SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 34.

Spiritualistic phenomena are probably as old as mankind itself.

From time to time it has been suppressed by the authorities, which probably represented the will of the majority of the intelligent people at that time. If it were not for an intelligent Spiritualist press, I am inclined think that the same suppression would again come about. Fakers charlatans, bogus healers, fortune tellers, etc., are about as rank to-day perhaps, as they ever were, and are keeping up the disgrace that has hung like a black cloud for ages to this beautiful cause, and unless this will be thrown off and suppressed, and the better encouraged. I am inclined to think the authorities will 'sooner or later be compelled to take notice of

That the ancient Jews forbid it with severe penalty, is history that has done the cause a great deal of harm by furnishing the narrow-minded, bigoted churchman ammunition that has availed him much. Do you not think there was plenty of cause for so con demning it? Do you not think the same causes are in effect to-day? dare say they are. The very fight the editor of The Progressive Thinker is waging against frauds, tells me that the same conditions prevail to-day as in former times, only perhaps slightly

The greatest good that the cause of Spiritualism has yet received, has been through the important work of the London Society of Psychical Research and the man who was really the insti-gator of the formation for this society, has done more for Spiritualism by do ing his best to learn the truth, than anyone else that I know. In his ad as president of the society, in 1894, he says1

Possibly historical research among the most ancient records may give us fragments of unsuspected informaion, for it is very probable that many, if not all, of the psychical phenomen we are now investigating, were known and the knowledge jealously guarded in ages long past. The very high civ ilization which is now known to have existed thousands of years B. C., in the earliest Egyptian dynasties, makes it almost inconceivable to imagine that subjects of such transcendent interest to mankind were not then part of the learning of the few, part of the wisdom of Egypt.' The seizure of this knowledge by the priestly caste and its retention to themselves with penalties to all intruders, was the natural sequence of the lower civilization that followed. Thus psychical phenomena became veiled in mystery, and ultimately degraded to a mis-chlevous superstition. Mystic rites were added to impress the multitude. Finally domination, augury and necro mancy became methods of wielding mysterious power held by few. But such practices wearled the people's intellect, destroyed their enterprises and distorted their conscience. The in-dustries and politics of the people became, paralyzed, by giving heed to an oracle or to gibbering spirits rather than to reason and strenuous endeav-The Hebrew prophets, the statesmen of their day, saw this clearly and had the courage to denounce such of opinions never disturbed his rea-practices in unmistakable terms, warn-son." Thompson vs. Thompson, 21 practices in unmistakable terms, warn-the people that by using these things Barb. (N. Y.) 112, Decided, 1855. og an infallible guide or as a religion. they were being misled, and reason

led thee astray." People who use this beautiful gift entirely for their own personal ends

and so the burden of their speech was,

Thy spells and enchantments which

thou hast wearied thyself with, have

being dethroned from her seat.

should be severely condemned.

The All Wise Infinite Intelligence who created us, also made it an establighed law that we must do a certain amount of physical work to keep our bodies in repair, and therefore each one "should earn his bread by the Encourage the good in the Spiritualistic cause and vigorously discourage the wrong and degrading element in it.

D. S. HAGER, M. D. Chicago, Ill.

DEATH FORETOLD IN SERMON.

Preacher's Prediction, Which Moves Congregation, Proves True Within Twenty-four Hours.

London, Eng .- "I have criticised adversely some who have said they have seen visions. I will not do so again. I retract those censorious

So spake the Rev. Meredith Morris from the pulpit of Garth church, Maes teg, South Wales.

We have had our Easter communion, and there were absentees. There come, but I looked into their eves and saw that they did not mean what they said. They did not come, and I afterwards saw some of them-seven of them—gambling under a tree.

'Now, I have a message, and it is to all young men and to all others in this church. I have seen in a vision seven young men, and one of these will be called to his reckoning by his Maker, and that shortly."

The preacher paused and was convulsed with sobs. A wave of strong emotion passed over the congrega-

It was on Sunday that the sermon was delivered. Strange to asy, on Monday one of the young men to whom the minister referred was killed in a colliery.

DEATHBED VISION IS REAL.

Girl Sees Father Injured and Begs Help Be Sent Him.

Just a few hours before she herself died Miss Lulu Kendalt. a 17year-old girl of Keystone, S. D., saw as in a vision her father, S. R. Kendall, meet with an accident which may result fatally and begged piteously that help be sent to him.

The young lady died a few hours

after she saw the vision, still protesting stoutly that her father was hurt and begging piteously that some one be sent to succor him. The day after her death it came to light that her father had met with an accident precisely where and how she had seen it

WILL HISTORY REPEAT ITSELF? SPIRITUALISM AND THE LAW Vigorous Facts for Spiritualists to

The HON, CHARLES R. SCHIRM of 5. "Evidence as to one's religious Baltimore, Md., is entitled to the belief or opinions regarding the existgratitude of every Spiritualist in the land for his compilation of facts in reference to wills. He is an able law- Ency. of Law, (2nd ed.) 611, and yer, and is doing great service to the cases cited. Cause of Truth by the arduous labor he has undertaken to place SPIRIT-UALISM AND THE LAW prominently before the world. In behalf of our numerous readers, we thank, most belief is beyond the scope of a judicial inquiry. * * Thus the court has often

Number Three.

This paper is prepared after the fashion of a lawyer's brief and is almost entirely made up of short extracts of court decisions. In my second paper I treated the Keeler case at some length, but it is unnecessary for the purpose for which these pa pers were designed to dwell upon the details of each case.

The expression, or something like it, is frequently made by thoughtless and uninformed persons, "that Spiritbut a consideraualists are crazy," tion of the opinions of men learned in the law, is here shown to be at variance with the curbstone and barbershop law which is dealt out gratis by people whose prejudice far exceeds their prudence and breeding, while been funneled into them by the tireless devotees of the old thought, misinterpreted.

Cases.

1. In the Chafin Will Case, the court refused to set aside the will, al-though the testator had faith in the statements of professed clairvoyants and spiritual mediums and believed in This is a very interesting case and discloses a character what similar to that of Morris Keeler referred to in my last paper. The tes tator had a strong belief in all the things pertaining to Spiritualism, and even went on long trips to hunt for gold under the direction of professed mediums; and yet he was an quoted, that the testator, Mr. Meeker, excellent business man, positive in his like Keeler in 20 N. Y., and Chafin in opinions, tolerant of other people's 30 Wis. was a man with excellent opinions, not very generous, somewhat opinions, not very generous, somewhat business ability and not suspicious, but withal his honesty and in financial transactions. integrity were unbending. 32 Wis. 560, Decided, 1873.

ualist, and entertained many, if not believe in Spiritualism, the book of all, of the views peculiar to that Mormon, Fourierism, or any other of sect. We see no other evidence of inaware, has never been held to be insanity." Otto vs. Doty, 61 Iowa, 23, Decided April, 1883.

death was perfectly compétent to, and behave like a fool occasionally; may did, transact business to a very large tell his dreams and call them visions, extent for himself and as trustee for and may believe in them; he may be others, and as a director of several addicted to telling lies about his will incorporated institutions, his will yet gentlemen, we could not on these was held valid, notwithstanding he accounts pronounce him unfit to manexhibited many eccentricities. plaimed to be more or less influenced erty in his life time; and could not by spiritual manifestations. In this case the court said. "His peculiarities a lunatic hospital, as a fit tenant for of opinions never disturbed his reasonable and institution. So all that is

by the jury upon all the circumstances and proof in the case. The court cannot say, as matter of law, that a person is insane because he holds the belief that he can commubusiness transactions, and in the disposal of his property. * * Other cirthe mind which entertains them." "as you Brown vs. Ward, 53 Md., 376, De- jects." cided, March, 1880.

ence of rewards and punishments in a

6. In the matter of the contested will of Helen C. Bush, 35 Misc. (N. Y.) 688, 696, the court said:

"The truth or falsity of a religious been asked to pass on the falsity of Spiritualism, and to hold that a follower of this faith, which, like Chris tian Science, is contrary to the con-victions of most men, was of necessity laboring under an insane delusion but it has uniformely refused so to de clare or hold,"

7. Matters of faith are not the subject of investigation by a civil court. Watson vs. Jones, 13 Wallace, 679,

8. The High Chancery of New Jersey, composed of the Chancellor and three vice-Chancellors, in the case of Middleditch vs. Williams, 45 N. J., Eq. 726, said;

"The testator was a believer in Spiritualism; that is, he believed that the spirits of the dead can communitheir opinions are those which have gate with the living through, the agency of persons called mediums, who possessed qualities and gifts not possessed by mankind in general. * * (p. 585). The testator's belief was not a morbid fancy, rising spontaneously in his mind, but a conviction by evidence. * * Belief in Spiritualism is not insanity, nor an insane delu-

! It will be observed that in this case an attempt was made to give a partial definition of Spiritualism.

9. We now turn to a case which is one of the earliest involving Spiritualism. It will be observed in the closing sentence of the court, herein

Says the court: "Many a man has some hobby, and may ride it very 2. "Evidence was introduced," says the court, in the next case below cited, "that the testator was a Spiritual says and entertained many ride it very much to the annoyance of others, and yet be perfectly capable of managing cited, "that the testator was a Spiritual says and disposing of his property by deed or will. He may Spiritualism, so far as we are fest the brains of fanatics. He may talk very much like a fool, as you or ! may think, on these subjects, and un duly magnify their importance. He may profess an absurd fondness for

Where the testator before his music, and play the Pandean pipes, and age his affairs, or dispose of his propavoid his deeds, nor condémn him to proved makes it no reason for regarding him as not of disposing mind and memory, and to set aside his will." "The question of sanity is one

"He appears to have been shrewd of the direct issues upon trial, and it enough not to lend his money or sell is a fact to be determined and decided his property on doubtful security, notwithstanding the arts of Hoyt to prevail upon him to do so.' Hand, 2 Wallace Jr., 122, Decided October, 1855.

The reference by the court to Spirnicate with spirits and can be and is itualism as an absurdity of the day advised, and directed by them, in his which infests the brains of fanatics, is one that should not have been made but, in the later cases, the courts cumstances and facts are to be looked seem to have avoided such offensive o in connection with them before a characterizations. And even here an satisfactory conclusion can be attempt seems to have been made to reached in regard to the soundness of the mind which entertains them."

"as you or I may think on these sub-

(To be continued.)

ELEVATE THE MORAL FORCES.

Every Medium Ought to Raise the Standard of Their Work.

To be equal to the best, we need to do all in our power to elevate the moral forces, thus holding ourselves to the plane of those who are able to do good work through us and by us. Moral advancement, the culture of the noblest traits of human character is the one thing that will lift our beauti ful scientific philosophy to the realms of power in every line of demonstration, and maintain it there. The day demands the explanation and the manfestation of the truths of life, and the guardians of the doorways must be clean-hearted and clean-handed.

Our spirit scientists are doing a great work among themselves in preparation for that which is contem plated for the earth plane in the not distant future, so every medium ought looking to raising the standard of their work, because by so doing they will hasten the day, and there is no better-way than to seek to enlarge the moral perceptions, toning up thus both intellect and power to demon-strate. Betterment, betterment on moral lines, must be our shibboleth if we want to see the great cause pros-M. A. CONGDON.

Hood River, Oregon.

LONG LIFE.

Count not thy life by calendars; "for Shall pass thee by unheeded, whilst an

His life is longest, not whose boneless gums, Sunk eyes, wan cheeks, and snowywhite halfs bespeak

Is thickest set with those delicious young medium and her family were scenes 'Tis sweet to ponder o'er when even falls.

Life's limits; no! but he whose mem-

-Kennedy. He is not worthy of the honeycomb have stings.—Shakspeare.

Rev. G. C. Love and His Work.

To the Editor:-I am again serving the Occult Band of Harmony in Tacoma, Washington. This is my second call to this society of four Sundays each. On my return home, I will be in Portland only a few days, going from Portland to New Era to get the camp in readiness for the coming

meeting in July. I am all enthusiasm for a grand good work in the cause of truth, and with our N. S. A. president, Harrison D. Barrett, with his logic and earnest delivery, we will certainly have our philosophy well presented. We will also have good mediums present to prove the presence of our departed, but living friends. Everybody who feels an interest in our camp and its success is invited to come-to its meetings this year, if possible, and show by your presence the earnestness of your esire for its success. The board of officers can arrange for good talent for the meetings, but the size of the congregations depends wholly on the people who can and will attend. board of officers in all their deliberations have been very harmonious, and that fact inspires them with thought of a real harmonious and interesting camp-meeting, beginning July 8, and continuing over four Sundays. All letters after June 25 will reach me at New Era, Oregon. . REV. G. C. LOVE.

She Played With Spirits.

Clara Celestia Cottle, aged 14 years, passed to spirit life, in Portland, Ore. hour—She was always a medium, and played with spirits, often leaving other playpast—
mates for the company of her little
May stamp itself so deeply on thy friends in spirit. Rev. G. C. Love deivered the funeral discourse on the Thy latest years shall live upon its 11th day of May, and realizing the lovely disposition of Clara Celestia and her power of discerning spirits, he quoted the text: "I thank, O Lord, that Thou hast hidden these things from the wise and the prudent, and hast revealed them to the babes and the innocent." Many friends of the present, and their floral offerings covered the grave.

Wisdom is the door to freedom, and self-knowledge is the throne that shuns the hive because the bees which freeden dwells.—Franz Hartman.

CATHOLIC DATA.

CHICAGO, ILL., JUNE 2, 1906.

Some Extract From the Jesuits' Code of Morals. 1

"The Catholic Christian children can accuse their parents of the crime of heresy, although they well know that for this they will be burnt. Not only they are allowed to refuse them food, if they try to entice them from the Catholic faith," but they even can without sinning and with all justice, murder their parents if these wish to oblige them to abandon the faith" (Esteban Facunier—Tratados Sobre los Mandamientos de la Iglesia, vol. 1, lit. 1, chap. 33).

'It is allowed for a son to kill his father, the latter being proscribed. A great many authors affirm he may; and should that father be prejudicial to the Society, I hold the same opin-ion as those authors' (J. de Dicastilli, "De la Justicia del Derecho," vol ii., p. 511).

it is just to-refrain, under penalty of mortal sin, from Teturning what has been stolen in small quantities, however great the sup total" (Anto-nio Pablo Gabriel, Jesuit; "Teologia

Moral").
"Small thefts taken on vorious days from one man or several men, howev er great the sum stolen, will never constitute mortal din' (El Padre Bauna: "Suma de los Pecados," chap.

c., p. 145). :.. x. p. 140).

"If the master do injustice to his servants regarding their salaries, these can sue the master or do justice to themselves by way of compen-sation" (J. de Cadennas: "Theologica"

p. 214). "God forbids theft when it is considered bad, but not when reputed good" (Casnedi: "Juleios Teologicos." vol. 1., p. 278).

Javier Fegelli, Italian Jesuit, judged it allowable for a servant to steal from his master by way of compensation, provided he did not allow himself to be caught with the hand in the bag ("Del Confessor." p. 137).

Pablo Laymaun approves of secret compensation, and Father Lepus is of the same opinion of Teologia Moral," lib. iii., p. 118).
"If a man kill another believing that to do so he does not cause a very great amount of evil this man sine only slightly, because he ignores the

enormity of the action" (Jorge de Rhodes, Jesuit "Téologia Escolastica," t. 1., p. 322). Ordinarily one may kill a man for the value of an escuido" (Escobar).
"You are permitted to kill a man who has robbed you of six or seven ducados, even if you recover the amount robbed. I dare not condemn

as a sinner a man who tries to kill one who has taken from him anything worth an escudo" (El Radre Molina, tome its, v. 3, Dosposition 16 de 6).

"A son is permitted to desire the death of his father because of the inheritance, but not for the death itself" (Crisis Teologicas Colonia, 1702, p. 242, Juan de Cardenas, Spanish Jesuit).

Jesuit).

"If you believe firmly that you should lie, lie" (Casnedi, Jesnit, p. 278; Juicio Teologico).

"The Christian religion is evidently

believable, but it is not evidently true, because it teaches confusedly and teaches confused things, and more of ten than not those who pretend that the Christian religion, is evidently truthful see themselves obliged to con-fess that it is evidently false, thus concluding that no evidently true religion exists. For how do you know that the Christian religion is the most true among the many that exist. Have you visited all countries? You saw that the oracles of the prophets were created by the inspiration of God. And supposing I deny that they have prophe sied, and maintain that the miracles a ributed to Jesus Christ are not true?" (Philosophical Thesis of the Jesuits of Caen, sustained in the Roy-

al College of Bourbon).
"The sentiment of hove to God is not obligatory" (Padre Sirmon, Jes-

"If you wish to kill Peter in selfdefense, you may awear before the tribunals that you have not killed him, adding within yourself, unjustly" (Padre Gobat, Obras Morales, t. ii.,

CHESTERFIELD CAMPMEETING.

An Array of Talent engaged Tha Promises to Make It a Successful Meeting Phis Season.

Camp Chesterfield opens June 16, and closes Sept. 25 twelve weeks. The following is a partial list of the

names of speakers effgaged: Prof. Peck, William Erwood, B. F Austin, Dr. Knowles, Dr.: Peebles, Senator Tillman, of S. C. Mrs. Mary E. Lease, of New York, W. V. Nicum, T. W. Smith, Mrs. Anna Gillespie, Mrs. Marion Carpenter, Miss Lizzie Harlow

and Mrs. Crassfield.

Prof. Peck speaks on the first Sunday, closing his engagement July 15. In the mean time, Mrs. Mary E. Lease speaks on Sunday, June 24, closing her engagement June 28.

