning. Here is the way the Celestials manage to catch and kill 'em, as told by a late writer:

"Recently the Chinese residents of the Straits Settlements had a great procession, called 'wangkang,' to get rid of a large accumulation of evil spirits. Ceremonies of this sort are held by the Chinese about once in fifteen years. The plan is to construct a richly decorated junk, all of which is thus encased in a magic circle, and to take it about the city with music and appropriate singing and great pomp generally."

"This cause the evil spirits to come out to see what is going on. Beholding the splendid junk, and its contents, they crowd inside. Demons of sickness are especially sought for and snared."

"The junk has been sufficiently paraded so it is set full of demons, it is burned and the spirits perish. Formerly the junk was set adrift on the ocean, but sometimes it was stranded on some island or other, causing great suffering to the inhabitants thus exposed to the attacks of the marooned spirits. Now the junk is burned at the close of each ceremony of the sort."

"The Chinese in the vicinity of Singapore spent about \$10,000 in getting rid of their demons this fall."

Confederating to Prolong Error.

The plan for a general Christian Confederation to unite in one body, "excluding from fellowship no person or church where Christianity character testifies to the love for the Lord Jesus Christ," was consummated at Huntington, Ind., October 13, at a session of the American Christian Convention.

This is at it should be. In union is strength. By Protestants of all sects and Catholics combining, and working together harmoniously, they hope to maintain an existence against the continual encroachments of science. Their hell gone, their devil gone, their Bible almost as worthless as a last year's almanac, their dogmas of original sin, and the need of a Savior to redeem mankind from the effects of a fall which never occurred, all point to an early change of base. What will be developed no one knows. Our own opinion is, they will finally embrace the truths of Spiritualism, and crowd its present defenders aside, and thus their late opponents will come to the front. They will find the Bible teaches it, and hence will cling to that book for a time, with all its errors, as still the voice of Infinite Wisdom.

Well, whatever our fate there is consolation in knowing the tiny raps at Hydesville, N. Y., hastened to the new order of things soon to be, and which will be hurried forward by a combination of all the churches. Let no one despond because of this movement, for it is a desperate effort of the churches to protect existence, whilst their ablest minds are planning a final revolution. This can be more easily accomplished by a union of effort than by separate action.

An Unfortunate Event.

Thou shalt not * * * set up any image which the Lord thy God hateth.—Deut. 16: 21; 22.

The good Anthony Comstock, well versed in regard to what the Lord hates, probably bases his dislike of unclothed pictures of the human form on the above text.

How very unfortunate it was that dear old Mother Eve ate of that apple from the tree of knowledge! But for that thoughtless act humanity would have remained ignorant that it was not properly clothed as it came from the hands of the Creator, and Tony would have found other fields in which to delve than destroying—perhaps confiscating—would be a better word—the most beautiful works of modern art.

Frugality is founded on the principle that all riches are limits.—Burke.

A woman in the rear of the romance and wailed as the spectre came forward. The woman cried:

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Dr. Andrew Jackson Davis' Remarkable Works Are Out of Print.

Are there 200 Spiritualists in the United States who will take a full set of his books when published, paying promptly therefor, \$30, and cheap at that price? If so we can make arrangements with a responsible party to bring them out in accordance with a plan that will receive the cordial endorsement of the Doctor. O. F. Brand of Faribault, Minn., will take one set. Let us hear from you at once. Dr. Davis himself will be the one principally benefited, financially, in the republishing of his works.

A Glaring Inconsistency.

It has often been remarked: "A liar needs a good memory." The inspired historian should keep his wits about him when making Bibles, else he is liable to expose his human character.

Matthew, chapter III, reveals the fact that Jesus was baptized in the Jordan by John the Baptist; though verse 14, says, John forbade him, saying: "I have need to be baptized of thee, and comest thou to me?" Then Jesus received the baptism, the heavens were opened, the spirit of God in the form of a dove lighted on him, and then the voice, "This is my beloved son in whom I am well pleased." By that time John should have been well acquainted with Jesus, and his mission.

Now, chapter 11:2, 3—John in prison heard of the wonders Jesus was doing, so he sent two disciples to inquire of him: "Art thou he that should come, or do we look for another?"

Was not that a strange question after all the baptisms he witnessed? The historian forgot himself, and was too anxious to make his hero appear a God, so he pretends ignorance of what he had related a little further back. Such discrepancies in any other book than the Bible would be fatal to its trustworthiness.

Slightly Mistaken.

Mr. Tuttle was in error in stating the Boston Investigator is one of the oldest and widest circulated infidel papers. The Investigator was founded in 1831, by Abner Kneeland, who, later, was tried, convicted and imprisoned for two months. His offense consisted in saying: "I do not believe in the God the Universalists do." The paper passed into the hands of Josiah P. Mendum, and under the editorial management of Horace Sever, who labored for advanced thought for more than forty years. Its old patrons thrived by death, and other papers occupying a similar field, it suspended two or three years ago, its last editor, L. K. Washburne, being now engaged on the New York Truth Seeker.

Should Be Reformed.

"An eminent London physician says 'dyspepsia' lives thirty years longer than they ought. This is a radical proposition."—Ex.

It is only the crime-engineering creed of the orthodox clergy The Progressive Thinker would destroy, and that we would efface root and branch. The preacher, with an education limited to Biblical literature, and very generally taught by their instructors to discard the learning which teaches of the origin of the faith, and supposing they are only building up superstition, they are not so largely to blame as many would at first suppose. Our advice is: Don't kill but reform the false teachers, and set their tongues wagging in a better direction.