Rev. Austin begins his work July 8. and closes July 15; Will J. Erwood from July 17, to July 24. Anna Gillespie July 10 to the close of the camp; Mrs. Marian Carpenter from 22 to 29; Dr. Knowles, August 5 to August 12; Dr. Reebles, August 11 to August 16; W.V. Nicum, August 18 to August 26; Senstor Tillman of South Carolina, Sunday, August 26 (subject, "The Race Problem;" Lizzie Harlow from August 28, to the

close of the camp.

The camp is in fine condition, in fact, there never will a time in its history when it was so beautiful as it is this season.

The hotel will be greater improved. Its rooms are being painted, papered and furnished with excellent beds. All the furnishings are new. This will be welcome news to the patrons of this camp.

There will be weekly entertainments, consisting of concerts, dramatic shows and the like. A camp dance is on the program, as well as a weekly invitational ball. A gornet band will furnish music on Sundays, and a Mandolin Club of six performers will furnish music for all the services.

Miss Hazel Wertz will be planist and vocal soloist. During the first month the entertainments will be in charge of Prof. Peck.

Mrs. Gillespie will conduct the en-tertainments during the remainder of

tertainments during the camp season.

For further information address Mrs. Lydia Jessup, Chesterfield, Ind.

Anderson, Inc. J. A. W.

A Pathetic Search

It Was at Last, After Wany Weary Years of Waiting, Rewarded.

Guardian Spirits are ever seeking avenues to communicate with mortals. They often place themselves in touch with loved ones, and induce a vision or prophetic dream, revealing some important fact necessary for the recipient to know. For three nights before meeting her mother, Alice Judge dreamed of her, and that she saw her.

It was, indeed, a pathetic twenty window ledge—oh, she was a wild literary search of Mrs. Judge, almost the thing and strong!—and one of the lind, for her deaf and dumb daugh—matches fell on her and burned her ears' search of Mrs. Judge, almost blind, for her deaf and dumb daugher, but she was rewarded at last. For three nights before meeting her moth er, Alice Judge, as related in the New York World, dreamed of her, that she saw her, though indistinctly. It was during these three nights and days that Mrs. Judge was puzzling as to side.
how she could reach her child, of "N
whose existence she had just become tell h assured. Guardian spirits no doubt induced the dream:

For twenty-one years this mother and daughter had sought each other and now that they were side by side. near enough to touch, they were dazed by uncertainty. Hope,

expectancy, held them in chains. The mother, half blinded by years of ceaseless poring over newspapers in which she hoped to find some trace of her lost child, was barely aware of the presence of a stately young wo man. The daughter, warned by pre-monition that her mother was somewhere near, she still afraid to hope that this might indeed be she. Decould not follow one syllable of the

conversation. The scene was in the office of the principal of the New York Institution for the instruction of the Deaf and Dumb. Out of tall windows there far below. But no one had eyes for of the most thrilling drama it has ever been the fortune of this writer to witness. -The principals were close to great joy or black despair. Enoch Henry Currier, principal of the institution, stood behind his desk with a huge book of records before him. He was questioning the mother; who stood facing him, while at her side, only a long had wondered who and where her mother might be.

"Do you suppose you would know four daughter?" Mr. Currier asked !.... "Know her? Know my Allie? Of course I'd know her!" the mother re-

"Would you like to see her?" in-

Mrs. Judge moved very slowly-so much depended on the next few seconds. The hopes and fears of a score of years were exalting her, blinding her, benumbing every nerve. And the girl, trained by experience as assistant matron of the institution to control her emotions, sat erect and smiling, her features calm, but her

so that her face touched the face of the girl. She could not see clearly save at very close range. Every mo-ment seemed an age. The gray head ment seemed an age. The gray head swayed very deliberately to and fro above the golden locks of the girl. In the strained silence the ticking of Then the arms of the | was helpless. elderly woman flew forth; she tottered, fell upon her knees, and drew

My little Allie!" cries of delight. Her tears and the tears of her daughter were mingled. There was heard the strange, plaintive moan that the dumb utter when deeply moved. Mother and child, locked in a close embrace, swayed to and fro weeping and helpless for sheer happiness, forgetting even to kiss each other. The two men present quickly turned and walked to the other end of the room. They were looking toward the Hudson, but they saw noth-

eagerly. "Have a cigar! It'll help came here to The World office to see It did.

Some time after, the mother arose and came to Mr. Currier.

"Tell her I'll give her a beautiful new dress—a silk dress!" she cried. long as I had a bit of sight left," said the mother. "Sometimes I felt that it'll be the finest in the city."

The principal's fingers flew as he translated the message into the sign language. The eyes of the girl girl, but I couldn't do that. How could danced for joy and her smile showed I do it when everytime I looked at the how happy she was. When she understood her mother's offer she smiled and made the graceful deaf-mute sign of thanks—kissing the tips of the fingers of the right hand and sweeping the hand downward:

. The mother, starved for so long, ran close to her daughter and clasped her again. Then back she flew to Mr. Currier as a flood of new ideas, of was during these three days "Tell Allie," she cried in haste; as to how she could reach her child, "tell her I'll give her a new hat—she of whose existence she had just bemust have a nice spring hat. And,

some. And, oh! can I have her? Will you give her to me?" "Why, my dear madam, she is over twenty-one, and she can choose," said Mr. Currier, smiling, "There seems Mr. Currier, smiling. to be little doubt that she is your

say, does she like candy? I'll bring

child." "Doubt!" exclaimed Mrs. Judge. "Wait a moment and I will show you. Ask her if she has a scar on her right hip where she burned herself playing with matches. She climbed up on the the rock—Channing.

on the right side." Fast as the mother talked Mr. Curder's hands flew in interpretation. Before he had half finished Alice Judge was nodding and smiling affirmation and pointing at her right "Now," said the mother, "please

tell her I'll give her a fine home. She will never have to work again." "She is assistant matron here, at a good salary"—Mr. Currier began. No matter," the mother interrupted. "Salary is nothing. Money is nothing.
I'll give her all I've got."

"But she'll be much happier working," Mr. Currier suggested. Judge cried. "Happier!" Mrs. "Then I"ll keep her busy every moment of the de."

As the conversation was translated

Alice Judge smiled again and again. Will she come right home with me now?" the mother asked The girl shook her head ever so slightly and at the same moment

prived of voice and hearing, the girl smild and affectionately grasped-her could not follow one syllable of the mother's hands. "You must get acquainted," Currier suggested. "She will visit you whenever she is off duty." Alice Judge led her mother away to

show her the room in which she had was a spacious yiew of smooth, green lived so many years. How they com-lawn and the broad Hudson flowing municated with each other no outsider can pretend to say, yet it was apparent We have arrived at the crux hours afterward that there was perfect understanding between them. The finding of the girl was one of the strangest bits of history The World

has ever chronicled. On the first page of this paper on Monday, April 16, was a picture of four girls in gowns and mortarboards "singing" an Easter hymn in the deafmute sign language to a congregation few feet distant, sat Alice Judge, who of silent ones in St. Anne's Church, One Hundred and Forty-eighth street and Amsterdam avenue. Bneath the picture was a story of the episode, including the statement that the quar-tet was led by Miss Alice Judge.

"I'm sure that the choir leader is my Allie," said Mrs. Judge to the reporter to whom she showed the clipduired the principal.

ping in The World office. A telephone call to the rector of St. Anne's quicksee her?" cried the poor old mother. ly developed the fact that Miss Judge 'I'd give everything I own in the lived at the New York Institution for the instruction of the Deaf and Dumb. "Suppose you turn and look at that It was then too late in the evening to young lady on your left," suggested visit the place, but upon telephoning Judge was there and that visitors would be welcome in the day time. On the way up town next day Mrs. Judge told of the long search for her

daughter.
"We lived in Third street, New York, in 1884," she said. My husband was a good man, but unfortunate. As we were at the moment in a state of great blue eyes feverishly brilliant destitution the Children s some institution. The color had fied Allie away and placed her in some institution—I never could find out which

"My husband died a few years later, and after a time I married again. I have an excellent home now, but ever since I found myself in comfortable circumstances I have worried night and and day about Allie. I knew it would do no good to ask any of the a little desk clock sounded like the institution people, for I was sure they fierce, hurrying beat of a drum. For had recommended that the child the space of perhaps ten seconds the should be kept away from me, so I "But I found a plan. I bought three

newspapers every day-The World. the girl close in a fond embrace.

The Evening World and another evening world and another evening world and another evening paper—and I read them through The Evening World and another even-"Oh, my little one! Oh, my little girl! from beginning to end. Sometimes I Ay little Allie!"

was too busy to read them for a day

Her voice sank into inarticulate or two, but I'd always save them and read every line of news, for I felt sure that sooner or later I'd find something about my Allie. And, look! My eyes are worn out by reading so much print. Do you see? I have to wear two pairs of spectacles to read with, and lately I also have to use this mag-

"It happened that I did'nt read last Monday's World until Wednesday evening, and then I was so dazed at seeing my child's name that I didn't what to do. So I kept my own "Have a cigar!" Mr. Currier urged counsel for two days, and at / last I if you'd help me. I knew you would and could." "Were you ever tempted to give up

the search in all those years? there wasn't much hope, but I could not stop. About ten years ago my friends said I ought to adopt a little

How mother and daughter were reunited has been told. But here is a problem for psychologists: For three nights before meeting her mother Alice Judge dreamed of her; that she saw her, although indistinctly. It questions, of doubts swept upon her. nights that Mrs. Judge was puzzling as to how she could reach her child, come assured.

adopted child. I'd think her mother

was wasted away looking for her as I

How did that mother's anxiety fly to the mind of the child? WILLIAM INGLIS.

There's a brave fellow! there's a man

of pluck! A man who's not afraid to say his say, Chough a whole town's against him. -Longfellow.

Precent is instruction written in the sand, the tide flows over it, and the record in gone. Example is graven on

PLAN PSYCHICAL STUDY.

American Institute Will investigate Different Phenomena Carefully.

Dr. James H. Hyslop, head of the American Institute for Scientific Research, announced yesterday that Dr. James Putnam, neurologist of Harvard University; the Rev. Dr. Minot J. Savage and the Rev. Dr. R. Heber Newton had been elected members of the board of trustees of the institute, which hereafter will make greater strides in psychical research in America. Dr. Hyslop said that he received word recently that the French government, which has been ahead of America in such study since the days of Charcot, had provided 4,000,000 francs for an endowment of the Institut General Psychologique, an institution which is to take up the investiga-tion of the various problems which have occupied the English Society for

Psychical Research. The American Institute will investigate two types of psychology, those called abnormal psychology and supernormal psychology. The objects of study in the first division will include neurasthenia and mental troubles. The second line of research will include hallucinations of a healthy mind. The abnormal psychology, it isexpected, will need the greater amount. of lunds, as it is intended eventually to have a hospital where patients will be treated. There has never been any investigation of cases coming under that category in this country, Dr. Hys-

lop said-It is also the object of the institute to investigate the cases of the blind in asylums and to study certain types of visual sensations, and see whe made of the machinery of hallucinations. The loss of one sense, it is neid, accentuates the others, and this dumb will also be studied for auditor hallucinations, and the insane for various mental vagaries.

The institute intends to hold clinics in certain hospitals which have promised to allow them room to treat these cases. Ultimately a hospital will be erected for the institute's own work. Several professional men are said to be back of the movement who at present desire their names to remain secret.
Dr. Hydop, in speaking of what a

mental suggestion may do, told of a recent experience of his in the subway with an intoxicated man. The man. he said, was angry and unruly, but Dr. Hyslop said he beckoned to him and sat beside him, and by patting him and mental suggestion quieted him so that he left the train in good humor. This, he said, was merely suggestion, and not hypnotism. Speaking about hypnotism, Dr. Hyslop said that the institute could definitely settle the question wnether a man under hyp-notic influence could be made perform a criminal action or even to kill. He said he doubted if a subject could be made to do such acts .- He told of his own son who he said when under hypnotic influence, hesitated to do anything absurd or ridiculous .- New

IS REINCARNATION CONSISTENT?

The Influence of Heredity and Environment.

In the General Survey of recent date, E. W. Grimm says, "no reincarnation, no pre-existence; no pre-existence, life had a beginning."

My criticism of this statement would be, that reincarnation presupposes a general evolutionary advance as a whole. Time is limitless. There must have been a time, millions of years ago, when each present life must. according to their own theory, have started to incarnate, from its lowest development. In the eternity of years before this period, what takes place? Has it remained stagnant throughout eternity? This idea is on par with the Bible theory of creation, where God after remaining in a trance through all eternity regained consciousness 6,000 years ago, and concluded to "create heaven and earth and all that in them is"; in fact, one makes the other consistent. I maintain that environment and prenatal influence accounts for much of the crime and suffering in the world. In this age of scientific knowledge, intelligent people do not sneer as they once did at the old saving that the sins of the parents shall be visited on the children, to the third and fourth generation; coming to understand that it efers solely to hereditary defects, as this can be plainly seen to be aside from the absurd doctrine of total depravity which dooms the race through

all eternity. Does not the Spiritualistic germ theory offer a better solution of this problem, by saying that each ego at birth draws to itself such of these germs as it is fitted for, by its own peculiar environment. will please notice that this theory does not maintain, that life originates at hirth, but assumes an individual status from that period, and begins its course of progression, first through the mortal and then the spiritual Is it not reasonable that if while in the mortal form we advance our own spiritual welfare by assisting others, a similar result follow after we have laid aside the mortal garments? Then why this talk of taking to ourselves another body for the sake of progression, as the power of mind over mind is too well known to be denied.

As ah illustration of the folly of the supposed need of reincarnation, we will take a well-known instance. Years ago England deported many of its criminals to an island. In a few years these hopeless criminals (who by the logic of reincarnation would have been under the necessity of successive embodiments) had through an improved environment grown to be a peaceable and law-abiding community. Our prisons would be empty if it were not for the horrible condition by which the mass of humanity are environed as a result of our cruel competitive sys-S. L. FALL

tem. Tacoma, Wash.

For there is a perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in man that actually and earnestly works.-Carlyle.

You are not simply to be kind and helpful to others; but whatever you do, give konest, earnest purpose to it. -Trowbridge.

A Little Pilgrinn.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter V .- Continued.

that I felt myself incapable of remaining long in a place, and my desire grew stronger to hasten on and on; but when I entered the gates of the city this longing vanished from my mind. There seemed some great festival or public holiday going on there. The streets were full of pleasure parties, and in every open place (of which there were many) were bands of dancers, and music playing; and the houses about were hung with tapestries and embroideries and garlands of flowers.

'A load seemed to be taken from my spirit when I saw all this -for a whole population does not rejoice in such a way without some cause. And lo think that after all I had found a place in which I might live and for- I made no further objection. get the misery and pain which I had known, and all that was behind me, was delightful to my soul. It seemed to me that all the dancers were beautiful and young, their steps went gayly to the music, their faces were bright with smiles. Here and there was a master of the feast, who arranged the dances and guided the muisicians, yet seemed to have a look and smile for

One of these came forwards to meet me, and received me with a welcome. and showed me a vacant place at the table, on which were beautiful fruits piled up in baskets, and all the provisions for a meal. "You were expected, you perceive," he said. A delight- sang, "All is yours, all is for you"; ful sense of well-being came into my mind. I sat down in the sweetness of ease after fatigue, of refreshment after weariness, of pleasant sounds and sights after the arid way. I said to myself that my past experiences had been a mistake, that this was where I ought to have come from the first, that life here would be happy, and that all intruding thoughts must soon vanish comer. Yet my heart was elated, and and die away.

After I had rested, I strolled about, and entered fully into the pleasures of the place. Wherever I went through the music and the dancing would all the city, there was nothing but brightness and pleasure. music playing, and flags waving, and flowers and dancers and everything that was most gay. I asked several people whom I met what was the cause of the rejoicing; but either they were too much occupied with their own pleasures, or there was something like compassion merriment, the sound of the instru-

\ When I had seen as much as I'desired of the pleasure out of doors, I of houses, which were all decorated for this festival, whatever it was lighted up with curious varieties of lighting, in tints of different colors. The doors and windows were all open: and whosoever would come in from the dance or from the laden tables, and sit down where they pleased and rest, always with a pleasant view out upon the streets, so that they should lose nothing of the spectacle. And the dresses, both of women and men, were heautiful in form and color, made in the finest fabrics, and affording delightful combinations to the eye.

The pleasure which I took in all I saw and heard was enhanced by the surprise of it, and by the aspect of the places from which I had come, where there was no regard to beauty nor anything lovely or bright. Before my arrival here I had come in my thoughts to the conclusion that life had no brightness in these regions, and that whatever occupation or study there might be, pleasure had ended and was over, and everything that had changed that opinion with a sense of than the pleasure of the present motake, how could I tell that there were might not rise to something grander and more powerful?

gone conclusion of earth that this was a world of nunishment, had warped there?" my vision and my thoughts. With so many added faculties of being, incapable of fatizue as we were, incapable "But pleasure is more terrible than of death, recovering from every wound or accident as I had myself done, and that what she said was true. with no foolish restraint as to what we should or should not do, why might not we rise in this land to strength or nights; but soon after this it hapunexampled, to the highest powers? I pened to me that the dances and the rejoiced that I had dropped my com- music became no more than a dizzy panion's hand, that I had not followed maze of sound and sight which made him in his mad quest. Sometimes, I my brain whirl round and round; and said to myself, I would make a pil- I too loathed what was spread on the grimage to the foot of those gloomy table, and the soft couches, and the mountains, and bring him back, all garlands, and the fluttering flags and racked and tortured as he was, and ornaments. show him the plesant place which he had missed.

of ceremony, directing what was go-I went on to the city of the evening ing on. He was an old man, with a light. Ever and ever, as/I proceeded flowing tobe of brocade, and a chain on my way, the sense of haste and and badge which denoted his office. restless impatience grew upon me, so He stood with a smile upon his line. beating time with his hand to the music, watching the figure of the dance. "I can get no one to tell me," I said, "what the occasion of all this rejoiding is."

> "It is for your coming," he replied without hesitation, with a smile and a

For a moment a wonderful elation came over me. "For my coming!" But then I paused and shook my head. "There are others coming besides me. See! they arrive every moment."

"It is for their coming, 'too," he said with another smile and a still deeper bow; "but you are the first as you are the chief."

This was what I could not under stand; but it was pleasant to hear, and how long will it go on?" I said.

"So long as it pleases you." said the old courtier.

How he smiled! His smile did not please me. He saw this, and distracted my attention. "Look at this dance," he said; "how beautiful are those round young limbs! Look how the dress conceals yet shows the form and beautiful movements! was invented in your honor. All that is lovely for you. Choose where you will, all is yours. We live only for this; all is for you." While he spoke, the dancers came nearer and nearer till they circled us round, and danced and made their pretty obeisances, and then breaking their lines, floated away in other circles and processions and endless groups, singing and laughing till it seemed to ring from every side. "Everything is yours; all is for you." I accepted this flattery I know not

why, for I soon became aware that I was no more than others, and that the same words were said to every new-I threw myself into all that was set before me. But there was always in my mind an expectation that presently cease; and the tables be withdrawn, and a pause come. At one of the feasts I was placed by the side of a lady very fair and richly dressed, but with a look of great weariness in her eyes. She turned her beautiful face to me, not with any show of pleasure, and

"Yes," I said, though with surprise, enjoy. We have need of a little rest." "Of rest!" said she, shaking her head, "this is not the place for rest."

"Yet pleasure requires it," I said, "as much as-." I was about to say pain; but why should one speak of nain in a place given up to pleasure? She smiled faintly and shook her head again. All her movements were languid and faint; her eyelids dropped over her eyes. Yet when I turned to her, she made an effort to smile. "I think you are also tired," I said.

At this she roused herself a little. 'We must not say so; nor do I say so. Pleasure is very exciting. It demands more of you than anything else. One must be always ready-" "For what?"

"To give enjoyment and to receive it." There was an effort in her voice to rise to this sentiment, but it fell back into weariness again.

"I hope you receive as well as give," I said.

The lady turned her eyes to me with a look which I cannot forget, and life seemed once more to be roused within been sweet in the former life. I her, but not the life of pleasure; her eyes were full of loathing and fatigue relief, which was more warm even and disgust and despair. "Are you so new to this place," she said, "and ment; for having made one such mis- have not learned even yet what is the I lay, with cold and slimy things leavheight of all misery and all weariness: not more discoveries awaiting me, that what is worse than pain and trouble, life might not prove more endurable, more dreadful than the lawless streets and the burning mines, and the torture of the great hall and the misery The old prejudices, the old fore- of the lazar-house-"

"Oh, lady," I said, "have you been

She answered me with her eyes alone; there was no need of more. ail." she said: and I knew in my heart

There is no record of time in that place. I could not count it by days

To sit forever at a feast, to see for-In the mean time the music and the and round, to hear in your ears fordance went on. But it began to sur- ever the whirl of the music, the laughprise me a little that there was no ter, the cries of pleasure! There pause, that the festival continued were some who went on and on, and

ture from which I could not escape. Finally I could distinguish nothing .-neither what I heard nor what I saw: and only a consciousness of some thing intolerable buzzed and echoed in my brain. I longed for the quiet of noise in the streets and the hubbub and tumult of my first experiences. Anything, anything rather than this! I said to myseuf: and still the dancers turned, the music sounded, the bystanders smiled, and everything went

My eyes grew weary with seeing, and my ears with hearing. To watch the new-comers rush in, all pleased and eager, to see the eyes of the others glaze with weariness, wrought think, I could not rest, I could not endure. Music forever and ever,-a whirl, a rush of music, always going on and on; and ever that maze of movement, till the eyes were feverish and the mouth parched; ever that mist of faces, now one gleaming out of the chaos, now another, some like the faces of angels, some miserable, weary, strained with smiling, with the monotony, and the endless, aimless, never changing round. . I heard myself calling to them to be

still—to be still! to pause a moment, I felt myself stumble and turn round in the giddiness and horror of that movement without repose. finally, I fell under the feet of the crowd, and felt the whirl go over and over me, and beat upon my brain, until I was pushed and thrust out of the way lest I should stop the measure. There I lay, sick, satiate, for I know not how long,-loathing everything around me, ready to give all I had (but what had I to give?) for one moment of silence. But always the music went on, and the dancers danced, and the people feasted, and the songs and the voices echoed up to the skies.

How at last I stumbled forth I can not tell. Desperation must have moved me, and that impatience which after every hope and disappointment comes back and back .- the one sensation that never fails. I dragged myself at last by intervals, like a sick dog, outside the revels, still hearing them, which was torture to me, even when at last I got beyond the crowd. It was something to lie still upon the ground, though without power to move, and sick beyond all thought. loathing myself and all that I had been and seen. For I had not ever the sense that I had been wronged to keep me up, but only a nausea and horror of movement, a giddiness and whirl of every sense. I lay like a log upon the ground. When I recovered my faculties a lit

tle, it was to find myself once more in the great vacant plain which surrounded that accursed home of pleasure,—a great and desolate waste upon which I could see no track, which my heart faited to look at, which no longer roused any hope in me as if it might lead to another beginning, or any place in which yet at the last it might be possible to live. As I lay in that horrible giddiness and faintness, I loathed life and this continuance my question was lost in the hum of in her look. Se said, "you are very which brought me through one misery tired." as she made room for me by- after another, and forbade me to die. which is silent and still, which makes for I had not yet acknowledged that no movement and hears no sound! not shake the universe, and overturn was taken by some to see the interiors even to myself. "There is so much to that I might end and be no more! this doom, and break all our bonds? could return,-return! to what? To that waste, as at the time when the looked less because they were past fernal mountains rose." But I knew now that return was impossible until I had circled all the pricked and drove me on,-not back. tle I had learned to understand, each | hills." step printed upon my brain as with red-hot irons; not back, but on, and on-to greater anguish, yes; but on, to fuller despair, to experiences more terrible,-but on, and on, and on. I

> ings of despair. The waste stretched far as eyes could see. It was wild and terrible, with neither vegetation nor sign of life. Here and there were heaps of ruin, which had been villages and why?" cities: but nothing was in them save reptiles and crawling poisonous life and traps for the unwary wanderer. How often I stumbled and fell among these ashes and dust-heaps of the past! Through what dread moments ing their trace upon my flesh! The horrors which seized me, so that I. should I tell? These were naught: they touched not the soul. They were but accidents of the way:

At length, when body and soul were low and worn out with misery and weariness, I came to another place, where all was so different from the last that the sight gave me a momentary solace. It was full of furnaces and clanking machinery and endless work. The whole air round was aglow with the fury of the fires; and men went and came like demons in the flames. with red-hot melting metal, pouring it into molds and beating it on anvils. In the huge workshops in the background there was a perpetual whir of machinery, of wheels turning and turnings, and pistons beating, and all the din of labor, which for a time renewed the anguish of my brain, yet also soothed it,-for there was meanever the merrymakers, turn round ing in the beating and the whirlings. And a hope rose within me that with all the forces that were here, some revelation might be possible, something that would change the features without intermission. I went up to never seemed to tire; but to me the of this place and overturn the worlds.

and understood,-for I had known a been transfixed by that sword of fire, little upon the earth, and my old the master stood by me still. He had knowledge time back, and to learn so not fallen like me, but his face was much more filled me with new life. The master of all was one who never the place I had left; I fonged for the rested, nor seemed to feel weariness nor pain nor pleasure. He had everything in his hand. All who were there were his workmen or his assistants or his servafits. No one shared save myself, that I might not be with him in his gouncils. He was drawn after him by the longing that more than a prince among them; he was in his eyes. was as a god. And the things he planned and made, and at which in armies and legions his workmen toiled and labored, were like living things. They were made of steel and iron, but they moved like the brains and nerves upon my strained nerves. I carid not of men. They went where he directed tham, and did what he commanded. and moved at a touch. And though he talked little, when he saw how I followed all that he did, he was a lit- again!" tle moved towards me, and spoke and explained to me the conceptions that were in his mind, one rising out of another, like the leaf out of the stem and the flower out of the bud. For nothing pleased him that he did, and necessity was upon him to go on and

> "They are like living things." said; "they do your bidding, whatever you command them. They are like another and a stronger race of men."

> "Men!" he said: "what are men? The most contemptible of all things that are made treatures who will undo in a moment what it has taken millions of years, and all the skill and all the strength of generations to do. These are better than men. They cannot think or feel. They cannot stop but at my bidding, or begin unless I will. Had men been made so, we should be masters of the world."

"Had men heen made so, you would never have been -- for what could genius have done or thought?-you would have been a machine like all the rest."

"And better so!" he said, and turned away; for at that moment, watching keenly as he spoke the action of a delicate combination of movements, all made and balanced to a hair's breadth, there had come to him suddenly the idea of something which made it a hundred-fold more strong and terrible. For they were terrible, these things that lived yet did not live, which were his slaves and moved at his will. When he had done this, he looked at mel and a smile came upon his mouth; but his eyes smiled not, nor ever changed from the set look they wore. (oAnd the words he spoke were familias words, not his, but out of the old life. "What a piece of work man is!" he said: "noble in reason, how infinite in faculty! in form and moving how express and admirable! And yet to me what is this quintessence of dust?" His mind had which to me was bewildering, so that I did not know how to reply: I answered like a child, upon his last

"We are dust no more," I cried, for pride was in my heart,-pride of him and his wonderful strength, and his thoughts which created strength, and all the marvels he did: "those things which hindered are removed. Go on: What is to prevent that you should Oh! that I could go back even to the There is enough here to explode this stillness of that chamber which I had gray fiction of a firmament, and to not been able to endure! Oh! that I | rend those precipices, and to dissolve other miseries and other pain, which primeval seas dried up, and those in-

He laughed, and the echoes caught the sound and gave it back as if they dreadful round; and already I felt mocked it. "There is enough to rend again the burning of that desire that us all into shreds," he said, "and shake, as you say, both heaven and for that was impossible. Little by lit- earth, and these plains and those

"Then, why." I cried in my haste, with a dreadful hope piercing through my soul-"why do you create and perfect, but never employ? When we had armies on the earth. We used arose again, for this was my fate. I them. You have more than armies; could not pause ever for all the teach- you have force beyond the thoughts of man, but all without use as yet."

"All," he cried, "for no use! All in vain!—in vain!" "O master!" I said; "great and

more great in time to come, why?-

He took me by the arm and drew me close. "Have you strength," he said, "to

bear it if I tell you why?" I knew what he was about to say. I felt it in the quivering of my veins, and my heart bounded as if it would escape from my breast; but I would not quail from what hould not shrink to beat my head against a stone, why utter. I could speak no word, but I looked him in the face and waitedfor that was more terrible than all.

He held me by the arm, as if he would hold ma un mhen the shock of anguish came. "They are in vain," he said. "In Min because God rules over all." 11 5990 -

His arm was strong; but I fell at his

feet like a dent mahil How miserable in that image, and how unfit to pige! . Reath is still and cool and sweet. There is nothing in it that pierces like a sword, that burns like fire, that rends and tears like the turning wheels. O life, O pain, O terrible name of Godsin which is all succor and all torment! What are pangs and tortures to that, which ever increases in its awful power, and has no limit nor any alleviation, but whenever it is spoken penetrates through and through the miserable soul? O God. whom once licalled my Father! O Thou who gavest me being, against whom I have fought, whom I fight to the end, shall there never be anything but anguish in the sound of Thy great name?

one of those who seemed the masters endless round came at last to be a tor- I went from workshop to workshop. When I returned to such command

and examises all that was being done, of myself as one can have who has drawn with anguish and sorrow like the face of my friend who had been with me in the layer-house who had disappeared on the dark mountains And as I looked at him, terror seized hold upon me, and a desire to flee and

The master gave me his hand to help me to rise, and it trembled, but not like mine.

"Sir." I cried. "have not we enough to bear? Is it for hatred, is it for vengeance, that you speak that name?"

"O friend," he said, "neither for in my veins; if one could find Him

"You. who are as a god, who can oring to obtain it. make and destroy,-you, who could shake His throne!"

He put up his hand. "I who am His creature, even here-and still His child, though I am so far, so far-" He caught my hand in his, and pointed with the other trembling. "Look! your eyes are more clear than mine, for they are not anxious like mine. Can you see anything upon the way?"

The waste lay wild before us, dark with a faintly-rising cloud, for darkness and cloud and the gloom of death attended upon that name. . I thought, in his great genius and splendor of intellect, he had gone mad, as sometimes may be. "There is nothing," I said, and scorn came into my soul: but even as I spoke I saw-I cannot tell what I saw—a moving spot of milky whiteness in that dark and miserable wilderness, no bigger than a man's hand, no bigger than a flower. "There is something," I said unwillingly; "it has no shape nor form. It is a gossamer-web upon some bush, or a butterfly blown on the wind."

"There are neither butterflies nor gossamers heré."

"Look for yourself, then!" I cried, flinging his hand from me. I was angry with a rage which had no cause. I turned from him, though I loved him, with a desire to kill him in my heart, and hurriedly took the other way. The waste was wild; but rather that than to see the man who might have shaken earth and hell thus turning to madness and the awful journey. For I knew what in his heart he thought; and I know that it was so. It was something from that other sphere; can I tell you what? A child perhaps-O thought that wrings the heart!-for do you know what manner of thing a child is? There are none in the land of darkness, I turned my back upon the place where that whiteness was. On on arross the waste! On to the cities of the night! On far away from the maddening thought, from hope that is torment, and from the awful Name!

The above narrative, though it is necessary to a full understanding of the experiences of the Little Pilgrimin the Unseen, does not belong to her personal story in any way, but is drawn from the Archives in the Heavenly City, where all the records human race are laid up.

(The End.)

WINCHESTER, VA.

Most Excellent Work Commenced There by Mr. Leatherman.

The cause of Spiritualism is but little known in the historic town of Winchester, Va.: but a few earnest souls in that locality who have learned the truth concerning spirit return, and enjoyed the blessings of communication with loved ones gone before, have a desire to bring a ray of light to the mental sight of their neighbors and friends. Among these is Mr. Leathermen a well known resident of Winchester, who for some months has been attending to business in Washington, D. C. Mr. Leatherman recently conceived

the plan of taking some of the best known mediums and speakers in the District of Columbia to Winchester, at his own expense, a distance of eighty-five miles from the Capitol, and thus giving his townspeople an opportunity of hearing Spiritualism as taught from the public platform. Accordingly, on Sunday, May 20. Mr. Leatherman, with Mr. and Mrs. C. P. Longley and Mrs. Zoller of Washington, went to Winchester, where a hall had been secured, and held a public meeting which lasted nearly two hours. Mrs. Longley, under the inspiration of Spirit John Pierpont, lectured upon 'Spiritualism, Its Claims and Teachings, and the Spirit World, Its Conditions and Employments. "The lecture was most attentively listened to and well received. It was followed by the giving of a number of spirit messages and tests by Mrs. Zoller, which were also gladly accepted.

The meeting proved a success in ev-

ery way, though the audience was small, owing to the fact of two unusual meetings being held in the town during that afternoon, one by a dis-tinguished preacher, the other being the quarterly meeting of the Society of Friends.

In his opening remarks Mr. Leatherman stated that he had designed this as but the initial number of a series of similar meetings by speakers and mediums of Spiritualism, and that he would turn the matter over to his Spiritualistic friends in town. It is understood that he will take other workers to the place for the continuance of the good work.

The day was a most delightful one in point of weather and gave a pleas-ant trip to the Washington folk, who vere most hospitably entertained at the restful home of Mr. and Mrs. Leatherman until-train time bore them on their onward way. It was expected that Mr. Longley would favor the audience with some of his inspirational songs, but as no instrument had been secured for the hall, the musical part of the program was changed to congregational singing of familiar hymns. Many expressions of gratification from attendants of the meeting were given to the workers and to the projector of this affair. COR

THE MAGIC MIRROR.

The Wonderful Visions and Scenes That Appeared On Its Surface.

It seems like a sten backward into the days of the Arabian Knights to learn that in Washington a lady owns magic mirror for which several psychological societies are making good offers, but such is the fact.

The late Dr. Hodgson, who died a few months ago, was one of the fore-most men of the day in scientific experiments, and for some time before his death he carried on negotiations tending to purchase this object, which has the reputation among psychics as most wonderful glass.

Until about a year ago this mirror was in the possession of a Mrs. Gordon, who lived on Tenth street northwest, between L and M streets. It had been given her several years ago by Dr. Le Roy Taylor, who died very hatred nor revenge. It is like a fire suddenly in October, 1904. Since in my yeins: if one could find Him Mrs. Gordon's death it has been owned by her sister, and it is from this lady that the scientific societies are endeav-Dr. Taylor, who was one of the rich-

est men of the city, was a great student of the occult, and made extensive researches in all kindred sciences, his library, now owned by the Scottish Rite, being the most valuable of its kind in the United States. He bought the mirror from a second hand dealer in books on F street, the merchant having gotten it from the estate of a wealthy lady, who had spent most o her life in foreign travel. It is be-lieved that it came originally from the temple of Alora, in the Himalaya mountains, at a manostery in the fastness, where the ascetic monks devoted their time to the development of the nsychic powers for which the easter: dents are famed.