To the Law Makers.

The nunneries of France are now closed against the further admission of girls within their walls. They who wish to become members of these damnable institutions must seek them outside of France.

Every convent in the world should be closed by law. It is hoped the United States will rise above Catholic rule and shut up these relics of priestly vice. The few inmates who have fortunately escaped these institutions with their lives have shown them to be but brothels for celibate priests. The press should rise in its might against the nuns and the religious allies, and bring such an influence to bear that legislative bodies cannot longer resist the popular will.

LEGISLATION AGAIN.

Spirit Power Demonstrated in the Light.

To the Editor:—The prevalence of legerdemain in connection with Spiritualism is becoming very marked, as illustrated by the following from the Marlton (Ind.) Chronicle:

"Dr. Henry Slater, who is to give a séance at the Indiana theater, Sunday night, Sept. 16, asserts that there is no great error, that to suppose that Spiritualism is mere superstition. He says that he will demonstrate the mysteries of Spiritualistic power and occult science."

"Dr. Slater," it is said, is the only medium in this country who has been endorsed by the Royal Society of London, and whose methods have been closely scrutinized by eminent scientists before whom he appeared, and that his feats could only be accomplished through some mysterious and superhuman force. Dr. Slater gives his performance on an open and brilliantly illuminated stage and invites any skeptic in the audience to come forward and make a thorough investigation. In the experiment known as dematerialization the doctor is surrounded by a committee of which spirit figures appear, disappear and again appear in the audience."

The character of "Dr. Slater's" "spirit" manifestations—they are simply the result of legerdemain—that and nothing else.

TRUTH.

The Chicago Examiner says of the sisters:

NOTES AND NOTIONS

Of the National Spiritualists' Convention.

On account of the time devoted to the convention (four days and five evenings) and the hurry to rush copy to the printer, etc., all comments were laid away, to be taken up this week.

No attempt has been made to publish a full list of the delegates in attendance. It were better to learn what business was transacted and what was not. The latter is claimed by many to be in the majority. It is hard to discover the important legislation enacted, with all due respect to the executive head, who endeavored to have solid work done, and who urged it to his own exhaustion.

Committees worked hard, most of them, at least, and handed in good reports, with important recommendations. It looks like the convention was laid upon the table, in fact it is a common feeling that the late N. S. A. convention did little else than talk, and in stating this there is no desire, particularly to criticize any one in particular, only to say many pretenses were made, but little was accomplished. There was a load of work left undone, all of which was dumped into the hopper of the board of directors to be ground out at their pleasure.

This might be all right if all were to cease kicking the board for not doing things that should have been attended to in open convention.

It looks like Mr. and Mrs. Sprague would not do their usual amount of missionary work, though they have been faithful and efficient. This office, editor-at-large and historian were merged into one, supposedly to save expense. Just who will be the true official it is not now proper nor convenient to conjecture. It is hoped that efficiency will influence the selection.

The convention was well attended during the business sessions of the days, and the house was filled to completeness each evening. The total receipts were \$1,542.75, with \$200 for the hall expense.

The ladies of the Sunflower Club deserve high praise for their services in the entertainment of all who came, and the soft sunflower tones were pleasing to the eye.

One pleasing feature of the convention from first to last, was the disposition to eliminate fraud and uphold every lot of genuine phenomena to be discovered, he it ever so slight. This was loudly for the stability of Spiritualism, and will meet the approval of a world that has ever held us in derision, and were able to lash us with our own whip. There is no uncertainty about it: THE TRUTH WILL PREVAIL, AND THE TRUTH WILL PERISH, or we will fall as an organized body.

Why would it not be preferable to elect a president for two or four years, and save all the nervous, rasping, tearing strain of an annual conflict? When the convention wanted money raised, a pleasant invitation was extended to E. W. Sprague and Geo. H. Brooks—a full team.

Were your reporter to dwell upon individuals in either commendation or criticism these notes would take on a personal aim, therefore, while there is much that might be said of the admirable, business-like conduct of some of the delegates, there is also a feeling prevails since the close of the session that much legislation was purloined by the "insiders," and that to our ears that a few persons had agreed to fight everything that came up. We hope this is an error. We want to entertain a better opinion of Spiritualists than that would produce, and if it be the case we hope these words will have the effect to make Spiritualists more spiritual.

Geo. B. Warner, as reading clerk deserves special mention for his efficient services. His voice was clear and distinct and articulation faultless, and everything heard by him could be distinctly heard in all parts of the house.

One thing noticeable throughout the entire session was the almost overwhelming noise about the building occupied, the repair hammers and the noise of the saws and men in other parts of the building. This was not allowed during the sessions of the New Thought convention the week following, and we wonder why? We shall have something to say on the New Thought convention next week, perhaps.

President Barrett looked "worse for the wear" when the convention was over, as did many others of stronger physique. It was a serious nerve strain to try to force or rather urge rapid work among delegates who seemed to be in no hurry, yet who were ever ready to jump up to a "point of order," "the previous question," "to lay it on the table," and then rescind and take up a matter passed as a non-essential. These are some of the reasons for lack of legislation during the convention, and were it not the common opinion of the majority with whom we have talked.

The election of the entire board and executive officers must be taken as a general approval of their past efforts for Spiritualism, and the unanimity of sentiment was certainly expressed by the enthusiastic manifest at the result.