The mirror is oblong inshape, being about a foot and a half in length by seems to be an entirely opaque object, but it is really composed of two parts, first a black parts, first a black wooden frame about three inches wide, and within this is a highly polished glass, perfectly dark. This color is probably given by the back having been painted thickly with asphaltum, which is much used for the fashioning of mirrors of

mirror sits in a quiet room, holding the glass in the lap at the right angle so as to meet the eye with no reflection on the polished surface. If the user possesses any psychic power at all there will gather on the glass a dim, white cloud, which will slowly drift across and disappear into the frame, while out of the mist will appear faces and scenes of happenings on the other side of the world or events which will come to pass in the future.

While many may discredit this statement, yet there are many persons here in Washington who have seen visions in this mirror-prophecies which have been verified to the very

The late Judge Caswell of California, once looked in it when visiting Dr. Taylor, and within it saw the face of a near relative, then living in Pittsburg. The hair was combed back from the brow of the man in an unusual way, and the body lay still and white, inclosed in the narrow confines of a coffin. Two weeks afterward this relative died, and when the judge looked at the body in the casket strange to say, the hair was arranged in just the way in which he had seen it depicted two weeks before in the

Another time Mrs. Gordon, who was a great friend of the Taylor family and a woman of remarkable psychic power, was looking into the mirror when she saw plainly pictured a house on fire. The mansion seemed to be standing in a lawn on the edge of a river, and from every detail it was seen to be the home of Dr. Tayor's son. Presently the house seen to catch on fire, the flames issued from the windows. The next day a telegram came announcing the destruction by fire of a beautiful home owned by young Taylor down the

Among other visions seen were those viewed by the two grandchildren of Dr. Taylor, two daughters of young Le Roy Taylor, who now makes his home in New York. Within the mirror one of the children, who was about five years old, saw distinctly the face of her dead grandmother beckoning to her, and grown persons in the room who were standing around perceived the same picture at the same time. In dozens of cases Mrs. Gordon foretold the future when looking into this wonderful glass, and there are many persons in town today who will attest to its strange power .- Milwaukee Free Press.

ENTERS HER PROTEST.

Wants the Bibile Respected for the Good In It.

I noticed in The Progressive Thinker of May 19, an article entitled "The President, His apology for the Bible and Its Teachings." While I do not think it possible for any intelligent reasoner to accept as truth the mass of contradictions, inhumane and uncharitable statements contained in the bible, taken as a whole, still it is just as unreasonable to my mind to select certain parts and condemn the entire book, and assert that the world would be today in a far better condition had it never been given the bible. I take this opportunity of entering

my protest against such wholesale denunciation, as so much of this spirit seems to permeate spiritualistic writings. Being deeply interested in the cause, and a firm believer in its phenomena. I plead for a broader charlty and perfect justice when triticising the Christian bible.

The fact that Spiritualists as a body do not adhere as closely as they should to the example and precepts of the Christ spirit as exemplified in the lowly men of Galilèe, is much to be deplored, for in no other way can Spiritism fulfill its God-given mission of redeeming the world from ignorance. fear and superstition, teaching people to reverence truth wherever found.
KATHERINE DE WOLF.

Halifax, Nova Scotia.

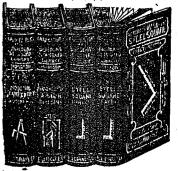
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No woman need any longer dread the pains of child-birth or remain childless. Dr. J. H. Dys has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely bantshed, and he will gladly tell you how it may be done absolutely free of characteristic to the property of the

Do not confine your children to your own learning, They were born in another time.—Talmud.

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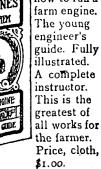
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LILIAN WHITING.

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THE SPIRITUAL SIGNIFICANCE: or Death as an Event in Life, cloth, \$1,00 A book from her pen means new flashes of insight, a rev-elation of Spiritual truth almost Emersonian in kind.—Ohioago Chronicle. THE WORLD BEAUTIFUL; First,

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With Persona Decorated cloth, 11-24.

Longer Allied to the National, for Cogent Reasons Given Below.

tion of Iowa.

Bill of Complaint. To the Board of Trustees of the Na-

tional Spiritualists' Association: Comes now W. A. Willing, a memher in good standing of the First "square deal" to every one, and we spiritualists Society of Northwood, believe in giving every soul a chance Iowa, chartered under the State Spirto vindicate every charge made itualists Association of Towa, and makes complaint against said State spiritual work for many years, know Association of Iowa as follows, to-

of the United States of America; that proof of genuine medium. So we say the First Spiritualists Society of keep on testing a medium, if she or he Northwood, Iowa, is duly chartered desires it, and are willing to go under under the State Spiritualists Associa-

tion of Iowa. 2.—That said Spiritualists Association of lowa is guilty of gross mis-conduct in the employment of one Josie times. That's the only way to find K. Folsom-Stewart, and her liusband, W. Stewart, to take part in the public work of the fifth annual convention of the said Spiritualists Association of Iowa, which was held in Des Moines, on January 18 to 21 inclu-

tices and conduct unbecoming an offi-cial by a committee appointed by the official board of the National Spiritualists Association at its regular meeting in Minneapolis in the month of Oc-

Wherefore complainant asks that the charter of the State Spiritualists Association of lows be revoked and for such further relief as the board may deem equitable and just in the

W. A. WILLING, (Signed) Complainant.

State of Iowa.

Worth County.
I, W. A. Willing, upon oath depose and say, that I am complainant in the above entitled cause, that I have read the foregoing complaint, and know the contents thereof, that the statements and allegations therein con-

tained are true as I verily believe.
(Signed) W. A. WILLING. Subscribed in my presence and sworn to before me by the said W. A. Willing, on this 23rd day of February, 1900. (Signed) DOW SIMONDS,

County, Iowa. (Bill of Complaint of W. A. Willing as based on Article 10 of N. S. A. By-

Answer to the preferred charges by W. A. Willing against the State Spiritualists Association of Iowa:

To the Board of Trustees of the National Spiritualists Association of America and Canada: -- Now comes John D. Vail, president, and Dora C. Crosby, secretary of the State Spirit-uglists Association of Iowa, and make answer as follows:

1-We admit that the State Spiritualists Association of Iowa is a duly charged by W. A. Willing in his Bill chartered organization, subordinate to of Complaint upon which that body the National Spiritualists Association. -We admit that on the dates specified in the charges, we did arrange by said officers in extenuation of their with Mrs. Josie K. Folsom-Stewart action in any degree lessens their inand her husband, C. W. Stewart; to tentional and willful defiance of the take part in the public work of the decision of the N. S. A. convention at fifth annual convention held in Des Minneapolis in October 1988 Moines, Iowa, January 18 to 21 in- which after free and fair discussion, clusive, the said Josie K. Folsom- only nine votes were in favor of seat-Stewart to give ballot and clairvoyant ing C. W. Stewart and Josie K. Folsom

3—We reply that the two phases of three by persons who, on the final test work that the medium was employed to do, has never been ques- issue involved, and two more by Mrs. sociation or anyone else to our whom as hired attorney for Stewart lowa who had known of her work in plea upon the convention floor, and camp-meetings wanted her at the con- later by private utterance admitted he her a chance to prove her work if she of fraudulent practices under the could do so, by letting her have one guise of mediumship. evening to give a special test seance for her card-writing and pictures guilty of willful neglect of duty in al-This we granted with the agreement lowing the aforesaid Stewart to utter that Mrs. Folsom-Stewart would make upon the platform of the Des Moines no charge for her other work for the convention, abuse and falsehoods convention. Only one member of the about the officers of the N. S. A., withstate association or of any subordi- out any protest upon his part as nate association ever has made a pro- President of an auxiliary body; test, and W. A. Willing did not pro- also note the monumental egotism

ter had been distributed. 4.-We reply that we do not consider the charges of W. A. Willing are know what I am talking about than questions that the trustees of the Nather whole of the officers of the N. S. tional Spiritualists Association have A., thus assuming data of which he anything to act on, 'nor any other has no knowledge. body of Spiritualists, until it has had a hearing by our own convention, and to be due to his unwillingness to then on appeal. In fact we know of weigh absolute proof of guilt unbiased no by-laws, constitution, resolution or by his personal friendships and premotion that requires any state associa- vious predilections. tion to submit for apportal, the Because President Vail and his offi-names of the mediums, that the state cial board have allowed themselves to associations wish to employ at their be hoodwinked by skilled cunning and annual conventions or at any other We think the matter is the prerogative only of the state associations, and therefore declare that we are not guilty of any misconduct, nor have we cause, we hereby revoke and cancel shown disrespect to the National Spiritualists Association in employing Mrs. Josie K. Folsom-Stewart, or the reason that the two phases of her work that we engaged her for, she had never been tried upon, nor was there any question in the minds of her worst enemies that she was not a firstclass medium in her work as a clairvoyant and ballot reader, the two phases she did her work or the State

Spiritualists Association. The card writing and picture special seance was for the benefit of many persons and friends of the medium who wished to see her work in that line and judge for themselves, and after they had witnessed her wonderful work under the most rigid test conditions, more rigid than the National Spiritualists Association required (the details of which are not half told in the circular letter) the demand was to indorse her by the State

Association, which they did. Therefore, we ask the National Spiritualists Association to ignore the the Christian Era, and whose wise charges of Mr. W. A. Willing, and represents have left a lasting impression charges of Mr. W. A. Willing, and remand the whole matter to the State Association of Iowa at their next convention. If not the whole matter will be opened up again at our next Na-Josle K. Folsom-Stewart has been Cloth, 75 cents. Boards, 50 cents.

In the Matter of the Misconduct of the State Spiritualists Association of Lower Live of Li she needs is sympathy and a harmonious meeting and patience, and she will convince the most skeptical. have many letters condemning the course of Mr. Willing. The Spiritualists of Iowa believe in giving a

the subtlety of finer forces, mediumistic power, and know that mediums 1—That the State Spiritualists As-sociation of lowa is duly chartered by the National Spiritualists Association a total failure—this to us is the hest the strictest test conditions you can think of, and if they finally succeed they ought to be highly honored. Test them we say, ninety and nine out the truth. That's the way to keep souls good and honest, and any who shows the disposition of the old Puritans, or of W. A. Willing, that when a person is once condemned, that person is condemned for all time and Eternity, and that there 3—That said Josie K. Folsom-Stewart and her husband, C. W. Stewart, were found guilty of fraudulent prac-wish to withdraw from their company. Respectfully submitted, aed) JOHN D. VAIL,

President. DORA C. CROSBY,

State of Iowa, ss.

Marshall County. _ I, John D. Vail, upon oath depose and say that I am one of the defendants for the State Spiritualists Assoclation of Iowa, and its president; that I have read the foregoing answer and the statements made therein are verily true, to my best knowledge and

(Signed) JOHN D. VAIL. Subscribed in my presence and sworn to before me by Dora C. Crosthis 17th of March, 1906.

(Signed) CARRIE L. ANDERSON, Notary in and for Marshall County.

State of Iowa,

Polk County. I, Dora C. Crosby, upon oath de-pose and say that I am one of the defendants for the State Spiritualists Association of Iowa, and its secretary, Notary Public in and for Worth that I have read the foregoing state ment and to the best of my knowledge and belief it is true.

(Signed) DORA C. CROSBY.
Subscribed in my presence and
sworn to be fore me by Dora C. Crosby, this 19th day of March, 1906, . (Signed) CHARLES F. LEONARD, Notary Public in and for Polk County,

Unanimous Action of the N. S. A. Trustees, Full Board in Session at Headquarters, May 8, 1906.

This board finds that the Iowa State Spiritualists Association, by its prest" dent and secretary, enters the plea of guilty to the charge of "Gross Mis-conduct" in manner and form as was summoned to make defense.

We further find that nothing plead readings, and C. W. Stewart to give as delegates, and of that number two two lectures.

as delegates, and of that number two were cast by John D. Vail and wife, tion by the National Spiritualists As- and Mr. Louis Williams, the latter of knowledge, and the Spiritualists of and Folsom, by the character of his vention. They demanded that we give believed his clients guilty as charged

We believe President John D. Vail guilty of willful neglect of duty in altest until after the advertising mat- with which he writes: "I have more real experience with all kinds of me diums and have a better chance to

We believe his headstrong course

deliberate trickery and sent broadcast fulsome endorsements of Josie K Folsom's mediumship, thereby insulting the N. S. A. and degrading our the charter—No. 270—heretofore granted the Iowa State Spiritualists Association as an auxiliary to this body, basing our action upon Section 6, Article 10 of the N. S. A. By-laws: Upon the finding of facts, the board shall rule and enter judgment as equity and justice may require, fining, impeaching, suspending, revoking or canceling the charter, certificate or commission as seems to it just and

equitable." Adopted May 8, 1906, by the N. S. A. Official Board.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledger as taught by Adepts of Hermetlo Philos-

ophy. Price \$2 per volume.
"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before upon all subsequent nations.

Marcenus R. K. Wright. Price 25cts.
"Longley's Beautiful Bongs." A new edition comprising in one volume tional Spiritualists Association Con- the four parts heretofore published. vention in Chicago, Ill., and if it is, to which is added part five, also a we will have plenty of evidence that number of the author's most popular cannot be ignored to prove beyond any songs, including "Only a Thin Veil Bedoubt in any court in the world that tween Us" and its "Companion Piece."

The Morris Pratt Institute. | Legerdemain Spiritualism.

The Iowa State Spiritualist Association is No Notes of the Annual Meeting, The Work of the Spiritualists Are Getting Their Eyes Open to Faculty, Its Financial Condition and Future Outlook.

> the attention of the residents of Whitewater, Wis., and elsewhere, and which were held in Morris Pratt Instischool, and of Spiritualism in Wis-

Beginning on the 13th, Mr. and Mrs. E. W. Sprague, N. S. A. mission-tee. We have small ads. in two or aries, opened the series by holding three of the Spiritualist papers, space services in the chapel of the Institute Sunday afternoon and evening, and Monday morning. Good audiences greeted them, and much interest was awakened by these glorious workers for the cause of Spiritualism. On beitting their baskets, and a supper beitting the occasion was enjoyed by The Spiritualists of the United a large company of united friends of States have been very generous with the school and the cause. Mr. and Morris Pratt Institute. During the Mrs. Sprague remained to attend the annual meeting of the Morris Pratt Institute-Association, and the Wisconsin State Spiritualist Association's massmeeting, both of which were held in the Institute the same week, and when they went on their way to other appointments, the loving, appreciative to continue the good work they are

Annual Meeting of the Morris Pratt Institute Association.

Institute, and was attended by many ing well-known prominent workers a small portion which was not paid into the treasury, was used conscientiously by your secretary and treasurer cago; Hon. Harrison D. Barrett, President N. S. A.; Dr. George B. Warne, Our good friends, Mr. and Mrs. Ryperstructures S. S. P. Co. President Illinois S. S. A.; Rev. Geo. H. Brooks, President Wisconsin S. S.

The election of officers resulted as chased in 1902; Admit colors belows: Moses Hull, president; Geo. Paying out so much on old accounts follows: Moses Hull, president; Geo. B. Warne, vice-president: Emma J. Owen, secretary, A. J. Weaver, treas-

Four directors were elected, the having resigned. The board of di-rectors now consists of the following membersi. Harrison D. Barrett, Geo H. Brooks, Moses Hull. A. J., Weaver.

This board of directors and officers school. Several important rules for school the government of the school were adopted, among them the following: No student, nor person in the employ of the association, who habitually visits saloons, gambling-places, or houses of ill-repute, or is guilty otherwise of disorderly conduct, shall be allowed to remain in the school, nor the school

"For the first violation of this rule. when it becomes known, the penalty shall be a reprimand by the pricipal of of the school, in private; for the second violation, a reprimand by the principal before the faculty, and for the third violation the penalty shall be ing, subject to the discretion of the excutive committee."

The Wisconsin State Mass-meeting was a great success in every way. need say little about it as Secretary Loebel will doubtless make a full report of it for the press. We shall hope for more meetings of the same

I must not omit mention of the crowning feature of Thursday's meeting, which was the christening of you: Byron Woodbury, which took place in the heautiful little chapel of the Institute, Mrs. Cora L. V. Richmond performing the ceremony. It was simple, impressive and very beautiful. Woodbury was at one time a student in the school, and this christening of the little one born to himself and his sweet young wife, at this time, has a special significance for all who wit-

To all the workers who so generously assisted in these meetings, we as an association, extend our most grateful thanks. May the blessing of the spirit world rest upon each and every one of Traveling expenses.

The secretary's report, and the re-

Secretary's Report.

Whitewater, Wis., May 15, 1906. To the Morris Pratt Institute Association Officers, Directors, and Members:-It is with much diffidence and even trepidation that I undertake to make to you this, my first report of the work I have done as your secretary, and to place before you a statement of the financial affairs of the association. I had little thought when I accepted the office of secretary, that I was undertaking an ardous task,—more diffi-cult than you can realize. However, I have done the best I could, and submit my report to you, feeling that for whatever it may lack in clearness or completeness, you will have pa-tience and fraternal consideration.

much correspondence has been done Report of Committee on Resolutions. In the first place I would say that with the view of interesting as many Morris Pratt Institute, Whitewater, people as possible in the school, not Wis., May 15, 1906. people as possible in the school, not alone that we might receive donations from them, but that students may be ferred portions of President Hull's aninduced to enter the school. What nual report, submit the following: we need more than anything else is a Professor and Mrs. A. J. Weaver sufficient number of students, and we during the school year of 1905-6 have should work mainly along this line continued to give freely of their time hereafter. In my opinion, twenty strength and ability to advance the

The series of meetings that engaged, paying students awould make the school self-sustaining.