The election of Anna L. Gillespie as National Superintendent of Lyceums was hailed with applause by the convention and inasmuch as Mr. Ring declined to continue in that capacity, no better choice could have been made than this efficient lady.

The "California delegation," in carrying this transient plum away from Washington, D. C., should, and perhaps will, make an extra effort to leave the impression upon the minds of the next convention that to let them have it was not in vain, and the com-

THE PROGRESSIVE THINKER

We remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Thirteen.—Christian Science.

I will insert here a case involving Christian Science which is the only case I have been able to find, as yet, wherein the testamentary capacity of a believer in that religion has been attacked.

Brush's Will, 72 N. Y. Supp. 421, decided 1901.

This case decided three points which I take from the syllabus:

1. That belief in Christian Science, founded on religious conviction, does not show a want of testamentary capacity.

2. That the fact that a sincere believer in Christian Science left her home because she believed her sisters therein persecuted her for her peculiar views, to which they were strongly opposed, and that she, on that account, revoked a former will which she made and gave the bulk of her estate to a Christian Science church, did not show the testatrix to be subject to an insane delusion, though she may have exaggerated the conduct of her sisters.

3. That a believer in Christian Science who ascribes to it certain religious power and credits it with the cure of a disease to which she was subject, does not thereby show her subject to insane delusions which will avoid her will.

The next case is one that grows out of the religious belief of the testator, and is an exceedingly close one. The jury in the lower court found against the will, but on appeal the judgment was set aside and a new trial granted on the ground that the court below had failed to exclude evidence which tended to show general insanity, when it was clear from all the testimony that the testator was not generally insane.

Taylor vs. Trich, 165 Pa. St. 586-603, decided 1895.

The testator who was a Baptist, said to the witness Blackstone, that his children were such as he didn't know whether the Lord wanted to have anything to do with them, and that because they did not accept his views about faith, the Lord had bid him to leave them to themselves, that he was in business for the Lord rather than himself and that he was directed by the Lord to give his money to two certain institutions, to which, in fact, he afterwards by his will, devoted his entire estate.

The facts about the testator are these: He was a good business man; he believed in faith cure; he prepared and circulated tracts and opened a room in his house, where he called Faith Chapel; he did not generally speak kindly of his family and the family did not accept his views of religion; he believed in the comparative worthlessness of the usual methods of church worship and that preachers should not receive money.

It is probable that if the will had been contested on the ground that it was the offspring of the insane delusions of the testator rather than that he was altogether insane, the verdict of the jury would have been sustained by the upper court. Still, one never knows what a court or jury will do, and this observation recalls to my mind a statement in "Harris on

Wills": "Nobody but God Almighty knows what a jury will do." This case was most likely compromised after it was sent back for retrial; for, with the express statement of one witness to the effect that the testator had given as his reason for disinheriting his children, that it was done at the instance of God himself, the institutions which took the estate under the will stood on very flimsy ground.

As to the right of the testator to dispose of his property as he pleases, provided he is not generally insane and is not influenced in the making of the will by an insane delusion and is in such condition of mind at the time of the making of the will as to be uncontrolled by external influences and not deluded by mental diseases directly affecting the natural objects of his bounty, I refer briefly to a few cases:

Roger's Estate, 2 Pa. C. C. 545.

A colored woman died at an age variously given between sixty and ninety. Mental unsoundness was attempted to be shown from her frequent and apparently capricious assertions that she had been robbed and the equally unfounded statement that she was destitute.

In this case the court said: "These beliefs, even if they sprang from an admitted delusion, throw little light upon the question of her ability to make a valid will. That question is to be determined by her knowledge of the character and value of her estate and her appreciation of the purpose to which she proposed to apply it. So long as the mind of the testator is unclouded on these points, its hallucinations on other subjects which have no connection with the disposition of his property, will not be allowed to interfere with his right to give that property as he chooses."

A similar case is laid down in Lee vs. Scudder, 31 N. J. Eq., 633.

A testator may give his property to unworthy objects if not influenced by delusion, etc. Dale vs. Dale, 9 Stew. Eq., 269.

An aged person may be forgetful and sometimes labor under slight delusions but that does not per se establish testamentary incapacity. Childrens, etc., vs. Leveridge, 70 N. Y. 389.

If the testator does not act under the influence of insane delusion, but from prejudice, or from slight delusion, the will is valid. Chaney vs. Bryan, 16 Lea. (Tenn.) 67, decided 1885.

Partial insanity is enough to defeat a will when the will is the result of such insanity. Williams on Wills, 33.

A man has a right to make whatever disposition of his property he chooses however absurd or unjust. Phillips vs. Carter, 1 Dem. 535, decided 1882.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, 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 by the free exchange of views. If an article is so diametrically opposed to his belief, yet that is no reason why it should be suppressed; yet we wish it distinctly understood that our space is limited, and that we cannot accept of articles that come to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the hands of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged. We would like to see many items, but we must cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—All items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of this nature will be sent into the waste basket.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

A subscriber thinks that a good medium would be well at Florence, Colo. There are a good many Spiritualists there.

Mrs. Mary A. Price has an engagement to serve the First Spiritualist Association of Philadelphia for November. She is open for engagements at No. 1715 Fourteenth street N. W., Washington, D. C.

Dreaming that she would die and be with the angels for four long days and then come back to her papa and mamma, little Cora May Norton, daughter of Mr. and Mrs. John Norton, of Thirteenth and Hickman streets, Vincennes, Ind., did die, at least that was the decision of all those who saw her. She was laid out and arrangements were made for the funeral, having to all appearances quietly entered the beyond at 10 o'clock last Wednesday night. She now shows signs of coming back to life and all funeral arrangements have been broken off.

Mrs. Lucile de Loux has removed from her old residence, 2952 Cottage Grove avenue, to 85 Thirty-first street, Philadelphia. She is open to meet her friends. Her circles will be held as usual every Wednesday evening. All are welcome.

W. C. Knowlton writes: "It makes the cold chills run down the spine to read your prediction that The Progressive Thinker would probably go the way of the other Spiritualistic papers [when its mission shall have been accomplished]; and yet when I learned some time ago that you were over 70 years old I thought, what will become of your paper after you are numbered with the angels? And the thought was not entirely selfish, for I expect that you will live and publish The Progressive Thinker after I have passed on. I think your paper is best calculated to enlighten those whose minds have become darkened by theological superstition, and most everyone has some of this darkness lurking in some of their brain cells. I particularly commend you for your uncompromising fight against fraud and fraudulent mediums. It should have been done sooner. I can not understand why any honest medium should frown upon your exposure of the dishonest ones. No one needs put on the coat unless it fits.

Mrs. C. Kitchner writes: "At the Rising Sun Temple, Oakley and Jackson Boule, on Sunday, October 21, Brother W. R. King gave a very interesting lecture which was appreciated by all as was shown by the continued applause. Sister Parkhurst followed by some grand spiritual demonstrations. In the evening Dr. O. E. Miller gave one of his inspiring lectures. Sister Parkhurst gave some grand thoughts and messages. She has made many friends since her stay here, as she is a very conscientious medium. Our speaker for Sunday afternoon, Nov. 4, will be Sister Parkhurst, who will also give messages, and in the evening Dr. O. E. Miller will speak on 'Obsession'."

A. Merkle writes: "The Spiritualistic Society Students of Nature, 461 W. North avenue, corner Robey street, is having unusually large Sunday evening meetings. The lectures and tests are good. Our own developed mediums, with the visiting mediums, Sister Schweitzer and Bro. Miller, gave us proof of spirit return, which was appreciated by all. Nov. 4, the subject will be 'Soul Unfoldment—How to Become a True Spiritualist'."

Correspondent writes: "The Golden Rule Spiritualist Society held very interesting meetings the last two Sundays. On Oct. 14, Dr. J. H. Randall gave one of his inspiring lectures. On Oct. 21, in the afternoon, Prof. John McLane of California gave convincing proof of spirit return, and sang the sweet song of 'When the Roll is Called in Heaven,' which brought tears to our eyes. In the evening, Hon. Chas. Hughes gave us one of his lectures that teach the human soul how to expand to its fullest expression. On Oct. 28, Mrs. Emma Hansen will be our speaker; on November 4, Dr. Geo. B. Warner, president of the I. S. N. A., followed by messages. Afternoon as usual, short talks and messages. Solo by Mrs. Frank Cole, and song by Mr. Coe, 'The Old Master and His Harp.'"

Will C. Hodge writes: "At the pleasant home of the bride, 1161 Newton avenue, on the evening of October 19, it was my pleasure to unite in the bonds of matrimony, Orrin Vinal Bailey, late of Boston, Mass., and Dr. Rosamond C. Conger, late of Chicago. With the congratulations of their many friends who wish them fair winds and smooth sailing over matrimonial seas, the happy couple went on a short wedding tour to the more northern cities of the state, returning to make their home in San Diego, Cal."

Some one writes as follows from Hamilton, Canada, but omits name and address, which should accompany every item. That will be necessary in the future, or the item will not appear: "The First Spiritual Society of Hamilton, Canada, is progressing very nicely. Our membership is increasing steadily. It being the only chartered society here, we have a built-in fund and hope some day we will have a hall of our own. Our present pastor is the noted champion of Spiritualism, Lyman C. Howe, known throughout America as an exponent of truth and denouncer of fraud and dishonest mediums. Next month we expect to have Mrs. Ripley of Toronto, with us again. I sometimes call her the Mother of our society. I am sorry to say we laid in the grave all that was mortal of our late brother, John H. Sumner, after there was a very large attendance and it was very noticeable that the interest that was taken by the orthodox friends as well as the Spiritualists, in the very beautiful address from Brother Howe, with a flow of language which caused many to remark it was the most beautiful sermon they had ever heard. The floral offerings were rich and beautiful and so profuse that it was necessary to utilize a carriage especially to carry them to the cemetery. The Independent Church of Truth will open Sunday, Nov. 4, in Grand Boulevard Hall, cor. 47th and Grand Boulevard. There will be an afternoon service beginning at 2:30; on several of our best workers will assist Mrs. Ripley, and on the evening of Oct. 21, the program will consist of speeches, followed by messages by Mrs. Conway of Fort Wayne, Ind.; Mrs. Mary Weaver, so well and favorably known in Chicago; Georgia Gladys Cooley and others. Following the services, a social hour will be held at the banquet hall. All are invited to bring their lunch and an extra place for a stranger should any come with them. The evening services open at 7:45 sharp, with lecture and messages by Mrs. Cooley and other message bearers. Seats are free, but extended to all. Take elevated cars to 47th or Indiana avenue and 47th street car which brings you right to the door.

Frank T. Ripley has December, January and February open for engagements to lectures and tests. Address all letters to Oxford, Ohio, P. O. Box 14.

G. A. Wolter, who resides at 182 N. May street, Chicago, would like the address of Susanna Harris of Buffalo—formerly of Chicago.