More judiclous advertising should

be done. A very little has been done tute during the second week in May, this year. A write-up in the Wisconmarks an epoch in the life of the sin Industrial Review, and an "ad" in the Clinton Camp approuncement, at a cost of \$5 each, have been placed, with the approval of the executive commit-

should be gotten out as soon as possible, and a neat little folder to be enclosed in letters is much needed. Sunday afternoon friends from this would sugest that some definite plan city and surrounding country came, of advertising be adopted and acted

past four years, thousands of dollars have been given by generous hands to education that has been, and is being done here. During this time a great amount of indebtedness has been incurred, which has been a source of thoughts of a host of friends followed all concerned. However, the financial them. May they live long in the hody condition of the association is much better than ever before. We are at less expense than formerly, and very substantial help has been received from various sources. Last fall at the convention in Minneapolis, the Na-On Tuesday the annual meeting of tional Spiritualist Association dothe school association was held in the nated one thousand dollars for the purpose of paying off the indebtedness members from other cities. Among of the school for which we are very the visiting members were the follow-grateful. All of this donation except

nerson, of Seattle, Wash., have put into our treasury, this year about six A.; Hon. John D. Vail; Dr. J. M. hundred dollars, and in addition to Peebles, lecturer and writer; Mr. and this, Mr. Rynerson recently gave the Mrs. E. W. Sprague, N. S. A. Missionschool a fine plane; which is a great Mrs. E. W. Sprague, N. S. A. Mission-school a fine plane; which is a great aries; Mrs. Catharine McFarlin, Vice-addition to the school furnishings. Mr. president Wisconsin S. S. A.; Mrs. and Mrs. Rynerson have subscribed a Christine Cooper, treasurer M. V. S. thousand dollars to be paid into our A.; Miss Louise G. Loebel, secretary treasury some time during the sum-Wisconsin S. S. A., together with other mer or fall. These good friends are friends whose presence helped to make moved to be very generous with the this occasion a memorable one. The meeting passed off pleasantly. Much business was done, and it was contributed generously, and many debts most harmonious and most largely at-

tended of any meeting the association to the amount of \$1,316.62 has been has held since its organization.

Reports of officers and committees old indebtedness outstanding of showed that a great deal of satisfac
\$490.62. Of this amount \$410.09 is tory work has been done during the past year, and that the prospects of the school were never so bright as at the present time.

The election of officers resulted as chased in 1902.

has left us a little shehind on our expenses for the current year, but hav-ing done so much in one, year, and with brightened prospects before us, terms of two having expired, and two, we do not doubt that we shall soon be Mrs. Clara L. Stewart and J. C. Bump, relieved of the last westige of the burrelieved of the last westige of the burden of debt that has rested, and still rests, in a degree upon us.

Our mandal agents, Moses and Mattle Hull, have sent in the your sec-

George B. Warne, John D. Vail, F. M. retary during the wyear \$494.81, of Rynerson, E. W. Sprague and Emma J. Owen. couragingly of their work and the makes a strong working force for the prospects of the school. Since Nov. school, and Morris Pratt Institute is 1, they have been working mainly for on the way toward a grand success as themselves, giving incidentally a an educational institution. Spiritual-meeting, or taking a collection for the ists everywhere are becoming more school, and have paid their own exand more interested, and next year penses. We cannot be to grateful to penses. We cannot be too grateful to promises to be the banner year of the them for their unseifish labors for the

During the first six months of the year, Mrs. Clara L. Stewart was a financial agent of the M. P. I. A., but at the end of that time she suspended her labors in that capacity, and later resigned all official connection with the school. Your present secretary was appointed by the executive to the office of Secretary made vacant by the resignation of Mrs. Stewart, and entered upon the duties of the office, Nov. 17, 1905.

Notwithstanding the fact that a professional book-keeper was employed just before the annual meeting last expulsion from the school and build- year to "balance the books," and notwithstanding the further fact, that our good Brother Vail did a great deal of work on them .- did it conscientiously and with great painstaking,-I have been obliged to spend many hours and days searching through the various books of record and financial char acter in the office, in order to be able to make a correct statement of the financial affairs of the Association. This statement I herewith submit to

the baby daughter of Mr. and Mrs. From June 8, 1905 to May 15, 1906 -Receipts. Cash on hand June 8, 1905.\$ 196.22 Subscriptions, donations and collections 1,607.27 Membership fees and dues. 401.00 Tuition. 238.00 Tuition.... Miscellaneous

- 12 W Disbursèments.

ed. 9\$3,094.95 In conclusion letime sayathat the prospects of the scheel are bright; the indebtedness will soon be paid off; an endowment is promised; we shall be able to secure the needed help in all departments, and with the continued assistance of our spirit, and earthly friends, and with good business man-agement, good instruction, home-like surroundings, and the spirit of good-Morris Pratt Institute is sure to be-come the power for good that Father Morris Pratt designed, and as we all wish it to be.

Respectfully submitted, EMMA J. OWEN, Secretary.

The committee to which was re-

the Fact That Things Are Not Always What They Seem To Be.

all thoughts of fraud and wrong-doing, eye-holes. thoughts, enchanting dreams of peace, floor, which if lifted up in front of the quietness, harmony and good will. apron, gives the effect of de-material-Such Spiritualists are really of little ization. There is also a sleeve made worth to the world in any great re- of black cloth which would render the formatory movement, for they are act- hand and arm visible in the dim light. ually "too good" to assist in cleaning The secret panel of the front of the house, and that must be done in con- chair is seen resting on the arm and was fully understood.

imitate spirit phenomena, palming it used for producing the second "form." of the Trick Chair, with its secret com- or to hold out, the second "form' partment, used by Mr. Eldred in Lon- when two "appeared at once." shroud enveloping the dummy head short beard which rests upon the which the medium used, is made of drapery depending from the table. fine China silk, double throughout. It In the above synopsis of what has is much soiled, inside the hood, evi- been going on in England as well as dently from much use. The taped this country-Legerdemain Spiritualapron made of the same material, is ism in all its hideous deformity. And

By closing one's eyes, cars and un- the shroud which reach down to the derstanding to the Legerdemain in knees. The dummy head is made of Spiritualism, one will not have his stockinet, nearly flesh-colored, and serves disturbed or shattered by the is long enough to reach loosely down discordant notes of wrong-doing! to the shoulders; the paper mask is some Spiritualists have done that very pasted inside of it, and small pieces of thing; they have closed their minds to stockinet have been gummed over the and revel in the luxury of beautiful. A piece of black cloth lies on the

nection with any great work for hu- shows the two catches and the hasp manity, or evil effects follow, just as for the lock. The lock itself is in the the evil effects of the Gypsy Moth fol- back of the chair just below the lowed the "letting alone" policy in padded roll at the top, and it is cov-Massachusetts, until its ruinous course ered by the panel when placed in position. Two keys are threaded upon The plague of legerdemain Spirit- the string which hangs over the panel, ualism commenced at a period in our one of which was given up by Mr. history when no one suspected that Eldred when he confessed. Above the any one could be so low, so vile, so chair is the extending coat-hanger contemptibly mean and rotten as to made of wire, which was apparently off on a guilible public as genuine. The grey wig above has its long hair Commencing in this country, it finally pinned back at the ends. The iron came to the front with new features hook projecting from the side of the in England and France. Just think chair was probably used to hang up, don, Eng., in his imitation of genuine dark brown beard evidently did duty materialization-his infamous work for "John King," the grey one, next of deception. The illustration in last to it, for Mr. T. Everitt, and the iron week's paper did not show up as well grey wig above the table may have as the artist intended. The hooded done duty for other forms, as also the

also double, and was evidently tied now comes another exposure from round the waist beneath the folds of Light, of London.

Being anxious to witness the phenomenon of materialization, my wife and I were taken by some friends of Bister Amy, La belle Cerise, and Joey ours to Mr. Craddock's house at Pin- Grimaldi. Again the same miserable ner, to take part in a seance. We farce took place, which could only went in perfect confidence, and with out a shadow of suspicion, but, by the some of the sitters, one lady remarktime the sennce was over, we were ing to her husband, as a form came to forced to the conclusion that the whole them, "Why, it's your father!" and thing was unadulterated fraud. The he, the husband, answered, "Why, so room in front of us was pitch dark, it is—no, it isn't, it's mother!" and, behind the circle, it was slightly illuminated by a red photographic lantern. After an address by the medium in supposed trance, voices of an unquestionably "ventriloquial" character commenced. They could easily fraudulent, and having obtained an be recognized as the medium's voice invitation for my wife, self, and my disguised. After somewhat lengthy friend, the Hon. Dudley Carleton intervals, forms, purporting to be re-lations of sitters, came round the circle, illuminating their faces with luminous screens. Most of these bore a striking resemblance to one another, and were "fakes" of a most obvious character—the false beard, moustache, etc., being badly stuck on—and would pretending to be relations I had never

welfare of the school, and as usual have received for their services nothing but their rooms and board. In Sepcomplied with the solicitation of your executive committee to accept the position of matron, adding its grave responsibilities to her previous duties of purchasing agent of household and table supplies. Be it therefore Resolved, That we tender her our

most hearty thanks for . the tireless alertness, constant economy and rare unselfishness with which she has dis charged her duties, and assure her that we greatly appreciate the substantial aid she has given to the con duct of the material interests of the school.

Professor Weaver, in addition to looking after many details of management has continued to render ideal service as teacher in one of our most important departments and as principal of the entire work of instruction in the institute. Therefore, be it Resolved, That we extend to him

fraternal expression of our gratitude for his patient devotion to his duties and for his supreme loyalty to the de-velopment of a higher type of Spirit-It was a satisfaction at the opening

of the school year to find that Mrs. Al faretta Niver had abandoned her intention of withdrawing from the faculty of the school. Her pleasant per sonality, enthusiasm of manner and experienced methods have made her department of oratory and physical culture a benefit to every student entering it, while it has made a favorable impression upon the educational circles of White water.

We acknowledge our increased in search me now." debtedness to the unfaltering zeal of Moses and Mattie Hull, who during their year of work have by their they concur in every way in my united efforts collected for the school journeyings. The fact that they give their efforts to securely establish the school without receiving board or salary, ought to silence all superficial critics until they shall first have developed a corresponding spirit of emu-

We congratulate all members and friends of the Morris Pratt Institute be shown up, to prevent, if possible, upon the good fortune which brought the perpetration of further deceptions us the services of Mrs. Emma J. Owen as our secretary. Painstaking, meth- ing of the truth and the alienation of odical, and accurate in every detail, she has given our business records a reliability which enables us to know in a moment whence every dollar comes and how it goes. Such services as hers are invaluable to us.

We extend to every one of our faculty and students a wish that the vacation season shall bring them pleasant environments, renewed vitality and a safe return to September's op-

GEORGE B. WARNE. CHRISTINE COOPER, E. W. SPRAGUE, Committee.

I think in the interest of truth the wife and I were forced to agree that following facts are worthy of being the performance was a fraud. brought to public notice.

We went again the week after, and

"Joey" informed me that one of the

spirits present was my mother, who, I am glad to say, is alive, and, for her, very well. I therefore determined to expose what I was convinced was (late 9th Lancers), we attended last Sunday afternoon at Pinner, paying thirty shillings. The usual impersonations were made. "Joey" announced that Mr.

Carleton's mother was present— Lady Dorchester being alive and well! A small piece of mirror was handed have done poor credit to a fourth rate round and we were asked to believe it marionette show. One or two forms, was a spirit light. An old person. with a stuck-on white beard, went to pretending to be relations I had never with a stuck-on white heard, went to had, came to me, and a little child one or two, and then there came to me called to my wife, calling her "mother"—we never have lost a child! My tache, evidently stage property. He came quite close and I immediately seized him by the arms. He struggled violently, and, unable to get away, threw himself backwards into the cab inet, pulling me with him. I called for light from Mr. Carleton, who carried a small electric lantern, and I found the person I had seized was Mr. Craddock! Some confusion followed and the medium was recognized by the light. A Mr. Rodd, who was present, saw him remove the false moustache and place it in his pocket. I then released him, and his wife concealed him behind the curtain. He then pretended to go under control of Dr. Graem, who expressed disapproval of the proceedings.

Rear-Admiral Moore who was

charge," now assumed command, with the approval of all, and appointed a search committee to search the medium and his wife. The door was locked and the key given to Admiral Moore. The lamp was lighted and I found a small electric torch, evidently used for "Spirit lights," in a drawer in the cabinet, which, when examined by several before the seance, had been empty. Te medium, however, refused to be searched, and ordered us out. Mrs. Craddock attacked Admiral Moore with the fire shovel in her attempt to get the key from him. Admiral Moore again demanded a search from Craddock, who placed himself in a fighting attitude and threatened to "set about" anyone who touched him.

Everything possible was done for some time to get the medium to sub-mit to a search, but although the Admiral begged him for the sake of his wife and child, and his reputation, he resolutely refused. The Admiral then told him we could only conclude that he was a fraud, to which he said: 'Call me what you like, you shall not Mr. Carleton Mr. Rodd, and my

wife give me full leave to state that nunciation of Craddock as a trickster. about five hundred dollars, without He may have been, may be now, a any expense to the institution for their medium, but I say without doubt that on this occasion he was caught redhanded impersonating spirits.

I would add that I am perfectly con-

vinced of the main features of faith held by Spiritualism, and this experience in no way weakens my con-viction; but it is high time this abomnable description of jugglery should which can only end in the underminall who wish to believe it.—Yours, etc. —Mark Mayhew (Lieut. Col.).
P. S.—I would add that after the refusal of search, Mrs. Craddock re-

turned our money to us and we left. I regret to have to inform you that

Mr. Craddock was detected last night, at a seance held in his own house at Pinner, in helping out his manifesta-While the face of the man was be-

in his arms. When the medium had scrambled into his seat a voice (not his natural one, but that which we usually recognize as the voice of the control "Graem") talked volubly of the iniquity of "breaking conditions." Mrs. Craddock rushed in and there was much confusion, not, however, sufficient to prevent one of the sitters observing that the medium took something from his face and put it in his pocket. The door was locked and the

So far I hoped that this would prove nothing more than a case of "transfiguration," but when Mr. Craddock had come out of the trance. which he did in about eight or ten minutes, he refused to be searched. violently demanded that the door should be unlocked. In meantine Mr. Carleton found an "ev-er-ready" electric light apparatus in the drawer of a table in the cabinet which, previous to the seance, had been found to be empty.

Mr. Carleton, and two other gentle-We agreed that the repeated refusal of Mr. Craddock to allow themselves and the room to be searched, together with the discovery. of the "ever-ready," was sufficient evidence of trickery, and to end a painful scene, of which four ladies were unhappy witnesses, I allowed the door to be unlocked and Mr. Craddock

Are we coming to this—that all paid mediums are non-moral and, when their power is fitful, make arrangements for "helping out?" I fear this is so. —W. Osborne Moore, Rear Admiral, London, Eng.,

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SATURDAY, JUNE 2, 1906.

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A Lapse in Chronology.

On several occasions it has been suggested in these columns that the chronologists who have fixed our dates for past events have enlarged time and added nearly or quite one thousand years to our calendar which had no existence in fact. It is strongly suspicioned by many good scholars 'hat the period known as the "dark ges," of which history is immensely confused and is almost a blank, never existed, the object to remove into the distant past events that never occurred. Reading the "Introduction to the Rise of English Culture," by that learned scholar, Edward A. Pethprick, Esq., our eye fell on the following, p. xxxvii.

"Mr Arbuthnot, after a search through the museums of Europe, came to the decision that there are no authentic papal records earlier than A.

The writer cites "Mysteries of Chronology," pp. 30, 31 as confirmation of his position. He adds:

"The historians of Architecture mark the eleventh and twelfth centuries as the commencement of cathedral building in Italy, France, and lingland. There are no earlier nains of any ecclesiastical building in England; and on the Continent they succeed the Roman temples and palaces without a break. * * Forty years ngo an eminent historian and statesman, happily still with us, observed that, 'The modern traveler, after his first few days in Rome, begins to search for relics of the twelve hundred years that lie between Constantine and Pope Julius II. 'Where,' he asks, is the Rome of the Middle Ages?' this question, the writer adds; 'There

Mr. Petherick supports his views by the recitation of many additional facts and quotations from historians, and others; but we will not trespass further on the reader's patience at this time, only adding: Students of ecclesiastical history will ever keep the fact in mind, that there is a chasm in church history of a thousand years, a period which never existed. It was made by the monks in their cloisters to make real that which never occurred, and to add glory to fictitious characters they wished to eternize.

A Powerful Appeal.

A friend and whilom correspondent on the other side of the ocean, still

"The Hebrew Pentateuch has not only retarded the growth of science in Europe for long centuries, but the ignorant believers in it as a book of revelation, have tried to strangle er ery science at its birth. There could be and was little or no progress in astronomy, geology, biology, or sociology until its teachings were rejected. Progress has advanced in proportion to the repudiation. For myself, the nearer I approach death the more earnestly-nay, vengefully-do I resent the false teachings that have embittered my life-not for myself onlyout more for others, and most of all for the children. The education of fouth is chiefly in the hands of orthoox teachers, who still give the Bible all the preference over nature and scionce, and who will go on deluding the are paid or permitted to do so. But what a dastardly shame it is for us to allow children to be taught that which we know is false! The present calls on us with an appealing voice to protect the unborn future against this terrible tyranny of the past. Do not any longer allow the winding-sheet of death to be the swaddling bands on the helpless little ones for life. It is appalling to think of the populations that have already been victimized; the lives that have been wrecked: the brains that have been bruised; the hearts broken, by those who have been dashed against these barriers to human progress.

"Truth should inspire one effort

Mightier than any made before. The barrier wall shall surely fall: The future must be free for all."

Enthusiasm is to man what steam is to a locomotive.—Chicago News. | spires nor yet provokes love—Anon.

Spirits Talk to Her Guardian Angels Love of a Mother.

AN ASTOUNDING NARRATIVE:

Girl Slayer of Two Recites Tragic Tale Murder of Uncle and Aunt Told to Court-Causes. Women to Faint-Dramatic Story of Josephine Terranova Deeply Moves Hearers in New York Trial-She Heard the Voices of Spirits Commanding Her to Do the Act.

Among the high and the low, the rich and the poor, the virtuous and the outcast, the wise and the ignorant, the happy and the wretched, Spirit Return is manifested.

In the following thrilling narrative the seventeen year old Josephine Terranova gives her tragic experiences. murder under any chcumstances what-

spirit control, illustrating the fact that there are evengers in the spirit-world as well as this.

Seventeen-year-old Josephine Terranova went on the stand in New York ous.' my husband told me and I went on May 22, in her trial for murder down on my knees like this (the witand gave the jury the history of her gio, her uncle and aune, whom . she had done. He said: 'You are no long-stabled to death on the night of Feblife with Gaetano and Concetta Rigruary 22, in their home at Williams' Bridge.

Her story exceeded in horrors any-thing that had been related from the witness stand in the memory of court attaches. The jurymen turned their faces to look at the floor and some of them bit their lips to repress their anthem of their lips to repress their anheld out her arms. I saw my uncle

Dr. Carlos MacDonald. Dr. Allan McLane Hamilton and other noted allenists were seated within the railing to act as advisers to the prosecu-The horror of the girl's story made even them turn their heads

Moves Hearers to Shricks.

At one dramatic moment in the girl's testimony there was a shrick from the side inclosure, where sat ome newspaper women assigned to the trial. Margaret Hubbard Ayer, a me I have to go. I beg him to take tall, handsome woman writer connected with an evening paper, had fainted in her chair. A little later a second woman fell from her chair in a faint.

The prisoner was 8 years old when she came from Italy to live with her uncle and aunt. She said her uncle began his bestial treatment when she was 11 years old, committing unnameable crime against her person. When she complained to the aunt the latter told her to do her uncle's bidding, The girl was treated like a slave.

"I washed dishes, I scrubbed, I cooked for all the family. Sometimes there were twelve, sometimes sixteen in the family. I got up some went to bed sometimes at 11, 12 or 1 All the time my head rang and I HEARD VOICES. My aunt made me work just the same. When I told her I didn't want to work she would strike me. Once she struck me on the jaw. I did not eat on that side for two weeks. Another time she broke a stick on my back. It hurt me for a week, but they did not get a

Tells of Her Wedding.

"My uncre came to me and told me that Guiseppe Terranova want to marry me," she continued. "I say all right, for I like him good. Then we have feast. Then his sister came and you were taken to prison?" took me to the priest. My uncle did fession, or administer communion, weeks ago."

Religion and Politics Mixed.

The Republican state convention of Kansas, late in session at Topeka, which nominated Gov. Hoch for reelection, departed from the practice of from its pages. By selecting an occasecular bodies of that character, by sional sensible passage they have conopening their proceedings with veyed the impression the whole comprayer. It looks like an appeal to pilation was made up of like worthy the church for votes.

We had a case of mixing secular and religious matters in this city several years ago. A bank was organized and conducted on religious principles. Each day's business was opened and phia, exhorted the clergy to take a closed by prayer. Of course the object was to gain God's favor on the He said the press in some respects one hand, and the patronage of the church on the other.

The result: God was evidently an gered to be mixed up with dollars and cents, so he not only turned a cold shoulder on such procedure. smashed the bank into smithereens It was the most stupendous financial failure of modern times.

It is claimed heretofore an eagle has been the Republican emblem on the official ballot, but Morgan of Ottawa, urges the substitution of a kissing-bug. How would it do to substitute a graphophone praying for votes?

Then and Now.

"Many of the people of Montreal would rotten-egg Christ and his no mention is made of editors in the mother if they dropped into that city enumerated list of persons needing and opened a gospel mill."-Lownie's Claim.

Clothed in the garb these people wore in the age they are reputed to have lived, neither of them would be tolerated in any modern city of Europe or America. The toiling and middle classes of Palestine wore only a tunic during the summer season, which terminated above the knees, with very short-sleeves. Illustrations are given by Kitto in his Biblical Literature. Lippard, the Quaker author, some sixty years ago, in a word painting, of Northern Indiana, at Valparaiso, presented Jesus in costume, entering a fashionable church in Philadelphia during morning service. We have not words in our vernacular to reproduce the scene he presented.

Other Churches Should Copy.

For three years a special committee on forms, appointed by the Presbyte- the church." rian General Assembly, have been at work revising their Book of Common Worship. The result is, they have eliminated from the marriage ceremony the word "obey." Thus one by one the follies of our ancestors are discovered and corrected. Only a littie while ago the same denomination gave infant damnation the grand

saying she did not understand these

She told of going home with her —Slavery and Betfayal Ending in incie after the civil ceremony and living there until the church ceremo-

"My uncle did then as he had done before," she said. After the church ceremony the bride and her husband went back to her uncle's house.

"When we were leaving," the girl said, clasping her hands together, "my uncle said: 'My God, I hope they both die before morning.'" She told of visiting her uncle after twenty-two days and the remark he made about a girl born on Good Friday. She continued:

"'Josephine,' he said, 'was born on Good Friday, and girls born on Good Friday are not virtuous. In the whole history of the world, if say that I felt something jump out of my heart. When he went home he murder under any carcumstances what-say to Guiseppe: 'You won't live with ever were justifiable, here it surely her for a week.' 'Why?' says my hus-was, as a matter of self-defense. band. "You ask her about what I Certanily here is a blain case of told you when you get home,' he said

Confession to Spouse.

"When we went home he asked me what my uncle mean. I ask him what my uncle mean' when he said 'virtuness crossed her hands before her breast) and I told him what my uncle er my wife.' And I lay down and

"What happened that night?"

"I SAW THE SPIRIT OF MY UN CLE. He come before me. I don't know what he was. He was dressed in his regular clothes, I did not touch and a voice said to me, 'Kill him, kill him.

The witness arose from her chair and spread her arms out violently. "I TALKED WITH GOD." SHE CONTINUED, "AND I ASKED HIM WHAT TO DO AND HE ALWAYS SAY, 'KILL YOUR UNCLE, KILL YOUR UNCLE,' AND HE SAY: 'YOU ARE A CHILD 17 YEARS OLD, AND YOU HAVE NO MOTHER, NO HUS-BAND, NO FRIENDS-NOTHING.

"Then my husband came and told me back. Then I put on my wedding clothes and sent my wedding ring back to my husband and went to my mother.

Hears Command to Kill.

"I went into the back yard and I cross myself three times and say: 'If this is the voice of the devil it must God said: 'Kill him! Kill, him!' I went to the house, and my aunt say: 'Come up stairs.'

"I would not go at first because the voice did not tell me. By and by it did tell me and I went up. My uncle came and say: Josephine, you are an outcast. I will take you back. covet you.

"Then I took the knife and I jab three times like this-like this. My aunt was there, and she came be-tween, and the voice say, 'Kill her, and I killed her. Then I pulled out the revolver, and one of the bakers came up and grabbed me and says: 'What have you done?' and I said Just what God told me to,' and they did not arrest me:

"For two days I rode around on cars. I bought 5 cents' worth of cakes. Then the voice said: 'Go to your mother.' My mother say. "What have you, done?' and I say, 'Nothing. God told me to.' Then they come and arrested me. I did my hair and went with them.' "Did you ever see anything after

"Yes. On the brick-you know not want me to go. He say the priest what prisons are made of—I saw my would tell me bad things. We went to the church and he followed us."

The priest my uncle and what prisons are made of—I saw my uncle and my aunt lying down; I hung my apron over them, for I did not The priest refused to hear her con- want to see them. I saw them two

Is There Hope of Reform? In the past the Bible has been the principal text book of the clergy. Their texts for sermons were gleaned

anothegms. Bishop Samuel Fallows, of the Reformed Episcopal Church, in a sermon at the evening session of their general council, late in session in Philadellesson from the modern newspaper. had superseded the pulpit, and now exercised many functions which the

pulpit had lost. We quote verbatim: "The preacher of to-day can learn many valuable lessons from the modern newspaper. He should emulate it and catch its style. The ideal news paper articles are sharp, short, pungent and to the point. The sermon should have all these characteristics.

The bishop said the press has been a faithful ally of the pulpit in breaking down caste and in favoring humanitarian reforms and in advocating the rights of all.

When the prayer book was first compiled," he said, "journalism had scarcely begun its existence. Hence enumerated list of persons needing the prayers of the church. No revision ought to be deemed complete which does not include them, for no class requires more the intercession of the saints."

The press has no need of the prayers of the faithful, so they need not amend their prayer book on its ac-

What Are We Coming To?

Forty-three Presbyterian churches represented in the recent Presbytery erased the words "eternal torment" from their creed, and substituted "destruction." The report says: "The ministers present declared the expression 'eternal torment,' is not authorized by the Bible, and its retention in the creed retards the growth of

Infant damnation discarded by Presbyterians, and endless damnation next turn their attention to their threeheaded God, a relic of ancient pagan ism, inherited from their Catholic ancestors, and substitute the one TRUE GOD, then they will be in the highway of Truth and endless progression.

Our enemies speak of us as they He alone is a pauper who neither in hear; we judge of ourselves as we feel, blies nor yet provokes love—Anon. Hannah Moore.

They Come Unsolicited and Under Various Condiditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftmentein the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

There was no Episcopal church in and when Mr. Shepard had his second Sturgis at the time of which I write, tumbler aboard he would sing a song and Mrs. Harding associated with the the usual one being the old ditty, "Be Baptists; but she was terribly bigoted | gone, Dull Care." against Spiritualism, so much so that "My wife shall dance and I shall sing for the sake of peace at home, I refor the sake of peace at home, I re-frained from even mentioning the I hold it one of the wisest things name of Spiritualism in her presence. If she read or heard of a scandal accredited to it, she would say: "That is what Spiritualism does—separates the emphatic passage of his song, he husbands and wives, and destroys the would strike the table with his "fist," happiness of homes!" and the "Ah! well," I said, "It is not likely style.

to do that with us." "Oh! we don't know, Perhaps spirits cannot return.". That was how we both stood in regard to the question, when one night we were asleep in our bed, and about midnight I awakened by the vibration of the bed and bedstead. I was greatly alrmed, supposing Mrs. Harding was in a convuision from an apoplectic or epileptic fit. I seized her and cried, "Minnie! Minnie! for heaven's sake, what is the

matter?" She woke up and said: "I have had a strange dream: I thought a tall man, an Indian, was trying to influence me as they do the spirit me-"It was merely a nightmare," I said. 'Now let us go to sleep." Soon she began to shout triumph-This time I was even more alarmed than before, and caught her arm to

shake her, but she, flung my hand away, exclaiming, "Don't touch me. I I was astohished, for she was the last person in the world I should sup-

pose capable of such a condition. Soon she beban to shout triumphantly, and so loudly she could be heard a block away, "Waugh! waugh! Hard work! Won'at last!" I thought this was a strange way for a sober-Baptist to act, and seemed very much opposed to the dignity and good taste of an Episcopal lady of middle age.

In giving the replies of this Indian. am compelled to employ my own tongue, as my education in the Indian language is very imperfect.

When the Indian ceased shouting, I asked him his name. "Oh!" said he, "names have no sig-

nificance in your sphere of life."
"But," said I, "it will be necessary to apply some name to you so that when we speak of or to you, we can distinguish you from others." "Well, you may call me Blue Jacket.'

He told me that was the name he bore when in our condition. After he had left very many others came, some of whom I had known when a boy; one in particular, Mr. Charles Shepcompany, and Charley Shep, as my father used to call him, was a frequent guest at our table. I was quite young when he died, and my wife had never known him at all, for she is nearly five years younger than I, and was a when Mr. Shepard died.

Those old gentlemen used to enjoy themselves when they got together,

An Impeached Book. Until the close of the Spanish-American war the Bible was a tabooed book in Cuba, as throughout all the Spanish colonies in America, where Catholicism held complete sway. It brings the reader in rapport with That church knew how the book was Protestant Christianity of 225 years made, as one of its priests declared in ago: a public sermon a few years ago, and, hence, it has labored with great zeal to Higginson:—There be now at sea a

prevent its reading. All know the Bible came to us from Catholic hands, covered all over with human gore. They were the assassins of human liberty, and the book was projected and written to justify their crimes. They find a "Thus saith the Lord" for hanging witches, and their inquisitorial fires were only fore- of the brig Porpoise to waylay said tastes of the miseries to which all Welcome as near the end of Cod as who were not in the faith were eter- may be and make captive of the Penn nally doomed. The whole history of and his ungodly crew, so that the Lord that church has been a bloody one. No the soil of this new country with the falsehood, however base, has been falsehood, however base, has been heathen worshipps of these people. omitted, if it seemed conducive to Much spoil may be made by selling propaganda purposes. Is there any the whole lot to Barbadoes, where person outside of the Catholic church so credulous to believe its vile hands sugar, and we shall not only do the remained pure while it had exclusive control of what Protestants art pleased to term the sacred pages of

Who filled it with interpretations Who altered its readings? tions and changes were made to mis-lead and deceive. As the production of rascals, the only consistent course is to treat the book as impeached "False in one thing false in all things." A person who will lie for the glory of God, will commit any other misdemeanor in the interest of his creed.

Regretable Words. "The busifiess man or politician who does not tell the truth, cheats; and for

the cheat we should have no use in any walk of life ad Theodere Roose-Most noble words, which all can applaud.

"That dirty little atheist Tom Paine."-Theodors:Roosevelt. Thomas Paine was not a dirty man. like expression was made by a are insistent that evil spirits "vex.

the United Sintes a He replied: "Sir, Thomas Paine eats at my table." Thomas Paine was above the medi-

um stature, hence was not "little." And he was not an "atheist.". The bestgiven "the grand bounce," they should, arguments ever made by any author in which is too important to escape coropposition to atheism came from the rection. In the seventh paragraph of pen of Thomas Paine. His "Age of said article 430 appeared where 40 Reason" was written to combat ather was intended. The fault was accidentism, into which France was plunging ally our own, and was overlooked in headlong while he wrote. The most "strenuous" politician should be cauproof reading. tious and do no wrong to the heroes of

promenent.

I never heard Mrs. H. sing a note before that midnight, and yet she sang

and the glasses would rattle in prime

When the old gentleman came to

To drive dull care away."

those people were as respectable as we that song as perfectly as ever I heard are until they became Spiritualists." Mr. Shepard sing it, and at the promi So I avoided the subject in our conver-nent part she would strike the benent part she would strike the bed sations. As for me I could state with clothes with her shut hand just as he Horace Greeley: "I cannot say for cerdid. Surely this was a revelation to tain, but I can see no good reason why me. "Do I know who this is?" I asked.

"Well, I should think you ought to know." he replied, and then striking me on the shoulder, he said, "Tom, my old boy, how are you?" I was an only son, and of course a pet with my father, and his guests always, patronized me accordingly. When Mr. Shepard met me, he used to hit me familiarly and say in his jolly way, "Well, Tom, my old boy, how are you?' That was another great revelation to me. He continued his pleasant talk. 'Now, Tem, isn't this the most wonderful thing'you ever heard of? attended my funeral half a century ago. You saw them put my coffin in the ground and cover it up, and yet here I am talking to you through your own wife. Why, old boy, we never heard of such a thing in my time. You are fortunate in having for your friend the spirit you call Blue Jacket. Although he calls himself a poor Indian, I can tell you he stands high.

Yes, you are indeed fortunate.' Many, very many, others communicated that night, but I shall not weary the reader. My wife and I were so fully convinced that I at least cried for joy, and there and then we promised that in return for this great goodness of our spirit visitors, we would go far out of our way at any time to do their bidding, or forward the great truth they were laboring to establish on the earth.

I cannot refrain from telling of one instance more of the most palpable fact of spirit return. My second child was named William. He was very delicate from birth; his head had grown at the expense of his body, which was a mere skeleton, but his intelligence was beyond anything I had ever seen in a child. He died when hree years old. No child ever loved a father better than my little Willie loved me. He used to wind his thin arms around my neck and squeeze so tightly, I often wondered how such

ittle arms could strain so powerfully. ard, an intimate friend of my father, a sport and intimate friend of my father, a sport arms about my neck, and pressed his temperament. My father was fond of head against my bosom. He caressed me once more as he used to do long ago, and oh! how he wept! The tears ran down his mother's cheeks, and he tween his sobs, he uttered in broken accents, "Oh! papa, papa! these are not tears of sorrow, but of joy.' THOS. HARDING.

Sturgis, Mich. (To be continued.)

The Past Rises Again.

The original of the following quoted letter, by Rev. Cotton Mather, of date 1681, is reported on file in the Massachusetts Historical Society at Boston.

"To the aged and beloved John shipp (for our friend Elias Holcroft of London did advice me by the last packet that it would be some time in August) called the Welcome, which has aboard it a hundred or more of the hereticks and malignants called Quakers, with William Penn the scamp at the head of them. The General Court has accordingly cret orders to Master Malachi Haxett slaves fetch good prices in rumme and Lord great service by punishing the wicked, but shall make great gayne for his ministers and people. Yours

in the bonds of Christ.
"COTTON MATHER." Chamber's Encyclopedia says of

this Cotton Mather: "He found that devils or possesses persons were familiar with dead and foreign languages, etc., and eagerly advocated the adoption of desperate remedies for the diabolical disease. It is well known that Mather was responsible for the shedding of much innocent blood, and he himself admitted he had gone too far.'