Remember that Will J. Woodard's address is 216 West Madison street, Ind., where he can be addressed for engagements.

J. W. Gill writes: "Large audiences and great interest marked the meetings of the Christian Spiritualists, held at Van Buren opera house, Madison street, Chicago, on Sunday, October 21. The writer 'wrote' on 'Confucius,' which was well received. Nannie, the control of Mrs. Hamilton Gill, surpassed all previous efforts, giving over fifty spirit messages, all of which were of exceptional interest. The object of these few exceptions, to put Spiritualism on a higher plane, to get people to think for themselves and so help on the present wave of reform, which is now sweeping the country."

The Illinois Sunflower Club will hold a social meeting at Lincoln Hall, Fraternity Building, 70 East Adams street, on November 13. All members are earnestly requested to be present.

Mrs. Catharine McFarlin can at present be addressed for engagements at No. 166 Juneau avenue, Milwaukee, Wis. She is capable of doing a most excellent work.

Harry J. Moore lectured in Pualup, Wash., the third and fourth Sundays of September. On Sunday, Sept. 30, before the First Society of Spiritualists of Seattle, Wash., he united in marriage Walter F. Horner and Miss Alice E. Horner. During the Sundays of October he lectured at the First Spiritualist Society of Portland, Oregon. He is now located in San Diego, Cal., for a season serving the Temple Society of that city. Address all letters to General Delivery until further notice.

Bishop A. Beale, the lecturer and poet, of Summerland, Cal., writes: "We are making a rattling good paper of The Progressive Thinker."

Dr. Fowler writes from Brooklyn, N. Y.: "A good audience greeted Dr. C. O. Sahler of Kingston, N. Y., upon his first appearance this season at the afternoon conference held by the First Spiritualist Church of Brooklyn, N. Y., on Sunday, Oct. 21. Dr. John C. W. Man, secretary, presiding. Dr. Sahler, in a very graceful and unassuming manner delivered without notes a very interesting address upon 'Divine Intelligence.' Remarks followed by Judge Daley, Doctors Wyman and Fowler, and many questions answered by the speaker, with great satisfaction. Mrs. Pepper opened her evening exercises by reading her own original poem, following with a very beautiful discourse upon 'Immortality, What Is It, and What Does It Bring Us?' The service was unusually impressive and was listened to with all the most breathless interest by the large audience. A greater number than usual of the sealed letters were considered to the evident enjoyment and satisfaction of the large audience. The writer improves this opportunity to say, necessarily briefly, that he considers the last number of The Progressive Thinker one of the best in its history, containing as it does a full report of President Barrett's annual report, with much other interesting and profitable matter which all who are interested in our facts of phenomena and philosophy should read and circulate and encourage their friends to do so."

Mrs. Carrie L. Hatch writes from Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual at Appleton Hall, 9 Appleton street, Friday, October 26. An interesting meeting was held in the evening. The evening meeting was as usual, with a lecture and the following interesting talk, following with messages. These meetings are becoming more interesting. We are pleased to announce that on Sunday evening, Nov. 4, we will have as speaker, Mrs. Emma Hansen. Mrs. E. Johnson Bland. She will have something good to tell us and her messages are always of the highest order. Remember these meetings are held every Sunday afternoon and evening at 8 and 9 o'clock, at Conway Hall, West-end avenue and Lake street."

Prof. W. M. Lockwood lectured before the convention at Potsdam, N. Y., last week.

A. E. Pratt writes from Delphos, Ohio: "On last Saturday evening, October 20, Mrs. Nina D. Challen of Delphos, Ohio, gave us a grand and another on Monday evening following. These meetings were fine, and every one present was well pleased with them. Mrs. Challen has promised to return next month when Mr. Herrick is here and we will have some fine meetings then. These two mediums are both trumphet, and gave the most convincing proof of spirit return. The people here are hungry for the phenomena, and every convert is being made at every meeting."

Samuel A. Huntington writes from Malden, Mass.: "At the circle October 18, Mrs. Carter gave excellent messages, and Mrs. Alice M. Whall made interesting remarks, followed by several messages. At the Sunday evening, Oct. 21, the president, Mrs. Sheriff, presided at both sessions. At the afternoon circle, Mrs. Carter and Mrs. Norton of Malden, and Mrs. Mary A. Smith of Everett, gave many fine messages. Mrs. Smith also made remarks at the evening meeting. Mrs. Annie R. Chapman of Brighton, was the speaker, giving a very interesting address, followed with beautiful messages. Our society will hold a Halloween party on Wednesday evening, Oct. 31, the proceeds of which will be added to the church fund. We hold a circle every Thursday evening at 7:30, and a circle on Sunday afternoon at 3:30, and a meeting every Sunday evening at 7:30. We always have good speakers and mediums. Sunday evening, Oct. 28, Mrs. Alice M. Whall graced our platform."

Mrs. Dan M. Davidson, Lock Box 552, Detroit, Mich., writes: "A short time since I made a flying trip to Battle Creek, Mich., and found Mrs. Anna L. Gillespie doing a grand work, speaking twice on Sunday and giving an entertainment during the week. This is one of the most flourishing societies in the state. On Sunday last, I listened to Mrs. Shawlow, of Detroit, Mich., who occupies the platform to relieve Mrs. Laura Crawford, who was ill. Yesterday I visited Pontiac, and found the Spiritualists there greatly in need of a speaker, and some missionary work. This is a grand point, a good honest worker. Friends, who are desirous of doing good, to send in your subscriptions to 'The Occult,' fifty cents per year; now, seventy-five cents after the first of January. Help by all means you can to circulate this beautiful new magazine. It is a grand thing, and you can contribute to the great whole and thereby spreading the truth to all the world."