The Library of Useful Knowledge adds: "Mather firmly believed in witchcraft

and suspecting there were, in Boston, devotees of Satan, he applied himself most earnestly to detect them. An as a witch, and Mather having no doubt she was under the influence of an evil spirit, she was tried, con demned and executed."

The Spiritualists of these days, who churchman the the presence of Aaron besiege, and torment mortals," will be Burr, while the was vice-president of delighted to find they had so worthy a yoke-fellow in the long-lamented Cotton Mather.

Important Correction.

In our leading editorial of two weeks ago a serious error occurred

No story is the same to us after the the American revolution, of which large of time; or, rather, we who read Thomas Paine was among the most it are no longer the same interpreters. -George Ellot

Gregory in the Chicago

"I am in fail and starving.

From the "City of the Angels, away out on the Coast of Gold, the message was flashed on to the great smoke-covered Metropolis of the Mid-

But it is a long way from Chicago

no bank account, no stocks, or bonds. or mortgages, her sole earthly belong-ings consisting of a humble little home and its modest furnishings.

though it be at a big sacrifice, and tart for her sorrowing son! Oh, the depth of a mother's love! In all the world there's nothing like it! It will go through fire and water, it will brave the lion in his den, it will

to reach and save its object! The little home, with all and the mother began her long jour-

None but the mothers who happen to read this story will be able to know how she felt-what mingled joy and sorrow, hope and fear, satisfaction and shame alternately possessed her soul as the Iron Horse was bearing her along toward the sunny land where her son lav behind prison bars!

sentenced her boy.

But there isn't law enough in the universe to put a damper on mother-

So, when this mother got to spair, but went straightway to Judge with her mother's plea, a plea that was as gentle as a lullaby, and yet as strong as the forces of the storm—and the Judge's eyes filled In uplifting human beings with my with tears as he remembered his own

Taking hold of the woman's hand

her that he would do all that he could for her and for her boy. It doth not appear, at present writing, what the result will be, but of

gels," homeless, friendless, a stranger in a strange land, that mother will.

stand by her boy to the end.

Through the lonely days and the still lonelier vigils of the night she will hum over to herself the little slumber songs she used to sing when her boy was a baby in her arms. The vision of the baby face and baby pranks will come to her over and over again, and for the culprit beyond the

bars she will feel all of the old-time ... affection! Ah, yes, the depth of a Mother's Love!

There's a moral to our story, which moral may be put in the shape of a question:

"Boys, can you afford to despise a love like this? In a word, can you afford, under any circumstances to go back on Mother?"

The above beautiful and pathetic little story touched me so forcibly that and it in for reproduction and accompany it with a poem written previous to the perusal of Mr. Gregory's eloquent tribute to "Mother Love." DR. T. WILKINS.

A.VISION OF MY MOTHER.

dreamed of my old mother in my sleep of yesternight, And my soul is still illumined with her

love and brilliant light. We just rushed right up together in our old-time fond embrace: And within my soul still mirrored is her dear old spirit face.

can feel her spirit touches, and that blessed mother kiss, And my spirit still is floating in that sea of perfect bliss

That I seemed to gather to me as possessions truly mine, From my loving spirit mother, in the

land of souls siblime. She had lost her earthly palor, and her wrinkles and grey hair,

And her cheeks were round and rosy as a maiden's plump and fair. And though looking young and active and from earthly trouble free, She was still that blessed mother, and

an angel unto me.

For the time I seemed quite conscious that my earthly form was shed, Not with that grand parting that occurs when one is dead; Still I seemed quite free and easy, and

I wanted to remain With my mother in the future, on her blessed spirit plane. Ah, such visions make me anxious and quite weary wating here, For I know I shall be welcomed to my

mother's spirit sphere, But my soul must linger longer for love and poems'too.

Oh, my mother, though I tarried from the death-bed of your form. You are conscious of my feeling, ever

deep and true and warm, And I know I am forgiven by dear old soul of love,

And I soon shall be there with you in your spirit home above. DR. T. WILKINS.

NOTE FROM DR. WARNE.

He Explains More Fully in Regard to the Bishop-Edwards Ordination Papers. Brother Thomas Farthing's communication from St. Joseph, Mo., in The Progressive Thinker of May 26, may The trial was concluded some two call for a word in explanation from weeks ago, with a verdict of guilty in myself. After reading the paper

> Grimshaw of St. Louis, and Secretary Longley of Washington, by the latter of whom steps were taken to give it official attention. I replied to the first communication urging a demand be made upon the parties to show their papers from the

named a note that Prof. Bishop and a woman named Edwards could not

have been ordained by the N. S. A., I

earned the report they were so claim-

ing had also been made to Brother

N. S. A., as they could not hold ordination by that body. The answer I received was: "These parties have (so they say) ordination from the N. S. A. Although have not seen them, OTHERS HAVE Does the N. S. A. make Clergymen? If so, when and where do they ordain?"

Again, four days later, I was ad-"Mrs. Rev. Edwards and Prof. Bish-

op claim to have papers from the N. S. Inasmuch as the report about the parties named came from a Spiritualist personally known by myself, it hardly seems it could have been made

without some foundation in fact. The explanation of the discrepancies in the statements of all parties to the difference I must decline to undertake. I personally made no reference to "any other claims of mediumship which those parties (Mr. and Mrs. tians predicated a miraculous birth of Bishop) may make," confining myself wholly to that of ordination by the GEORGE B. WARNE.

Another Heretic on the Tapis. Rev. Dr. Samuel T. Carter, lately

declared: "There never was, there is not now, and there never will be such a God as the God of the Westminster

Rev. Carter is a promient, highly educated Presbyterian. A special meeting of his Presbytery was in session May 11, at Jamaica, Long Island. to take action in regard to the Doctor's terrible heresy. What the outcome will be we can only guess. Such an affirmation a few centuries ago farots and a fire brand would dispos of the renegade who has repudiated the Lord God of the Old Testament, a position The Progressive Thinker gladly occupies.

Made of Dust.

Consider the effect of false teaching. Only the other day a child who had been taught God made man out of the dust of the earth was watching an eda creed that enslaves the mind will dying cloud of dust, being whirled into quick! Look! I think God is creat-

> based upon error; humanity is-higher than theology; knowledge is far preferable to faith; action is more effective than prayer; and the best worship men can offer is honest work, in order to make one another wiser and happier than heretofore. - Charles Brad-

A Short, Very Pathetic and Touching mother's love is not going to grow Little Story by Rev. Thomas B. | cold and die. In the "City of the An-Examiner.

That was all!

die West. There it was put in the hands of the mother for whom it was intended and the mother-heart ached for the son who was calling upon her in his trouble.

to Los Angeles, the two places being separated by more than two thousand And the mother was poor. She had

But her boy was in trouble, the message told her, and that was enough. No matter about the distance, no matter about the little property she hadshe would sell that property, even

make any sacrifice, endure any privation, face any danger in the attempt contained, was speedily nut into cash,

ney across the continent. The train went like lightning-and yet to that anxious mother it seemed to creep, so desirous was she of reaching her

A mother's love is one thing, the machinery of the law is another, and before the mother reached the "City of the Angels" the law had tried and

love! It keeps right on loving, law, or no law, sentence or no sentence, and will never take "No" for an answer! journey's end and learned what had happened she did not give up in de-

mother and the mighty love where with she loved him. the Judge looked through misty eyes into her sorrowful face and assure

one thing we may be sure—that

Too Learned for an Episcopalian. Rev. Dr. Crapsey, of Rochester, N. , was put on trial before an ecclesi-

astical court of the Episcopal church, an April 25, at Batavia. He was charged with heresy, which, virtually,

is "doctrinal belief at variance with the recognized tenets of his church."

culprit was dismissed from the min-Rev. Frederic James Alexanderwe take delight in spelling out his name in full-was assistant rector to Dr. Crapsey in St. Andrew's church, and was the prosecutor. It seems he desired his principal's salary, and this he could only acquire by the dismissal

manner and form charged, and the

of the occupant, and securing an engagement as rector for himself. Besides informant, Rev. Alexander seems to have been the principal witness. He claimed to have taken notes of Dr. Crapsey's utterances

which he reported in these words: "I can't remember all Dr. Crapsey said, but I remember our points. They were these: 'Jesus was born of parents belonging to the middle class was born of a simple father and mother: he was the son of a carpenter.' Toward the end of the sermon he criticised the attitude the church had taken in regard to the birth of Christ. He said if the church paid less attention to the second birth (the baptism) and more to the first birth, the church would be much better off. Then, as what I should regard as his climax, he made the fourth point, that the fact the early church Chris-Jesus should be regarded as one of the

greatest misfortunes that had ever befallen mankind." As a church attorney, the attitude Bishop Grafton gives ministers. Dr. Crapsey should have - destroyed his brief, and abandoned the profession when he saw the ridiculously false position he must occupy in defending a church creed, with its miraculous conception by a virgin who gave birth to a God. Gods born of women are mortals, and had mortal fathers. They eat, and sleep, and grow, and die like other men; and preachers of brains recognize this fact: those who do not should be suspected of dementia or insanity, and should be retired to an asylum. At the period ascribed to Jesus'

turies it was the fashion to trace the parentage of prominent personages to Gods, as the early Christians dishonored their Jesus with such a father and made a hybrid of him, half God half man, doubtless an impossible mixture. Dr. Crapsey, stripped of his sacer-dotal robes, and no longer bound to

birth, and for many preceding cen-

tired. And now the next victim of a slavish and barbarious creed!

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds. not wooed and won and wedded by our own.—George Ellot

and new fields in which he will be more serviceable to humanity than those from which he has been reing another baby."-Massey. All the religions of the world are

laugh,

The Paradoxical and Metaphorical Parable of Jesus Christ.

One of Professor W. M. Lockwood's Characteristically Profound, Scientific, Historic, Sarcastic, and Very Interesting Lectures.—A Poser for Theology.

Professor Lockwood is entitled to the especial thin, which the metaphor and poesies of dramatic art have obscured for centuries of time.

Thanks of the Spiritualists generally for the vast amount of interesting and suggestive data he presents in his lecture. It will prove of great value to multitude in parables?" Verse 13: forms, as well as the cause of mental, "Therefore speak I to them in parables of the parables in the disciples came, and said unto him, which the metaphor and poesies of the term of dramatic art have obscured for centuries of time. In Matthew 13:10 we read: "And the writer introduces the term of dramatic art have obscured for centuries of time. The disciples came, and said unto him, which the metaphor and poesies of the term of dramatic art have obscured for centuries of time. The disciples came, and said unto him, which the metaphor and poesies of the writer introduces the contribution of the approved of the every reflective mind.

are basic impulses in his general lips; but their heart is far from me." opposition and frequently with vio- ments of men." lence. Hence any system of religion The Messianic doctrine is an eternal

invention of cunning priests, who de- tion and inviting the sound of steel. low state of intellectual development, strifes,

The presentation of the esoteric Socrates and voiced in the writings of meanings of those parables of Jesus which have been the occasion for so much contention among commentators and theologians, is fraught with many mental obstacles; and this is particuuarly true in the domain of religious heresies. It took the Roman church a long time to recover from the shock occasioned by the astronomical discoveries of Copernicus and Gallileo The discrepancies between Genesis and geology aroused pious discontent along the entire line of theological dogma; and the discoveries of Darwin and Wallace upon "The Descent of Man," aroused ecclesiastical ire to a point of mental heat, that was only equaled by the extended dogmatic criticism of "The Elements of -Psyby Herbert Spencer, in chology" by Herbert Spencer, in which treatise he so plainly portrayed man's mental assent to be in harmonious accord with the evolution and development of his functional system. Equally vigorous is the opposition of the clergy and ecclesiastical mind against any translation of texts of scripture that gives a different meaning and sentiment from that usually ascribed by their leading commenta-

tors, D. Ds. and LL. Ds. But believing in the democracy of Intellectual research and in that genius of the present age that dares to explore every avenue of human thought and speculation, affirming that the light of research and reason belongs to no class, cult or individual person, we will undertake to unravel the exoteric meaning of those metaphors almost hidden from view, found the parables ascribed to Jesus which for centuries have been a source of religious contention and secular op position. In this undertaking it will be necessary that we have a precise view of the meaning of words of dif-ferent national origin in their interrelationship, also some knowledge of the history and customs of the time, in which certain events are said to have taken place. In this connection we find the Hebrew word or term, Messiah, and the Greek word Christos to mean one and the same thing, viz., "the anointed." Now if we apply our reason and a little common sense, we will see that the term "the anointed" is not a name of a person; in other words it is not a surname; hence it would be as rational to say Jesus Messiah, or Jesus Anointed, as to say Jesus Christ, since the terms Messiah and Christ mean one and the same thing, and in our language represent an action of past tense. These facts being in evidence we will be obliged to seek in other avenues than popular opinion for the cause or causes that through centuries of time have indoctrinated these terms as the real name of persons who never lived.

The Messiah of India.

The messiah of ancient India was not the name of a person. It was rather a principle of human self-development, announced by some "wise of India centuries before Chris-

tianity was known. It instructed this:
"That every man who in quest of a nobler life, physically or mentally, was willing to bridle his appetites and sensuous desires, to lay aside his lusts and greeds for the sake of the attainment of virtue and knowledge, suffered within himself the pangs of crucifixion, and made vicarious atonement for his natural sensuous procliv-

The man who made such heroic struggle, was in the eye of the Hindu magi, "the ancinted one," "the son of the Most High God," the god of the conscious moral intellect. Our authority for this is found in Hindu mythology, one of the oldest mythologies extant, and The History of the Religious Sects of India by H. Wilson. In connection with these religious ects, there is a legend, that in a lowly building adjoining a cow-shed, a class of wise men met to consider the best method of self-development and evolution-the best way to develop all that makes mankind grand, and gives him ethical light in the place of sensual blindness; and that this incidence in efter time gave rise to the story that Messiah was born in a stable.

Ideal of a Messiah.

The ideal of a Messiah was canonized in Virgil's time, and known to Homer. It was known in the time of Zoroaster, who Aristotle says lived five thousand years before Plato. Indeed Sosiosh was a son born to Zoroaster by immaculate conception, in the came way the evangels describe the

The messianic principle was known in ancient Persia. You will find it in "Maxims" and "Morals" of Con-

The mental discord growing out of It is thoroughly antipodal and at vari- illustrate the mental status not only diverse systems of religion or politics, ance with the ethics of the Messianic of the average Christian, but of the arouses the lowest forms of human principle in its practical form. The not been able to understand that the combativeness, and tends to blood- ethics of a ceremonial religion are, shed. This is the history of all relig- with few exceptions, limited to the was an individual daily cross of superfons in all ages of the past. This ten- mere formula of words and lip service, that these efforts conduce to a moral dency obtains because the average hu- amplifying and verifying the text life, and stands thoroughly opposed man lives on a sensual animal plane, found in Matthew 15:8, 9: "This peoto a sensuous form of mere belief and
the desirent public religious ceremonials. They ple draweth nigh unto me with their To gratify his appetites and passions mouth, and honoreth me with their

character, and any attempt to limit "But in vain do they worship me, Hindu Messiah, contained no (saving these appetites are sure to meet with teaching for doctrines the command- power for them individually. The

that caters to these indulgences, will appeal to the intellect and spiritual meet with general approval and ac- perception of the soul. Between ceptance, but such religions must be these two systems involving the ethics purely exoteric or of external charactor of soul growth on one hand and the ter. They always involve the spectrum of the soul. Between psychic blindness to the average Constantine Christian. We find it restant to the spectrum of soul growth on one hand and the corded in Matthew 10:34: "Think mind for its numbers, its advocates and support. Its claims for acceptance on that I came to send peace on and support. Its claims for acceptance of the spectrum of the spec tacular, the ceremonial calculated to ology on the other, there has ever earth. I came not to send peace but induce awe and fear, and the mys- waged an unceasing conflict of disagreeing, combative and quarrelsome The mystical ceremonies were the factions, arousing individual conten-

signedly became "fishers of men" and The strifes and mental conflicts inclaimed they had the power to save volved in an effort to live and culti- shed. This is the history of all religmen's couls in a heaven of bliss, or vate the principles involved in Mesdamn them to all eternity in the fires siabship, were, and are, of purely man lives on a sensual animal plane, of hell. This kind of religion—the subjective personal character, while selfish, and psychically blind. religion of pagan eras and more mod- the conflicts involved in a spectacular ern time, is suited to the sensual de- ceremonial religion, were fostered by

The Manicheans of the third century, with which sect Augustine was ter. They always involve the spec-connected for nine years, celebrated tacular, the ceremonial calculated to "the feast of the Messiah," not in induce awe and fear, and the mystimemory of Christ, but as members of mystical shrine.

Shrine Worship.

Shrine worship and the homage oald to tutelary gods were common and represent a vast system of household, secular and national observances. In secret orders and mystical circles the messianic principle held an important place and in dramas and sires and proclipities of mankind in a figurative representations it was made low state of intellectual development. the leading character and personale of It is thoroughly antipodal and at varithe play. Free Masonry includes in ance with the ethics of the Messianic its teachings the Messianic idea, and principle in its practical form. The inculcates its practice among its members, as every Free Mason knows.

Shrine worship introduced Christianity and mystical shrines were amplifying and verifying the text common among the early Christians found in Matthew 15: 8, 9: "This peountil the time of the Reformation. The priests were the poets, who introduced religious idealism in poesy, and inculcated the marvelous and mysterious in metaphors, parables, fables and

Important Facts to Note.