ROCKFORD, ILLINOIS.

An Excellent Report of the Good Work Done There at the Psychological Research Society.

"A glorious occasion" is the universal acclaim of all who attended the mass assembly of the Psychological Research Society, held in Rockford, Ill., under the joint management of that organization and the State Spiritualist Association of Illinois, on October 21. Though the speakers all came direct from attendance at the N. S. A. convention in session in Chicago, and the program was a most constant labor, yet to the listener they seemed at their best. President Barrett, just re-elected for the fourteenth time to preside over the National Society for another year, enthused every one with his eloquence and his devotion to spiritual teaching. President Warner held his audiences almost spellbound whenever he had the rostrum. Rev. A. A. Roberts, a Unitarian clergyman, resident at Baraboo, Wis., held a short address, and in the rendition of a poem well fitted to the occasion, showed he was as well adapted to a spiritual platform as to a Christian pulpit. Mrs. M. E. Cadwallader of Philadelphia, entered the audience with a short discourse which was really a classic, and all regretted it was so brief. Mrs. C. is an author, publisher, and contributor to the spiritual press, and proved she merits a prominent place in the spiritualist movement.

GEMS OF THOUGHT.

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PAGES TO SPIRIT LIFE.

[Contributors to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Priscilla Polson passed to the higher life at her home in Bruce Point, Wash. During the latter part of her life she received a great deal of comfort from Spiritualism, her daughter, Mrs. Jennings, being a medium, and greatly helped her to battle and buried in Mt. Pleasant cemetery. The funeral services were conducted by the writer from the Butterworth & Son's undertaking parlors.

John Hill, of Hamilton, Canada, passed to spirit life, October 19, aged 68 years. He was a loving husband, kind and indulgent father and a devoted friend. A paralytic stroke held him for some time, finally succumbing to it. The Veterans' Fireman and Order (he being a member) attended the funeral. For some years he was a staunch adherent of the First Spiritualist Society. The beautiful Spiritual burial service was conducted by our pastor, Lyman C. Howe.

Harriet Crandall passed to the higher life from her sister's home, Lapeer, Mich., Oct. 8, at the age of 33 years. She was a Spiritualist, and was what you might term strictly within the control and power of Catholicism. There is a place now in Rome known only to the priesthood, and not to the common people, called the tomb of Palatine Apollo, which contains the writings from the time of Marcus in the second century to Eusebius in the fourth century, which contain the secrets of the Catholic church. I assure that church. I go further, and if there is authority in a pontifical curse, I curse that church for the slavery it have gone through in spirit.

And in conclusion I will say that I desire all Spiritualists to become free thinkers, as there can be no progression without full and unrestrained privilege to reason upon any and all subjects. I have never communicated before, and it is very difficult for me to talk in the English tongue. I could not have done so at all but for the help I have received from English speaking spirits. I was known as Hieronymus Alesaleo, otherwise Pope Nicholas IV. I lived toward the latter end of the thirteenth century, and was Pope in 1288."

Passed to spirit life, October 6, at the residence in Battle Creek, Carrie L. Bowen, wife of John Bowen. Mrs. Bowen was a woman greatly beloved by all for her beautiful character. She leaves a husband, sister, Mrs. Rose Snow, and Bros. George and Edward, and a large circle of friends. Services conducted by Mrs. Anna L. Gillespie.

Passed to spirit life, October 7, in Alliance, Ohio, Mr. Zedie Holden, aged 74 years. Mr. Holden was a prominent man and held the respect of all for his sterling qualities. He was treasurer of Lake Brady camp for years, and will be greatly missed by the officers and members of the board. The wife, Mrs. Holden, was a prominent Spiritualist, and home work for Spiritualism, and one son and daughter are left to miss the earthly presence of one unman best serves God most; that having eliminated the creeds founded on earthly legends and superstitions, and substituted knowledge of the continuity of life and the certainty of spirit communion with mortals in place of blind faith in a blood atonement, we adopt as a motto, Progress, Onward and Upward, with a firm determination to only follow where Truth leads the way.

Thanks were extended to all the committees, managing and subordinate, whose generous services made this mass-meeting such a brilliant success.

Several new members received the right hand of fellowship from President Barrett, a full dozen with the last few days.

With a firm determination of every member to make his efforts to advance the interests of the community, cause, and swell the membership, and make the society the leading one in Illinois, the assembly was dismissed next Sunday evening when one of its favorite sons, Georgia Gladys Cooley, will minister to the society with her facts, logic, eloquence and messages; and Mrs. Alice C. Barry, of Clinton, Iowa, will occupy the rostrum during the entire month of November.

Gems From the Spirit's Writings.

A loving life is the best religion. Education is the power that will raise mankind.

The right of free speech is the priceless gem of the human soul.

Gratitude is the fairest flower that sheds its perfume in the heart.

Every publican and beggar is the republic and the height of national honor.

Let us say, if our children do not live in a republic, it shall not be our fault.

The more liberty you give away, the more you will have—in liberty, extravagance is economy.

Fear is the dungeon of the mind, and superstition is the dagger with which hypocrisy assassinates the soul.

The man that loves the love of one splendid woman is a rich man. Joy and wealth and love is the legal tender of the soul.

I believe that the common school is the bread of life, and all should be fed.

Next Friday will be the fruit of the tree of knowledge.

Mrs. Eleanor Moore of Mason, Ohio, passed to spirit life, October 15, 1906, at the ripe old age of 91 years, 10 months and 20 days. Mrs. Moore was a pronounced Spiritualist for forty years or more and always ready to use her influence in behalf of the grandest truth that has ever blessed mankind. Her request was that she should have a Spiritual funeral, and arrangements were made with the writer six months ago to conduct the funeral services, which were held in the Universalist Church at Mason, Ohio. She had many friends, far and near, who came to pay their respect to

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All of Prof. Lockwood's publications are on sale at The Progressive Thinker office, Chicago, Ill., and at the rostrum when he lectures. These treatises contain the wealth of a vast historical and scientific research.

THE WAY OF LIFE.

A flower grew above me on a ledge—
A sweet, majestic bloom, with perfume rare;
I sought to pluck it—though out-reaching far—
My hand closed on but empty air.
Night fell; I sought my couch, but still in dreams
That one fair flower before my vision grew;
With morning's earliest beams I hastened back,
Full of desire the treasure to pursue.
Behold! before my eyes a lesson lay:
Beneath lay pure white lilies, crushed, but sweet—
In my mad struggling for the things
Of earth and house and home, I had
I trampled precious treasures 'neath my feet.

—Irene Littlefield Miner.

THE KINGSHIP OF SELF-CONTROL. By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc.

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The Progressive Thinker Should Have 100,000 Readers Every Week.

Never before in the history of The Progressive Thinker has there been as much interest in its pages as at the present time. Its receipts are swelling from day to day, and Spiritualists everywhere are beginning to look to its pages in order to know just what is going on in our ranks. The fight against the fraudulent element in our ranks has been long and furious, and the good effects

that have arisen therefrom, can be seen in every part of the country. It is the acknowledged organ of the respectable element in our ranks, and all the State associations regard it their especial friend, in a sense their official organ. The N. S. A. selected it as their official Western organ, in which the reports of the officers should appear in full; in fact no other Spiritualist paper in the United States had the facilities to put in type so

much valuable matter in one week. Our eight large pages were filled to the brim last week with the N. S. A. proceedings, and the data furnished should be filed away for future reference. We wish now to extend the scope of our usefulness, hence we ask every reader of the paper to send in an additional subscriber. **THE PROGRESSIVE THINKER SHOULD HAVE AT LEAST 100,000 READERS EACH WEEK.**

PROPHETIC.

Wm. H. Allen's Death Foretold in a Vision.

Back of the facts concerning the death of William H. Allen, former Omaha school principal, at Edgemont, S. D., is a story which is of startling interest as related by the World-Herald.

About a year ago, according to the family and friends, Mr. Allen had a dream in which a view of his life was presented to him on what was apparently a map. This map was divided into five sections. Each of them represented some portion of his career, which he recalled in the vision, but the fifth section of the map had only two years marked upon it and the years ran into an indistinct blur. Upon his inquiry Prof. Allen was told by a voice in this dream that he should be very careful about this time, which, according to the map, would be at the end of his 52nd year. "If you live through the crisis which you will have then," said the voice, "you will live to be 90 years of age. But be careful."

The next morning, Mr. Allen told his wife about the dream and joked with some of his personal friends about it. A year passed and he celebrated his 52nd birthday in good health. "I guess I will live to be 90, all right," remarked Mr. Allen, on that occasion, jovially. His fine physique seemed to be in perfect condition and he was feeling younger than his years. Seventeen days later he was taken sick. A physician was called. The second day that the doctor came he told the patient that he was getting along well and would probably be able to teach in school as usual in a few days.

Shortly afterward Mr. Allen was seated in an easy chair reading the newspapers when suddenly he collapsed and before his wife in the next room could reach him he was dead of apoplexy.

The circumstances of the death impressed Mrs. John Evans, whose son married Mr. Allen's daughter. At her home on Indiana avenue, in Omaha, she wrote the verses which appear below.

A Real Dream.

He had a dream, which was not all a dream,

For as it came to pass much truth we glean.

He dreamed he saw a light, like the full moon,

Come floating out of space into his room.

And as it came it brighter grew, till it

lit the whole room up with brilliant glow.

That nearly dazzled him, as he sat there—

(As in his dream appeared) in his school chair—

When looking on his desk, he then espied

A pile of maps with many ribbons tied.

Quick with his knife did he the ribbons

counted the maps and found there were but five.

When carelessly he lifted the top map—

Putting on his specs, laid it on his lap—

When with both hands again the map he took.

He tilted back his chair and at it took a

look, and there he saw the first five years of

his life.

Yes—all his boyhood years of joy and strife,

Those happy years he spent upon the farm,

Those uneventful years—of peace and calm.

Back on the old farm—(his eyelids quiver)

He was back by the Ohio river.

The selfsame place, the house, the barn and all,

He listened—yes, he heard his mother's

call—

He saw in each year since his life began

His mother—(who still lives, aged 81).

He was her loving son, her pride, her joy.

Each year she guided him while yet a boy

In orchard, barn, on river he could trace

The movements of his mother in every place.

The map was clear, no spot or blot—

Nothing wrong—did in these ten years occur.

Reverently he laid the map aside,

Rested his head upon his hand, and cried,

Not in regret were shed these silent tears.

But just a requiem to those vanished years.

Then he picked up the next map—

No. 2.

And set and looked the strange map

thru' and thro'.

Aye, ten years more of his life there saw,

Year after year, yet on the map no

trace.

Then he saw on this map of

his life

That it spoke of both himself and wife

For when at 23, on April 8,

He took for life his loving wife and mate,

She who stood ever ready to com-

mend

And many times she lent a helping

hand.

Years of school life and college life in

each,

Preparing himself in those days to

teach.

He saw those college days pass all too

fast.

He was himself prepared to teach at

last.

This map read, he then took up No. 3,

Wondering what next he would see.

Ten long years more of his life this

map told.

The passing of his son, scarce two

years old,

Leaving them then three small girls

to raise.

They bent beneath their rod, their

God to praise.

Each action of his life was written

plain.

And still the map showed a clean life

again.

Then came years of teaching he

could not hide,

As he glanced them over, feelings of

pride,

And in this mood he took up No. 4.

It was with eager eyes he scanned it

each day, each week and month,

years onward sped.

In each of these ten years he plainly

read

Everything he'd said, or thought, or

done.

Whether in earnest or in fun,

In plainest words, line after line it

ran

Before the eyes of this good Christian

man.

Tho' on the map some mistakes did

appear,

This map like the rest was clean and

clear.

Quickly he laid the map aside and

took

up No. 5, that at it he might look.

Another ten years of life here laid

out.

Ten years of joy and sadness, light

and shade.

This map was clean, just like the

other four.

He reached for another—there was no

more.

But written on the corner was: "Take

heed,

Turn this map over, and with care

read.

The many years that had all

passed

Had led him to the present time at

last.

And with hot, feverish eyes and trem-

bling hand

He followed out the last final com-

mand.

Quickly he turned the map over to

see

What the true meaning of this all

might be.

And there before his wondering eyes

were spread

Only two years—and this is what he

read:

"A sickness will befall you at this

place.

It may in its force hurl you into

space.

If you come out victorious from the

fray,

Eighty or ninety years on earth you'll

stay."

These words were written with the

blackest ink.

He read them over twice, then stopped

to think.

"I'm now but 51," he slowly said.

If this is true, next year I may be

expected to die."

And as these startling words he sadly

spoke,

By the changed sounds of his own

voice he woke.

He lay and wished the night might

be over.

The hours moved slowly by—and yet

no day—

The cold March wind sobbed thro' the

moonless air.

At last the morning came all bright

and fair.

He told his friends about the dream

next day.

Not a word of it to his wife did he

say.

Till his birthday, when he was 52.

Then to his wife he told the dream all

thro'.

That was March 7, nineteen-hundred-

six.

And they both laughed—that dream

should play such tricks.

One moment longer, then, my story's

o'er.

Seventeen days later, March twenty-

four,

When sitting in a chair at home that

he dropped his tired hands and

passed away.

With not a word, a struggle, or a

sigh.

This is the way that Christians ought

to die.

MRS. JOHN W. EVANS.

Omaha, March 30, 1906.

A Tribute.

William H. Allen, born in Muskingum

county, Ohio, March 7, 1854, died

March 24, 1906, at Edgemont, S. D.,

aged 52 years and 17 days; married to

Ira Ann Thompson, April 8, 1878,

who survives him.

There was born to them a son, Orval,

who died aged 1½ years. Three

daughters, all living. The eldest,

Irene Mae, married in 1899 to Dr. J.

Stanley Hill; Jennie Elmore, second

daughter, married to Edward Wins-

low Evans in 1901; Florence Roleta

Allen, aged 13.

Of his father's family there re-

mains living his mother, Sarah B. Al-

len, over 80 years of age, residing at

Hartford City, Ind.; two brothers and

six sisters.

He spent his boyhood days in Ohio

and Indiana, with his parents on a

farm, attending district school during

the winter, and when a young man en-

tered Ridgeville college to prepare

himself for teaching, which profession

he followed during his lifetime,

teaching in Indiana for a number

years. Moving to Kansas in 1884

with his family, locating and teaching

in Johnson county, and later moving

to Kansas City, Kan., he taught there

in the capacity of principal for a pe-

riod of four years. Leaving this city

he moved to Omaha, being identified

in the schools of the city in the capacity

of teacher and principal for thirteen

years. About four years ago he

moved to Edgemont, S. D., where he

was employed as a teacher of the

schools, being re-elected for the en-

suing year. He was also superintend-

ent of the Sunday-school and choir-

leader of the Presbyterian church

there.

Not rich in earthly treasures, but

rich in a large and kind heart for all

humanity; a good son, a good hus-

band, a good father, a good brother

and a good Christian.

E.

SOUTHERN CASSADAGA CAMP.

Lake Helen, Florida News—Excurs-

sions.

As the fall advances, people are

making their way to the party camp,

southern home. Among the tourists

who go by the Clyde steamers are Mrs.

J. E. Vogt, Mr. and Mrs. W. E. Green

and daughter, Mrs. J. D. White, a large

delegation from Lake Helen in No-

vember.

Mrs. Huff is clearing her lot on the

Stevens property, painting her hotel,

and making internal improvements.

The new windmill proves a success,

furnishing an abundance of water.

The Spencers have enlarged their

kitchen and dining-room to meet

their increasing patronage.

Mrs. Elizabeth Thompson and Mr.

Johnson, the builder, and son Frank,

are there, ready to put up cottages.

The Bond Lumber Co. is getting out

plenty of lumber for house building.

The Greenwood cottage now has an

ample veranda on