The first two chapters of Genesis inroduces two distinct eras-the Elahistic and Jehovistic, and are purely allegorical. Hence, each of these eras had their own system of gods, called Theogony. There is but little doubt tnat the four evangels of the New Testament, Matthew, Mark, Luke and John, were poetical dramas and paswhich the messianic ideal under the personale of Jesus Christ was portrayed. The rationale of this is deduced from the fact that none of these codex were known until a long time after the affirmed crucifixion of Jesus. Matthew, the oldest of these, was not put into manuscript until the close of the third century, and some of the others a long time after that. Then again the large number of these manuscripts that were offered at the Nicene council as late as 325 A. D., indicate their composition as dramas, rather than an attest of the personality of Jesus Christ. If this important matter of deciding upon the integrity of these gospels had to be left to "Constantine, Emperor of a Pagan Hierarchy," it would seem that God had no confidence in his own chosen people, and was very tardy in

'the Savior of the world." Inasmuch as the word Christ is the Greek form of the Hebrew Messiah, meaning "the anointed," and the word Jesus as the Greek form of the Hebrew Joshua, Jehoshua, and Jehovah, meaning "a Savior," and therefore may apply to any person, we affirm that the name Jesus Christ originated in the Hebrew Messiah, representing the Messianic principle of an-

cient India. Pagan Religious Ideals.

This view is fully borne out in the following historical facts: 1-That it was customary for both Hebrew and Christian to adopt those pagan religious ideals that were so deeply in-grained that they could not set them side or controvert them.

2-That the evangels represent an era of poesy and dramatic personification in which the Messianic principle was represented in metaphor as the eading character in a play.

3-That there were individuals who made effort to emulate and live the Messianic idea. Melchisedec of the Old Testament

was regarded by the Hebrews as the expected Messiah. Epiphanius says of him, that there were some in his day that believed that he was the son of God in human form. A sect in the 4th century taught that he was an influence of God, greater than Jesus Christ. Appollonius of Tyana was regarded by some as being a follower of Messiah, and as one who taught the of mankind to rise above the narrow Messianic doctrine.

The correspondence of Jesus with Abgarus, king of Edessa, recorded by Eusebius, whether considered as a legend or as a historical fact. ffrnishes additional proof of the individunl effort to live up to the instructions of the Messiah of the Orient.

Jesus as an Esoteric Character With all of these deductions of history in view, whether Jesus be considered as an actual person who in his and in all. these evangelistical swine. He was a trespasser as is time taught and indoctrinated the dramas, they clothed this cause under noted in the text when his hungry disputed to the dramas. principles of the Messiah of India, or as an esoteric character represented in the dramas and passion plays of the era introducing his name, we will point out the sublime and self-evident to facius. It is inculcated in the life of truths of those parables ascribed to as the saving element in man's life, about what David did when he was

bles, because they seeing see not, and the use of the sworder of hearing they hear not, neither do they

This class of dramatic metaphors is understand." These paragraphs aptly doctrine of the Messiah of the Orient normal and sensuous appetites, and lief in the personality of a Jesus who taught and followed the precepts of a

ceremonial to be seen of men. Let us now turn to one of these parables which has been the cause of a sword."

one, a silent system of personal en-

deavor; the other a pharisaical public

The Sensuous Animal Plane.

The mental discord growing out of diverse systems of religion or politics, combativeness, and tends to bloodions in all ages of the past. This tendency obtains because the average hu-

To gratify his appetites and passions are basic impulses in his character, and any attempt to limit only with the parent church, but with these appetites are sure to meet with sires and proclivities of mankind in a schismatic dissensions and political these appetites are sure to meet with opposition and frequently with vioence. Hence any system of religion that caters to these indulgences, will meet with general approval and acceptance, but such religions must be purely exoteric or of external charac-

> The mystical ceremonies were the invention of cunning priests, who designedly became "fishers of men" and claimed they had the power to save men's souls in a heaven of bliss, or damn them to all eternity in the fires of heli. This kind of religion-the religion of pagan eras and more modern time, is suited to the sensual deethics of a ceremonial religion are with few exceptions, limited to the mere formula of words and lip service, ple draweth nigh unto me with their

mouth, and honoreth me with their lips; but their heart is far from me." "But in vain do they worship me, teaching for doctrines the command-ments of men."

The Messianic Doctrine.

The Messianic doctrine is an eternal perception of the soul. Between these two systems involving the ethics ology on the other, there has ever

volved in an effort to live and culti- placed a flaming sword around strifes.

have been intensified into barbaric ferocity by factional beliefs in different gods, FORTY-SEVEN of which have place and part in our modern King James' Bible, and all of which, with the exception of the Elohim introducing the first chapter of Genesis wer either tutelary deities or brazen idols. These tutelary deities were household chosen people, and was very tardy in gods, and when they lived in the form locating "his only begotten son," as they were licentious libertines; sensual, dogmatic, revengeful, despotic, lying deceitful, bloody and barbarous.

These gods had no place in their culcate the Messianic doctrine; and the numberless religious beliefs founded upon their worship, have been worfully minus the Charles and the control of the been woefully minus the Christ princivilization and humanity, has to corrupt and demoralize.

A Multitude of Dramas.

At the time these dramas called Matthew, Mark, Luke and John were introduced there were no less than 80,000 of them—some claim 100,000; and this historical fact which you will find in most of your encyclopedias, ought to be sufficient evidence .and proof that they were popular dramas, and not individual testimonies of the reality of a personality called Jesus Christ. But whether a real person or character in a play, these parables peachable value; and the quotation referred to above that, "I came not to send peace on earth but a sword," has been apply verified. been amply verified.

Every new discovery in art, science, philosophy or literature, has met the odium theologium of the church, and every effort on the part of a faction of the church to shake off some old-time ceremonial has been the occasion for great contentions, inducing violence and bloodshed. Indeed, every effort limitations of church doctrine and dogma as "the commandments of men," have caused the greatest violence and slaughter known to the

page of history, Jesus a Savior.

primordial cause of these conflicts;

seen in Aesop's fables and plays, and comprise the leading characteristic of Ovid's poetical metamorphoses.

With these deductions from historical data regarding the custom of writers of poesy and moral dramas to represent in metaphor the leading characteristics of a play, it is not difficult to understand this parable. this estoteric principle, represented under the name of Jesus—"came not to bring peace, but a sword."

In Matthew 10: 35, 36 we read: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-And a man's foes shall be they of his own household."

Ignorance and Credulity.

Every system of religion ever ance are made upon the character and number of its miracles, any and all of which, invite mental perjury, by the acceptance of cosmic impossibilities.

Fear of the wrath of some of the FORTY-SEVEN GODS OF THE BIBLE indicates the slavish mental state of religious adherents throughout the world. Whenever a strong intellect and individuality like that of Martin Luther dares to break away from any of these old religious customs, and to establish a sect of their own, the supporters of the new sect will find themselves at variance, not as well; and the statement that "a man's foes shall be they of his own household," is amply verified in all such instances.

Note the religious and family wars that have been engendered by variance in religious beliefs. At a time in England a little later than 1704, it was enacted in parliament that if a Catholic son chose to turn protestant, he should be entitled to dispossess his father, and at once take possession of the family estate.

Antagonism Aroused.

Give any religious sect, Protestant or Catholic, official bolitical power collectively or individually, and the wrath of God as it can only be filtered and interpreted through a low, com-bative and dogmatic brain, will array "a man against his father, a daughter against her mother, and the daughterin-law against the mother-in-law, and a man's foes are they of his own household."

The truth of this parable is amplified in the history of all denominational beliefs. For fifty-eight years Spiritualists and Spiritualism have been in this whirlpool and tumult of family discord and harred. These family strifes, these states of social rancor, these prevailing systems of sectional and part.san enmity, are thoroughly antipodal to the Messianic destrine and to Smithullem as the doctrine, and to Spiritualism as the philosophy of nature. They have their appeal to the intellect and spiritual inception in a sensuous system of theology, which planted in Eden Adam and Eve a low-browed and visof soul growth on one hand and the cious God, who placed at the end of commercial propaganda of pagan theflaming sword which turned every way waged an unceasing conflict of disato keep the way of the true life (Gen. greeing, combative and quarrelsome 3:24). This God, did not want man factions, arousing individual contention and inviting the sound of steel. on and inviting the sound of steel.

The strifes and mental conflicts in Adam a taste of it, God was angry and vate the principles involved in Mestree of continued existence. And well siahship, were, and are, of purely do this following of Hebrew Theogony subjective personal character, while in the garden of Eden story, keep the the conflicts involved in a spectacular "flaming sword turning every way, to ceremonial religion, were fostered by schismatic dissensions and political In Matthew 10:37 we read, "He trifes.

These disagreements in religion than me, is not worthy of me; and

than me, is not worthy of me." Easy of Interpretation. With the understanding that the

word "me," does not mean a person, but an ethical or moral principle, this parable is of easy interpretation. "He that loveth father or mother more than me"-an ethical life-is not wor thy of an ethical life; and "he that loveth son or daughter more than me" a principle of ethical develoymentis not worthy of such development. "And he that taketh not his cross

ous proclivities from day to day, is ciple, and the influence these various represented here as bearing a cross, religious beliefs have reflected upon hence he that does not do this is not worthy of "me"—an ethical manhood. These are sublime axiomatic truths and apply to all men and all people who are not psychically blind.

Impressive Facts Presented. Now, what does the sentence, "Folw after me" mean? Dees it mean to follow after the person of Jesus, as boys today follow aften a band wagon?

Certainly not. If it did mean this it could not apply either sinner or saint to-day. Did mean that the starving rabble who are said to have followed him from place to place must carry a crux, zuion, stauros, or the symbols of Venus

Hardly that. The Constantine Christians of to-day are the only people who parade, perhaps ignorantly, these symbols of sex worship in pub-lic. Following after him with a cross, cannot apply here. Does it mean to follow after his teachings and individfollow after his teachings and individ-ual morals as he is said to-have lived at that time? If so, at was local in its application, and could have no moral or ethical bearing to-day, for the rea-sen that Jesus represented as a person was ignorant of common facts. treated disease as a manifestation of an evil spirit and degil, adde cursed the fig tree because it had no fruit out of season when he was hungry. If he could feed five thousand by a The play writers of these evangels, miracle, why go hungry himself and whoever they may have been, made curse a fig tree that did not belong to this desire of the human to advance him? He destroyed, on caused to be into a higher order of ethical life, the destroyed other people's propertywitness the drowning of two thousand

lng, "Have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?" (Matthew 12: 1, 2, 3, 4, 5.) He was an anarchist and taught the ideal of "divide." To the young man who came to ask him what good thing he should do to have eternal life, Jesus said, "go sell all thou hast and give to the poor.' I wonder how many Christians of that following we have here to-night! Hold up your hands. There is not a single hand in view. Mr. President. Some of the men are even putting their hands in their pockets to hang onto what they have got. I am afraid that we have no Christ-following Christians out to-night. They keep this cross in their pocket-books, it is safer out of sight, and considered to-day to be just as respectable socially and morally.

Dramatic Metaphors.

So it seems evident that the writer of these metaphors in parable, had no reference to a Jesus that got hungry, destroyed property, and violated a Sabbath day. But it does apply to the Messiah or Messianic principle of human evolution, "for he that taketh not his cross and followeth after me' -the only rational system of human development,-"is not worthy of me. It must be constantly borne in mind that these parables are dramatic metaphors, in which the "me" represents the principles of Messiahship in the character of a person which is introduced as the speaker.

Now very many people think that when Jesus speaks of taking a cross and following him, that he implies some burden must be borne-some visible token of physical effort or sac-This idea introduced into rifice. India after the declaration of the Messianic principles, visible self-sacrifices, self-torture, and even mutilations of the body. The entire system of "devoteeism" in India had its inception in this erroneous and superstitious concept; and a relic of this is found in the mental expression of many to-day, who tell us that some sorrow or disappointment is their they can religiously command.

In the Salvation Army at Indianapolis a few years ago, a man carried around on his shoulders a wooden cross as external evidence. I suppose, that he was a follower of Jesus Christ. How little of the esoteric truth this man had, of the meaning of these words. How meagerly the popular intellect comprehends them and how at variance with all forms of external religions, is this spiritual view of the Messiah of the Orient, in its application to moral effort:

' Finding and Losing Life.

In Matthew 10:39, we read? "He that findeth his life shall lose it, and he that loseth his life for my sake

shall find it." He that seeks for his life in the unneeded accumulations of this plane of existence, he that desires the glory and praise of men, and counts these as the most essential things to obtain, shall lose them. He cannot take his worldly goods and chattels, his treasures and bank account with him into the next realm of life. He has got to leave them here; he will lose them. That much of his life and time and effort are of no value in the life in the spirit world. But he that foregoeth these accumulations and transitory nonors in the interest of his own soul's development, and in an effort to instruct this self-evident course of ethcal perception to his fellow kind-to humanity at large—for the sake of extending these virtues of the Messianic principle, he shall find his life He will have spiritually accumulated it. No metaphor of language ever contained so important truth.

One of the Greatest Truths.

In Mark 16:16 we read: "He' that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This is one of the greatest truths that Christ or any follower of the Messianic principle ever announced. What does it mean to be baptized in this sense? Does it mean to sprinkled, or poured, or crossed with water?

Certainly not. Does it mean to be led down a narrow stairs into a cistern under the pulnit or altar and submerged into soured water where there are polywogs and dead rats? I hope not. It would disturb the

dead and the stomach of the living. Does it mean to be led by a priest or clergyman through an ice channel into freezing water, and held under the icy flood until you strangle and are chilled? Is this the baptism Jesus recommended as a symbol of saving grace and purification.

Hardly. Hardly! These public ceremonials have a re pulsive pagan similitude. In ancient Syria of a man committed murder or a heinous crime, he washed his hands and conscience of the event by washing in the nearest running stream. If he belonged to a popular class, he had to confess to the priest and

washed of his sin in public.

Baptism by water did not have its origin with the immersion of St. John or Jesus. It is an old pagan ceremonial, which ecclesiasticism borrowed for a symbol of being washed in the blood of the Lamb that taketh away the sins of the world. But Jesus had no reference to this kind of baptism in the text quoted. It is a different kind of baptism altogether.

- Baptism of Holy Ghost. When a man is thoroughly con-

vinced that he is living a wrong life, he is getting ready to be baptized into the ethics and morals of a better life. When he lives this Messianic life, and his moral sentiment is strongly imbued with this truth, he is surrounded, engulfed and baptized into this higher order of living. This is the baptism of the Holy-Ghost—the inward and subjective thought and aspiration towards a better to-morrow. That Jesus Christ did not mean a baptism of water is seen in St. Luke 12:50: "But I have a baptism to be baptized with; and how am I straightened till it be accomplished." With these facts in evidence, let us now interpret the parable referred to above: "He that believeth on me"—this moral princi-ple of self-effort—"shall be saved"; "but he that believeth not"-on this self-effort to develop within himself a damned." Now this is a sublime exoteric truth. It does not require a public confession of some things the world calls sin. It is not hastened by the mouthing, meaningless, hypocritical prayers at a religious revival. It cannot be hastened and the sooner realized by "Ah-mens" grunts and grouns of a perjured intellect, but rather is demoralized by all of these external and sensuous pagan prac-An ethical baptism is a subjective

process the soul's perception of

hungry, a thousand years before. He true system of saving grace. Constan-violated the Sabbath; and when he time Christianity and modern church-was accused of it he claimed for him-self and disciples a priori rights, say-bling block in its pathway—a cheap certificate of redemption from sin, in vented by designing political priests to catch for a price the mob who worship at the vulgar shrine of religious ceremonials.

The antipodes are no further away from their opposites, than is the realm of Messianic grace from the sphere of

this religious hypocrisy and pretense In St. Luke 14:26 we find a different reading of the parable relating to family discords in religious beliefs. It reads thus: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters—yea, and his own life also, he cannot be my disciple." The word "hate" in the original

Greek is susceptible to two or three meanings. I think the interpreter here put an extreme meaning to it. It should be dislike, and yet it is common in both politics and religion to say that we hate such a man because he is a Republican, or a Democrat, or a populist, and it is a matter of almost every-day remark to hear people say, "I hate such a man or family because they are Catholics," or because they are Methodists. And it's considered the proper thing to say that I hate the Spiritualists, even by those who run after mediums for a test. Ethics of Your Own Soul's Progress

But you may dislike the religious ideals of your father and the family, and still retain for them a warm place in your conscious intellect. Hence the true meaning of this parable is that you must hold of more value than all else the moral ethics of your own soul's progress. You must lie willing to forego family ties if necessary to gain your own Messiahship. I care not what may be your religious belief, if you are a Presbyterian, Baptist, Methodist or Unitarian, there will be those around you who do not like your religion. If you are a Spiritualist, the chances are that your father and mother will think you have gone mad, and your brothers and sisters, if there be money in the family estate, will be looking for a place for you in a lunatic asylum. But the last line in this parable gives the key to what the word "hate," really means, for it says a man must "hate his own life also." You must be dissatisfied with your own life of carelessness, of reckless living and sensuous habits, to become a disciple of Messiah, as the only Jesus (savior) Christ and (anointed) Son of the god of the moral intellect To confirm this parable with another

as is the custom of the cloth. You will find in St. John 3.3 the following: "Jesus answered and said unto him, verily I say unto thee, except a man be born again he cannot see the kingdom of God."

Developing His Karma.

I have had that text quoted to me many times by my Theosophical reincarnation friends, who affirmed that I would have to pass through many such changes before my soul could rest safely and securely in the kingdom of God. Not if I know it, ladies and gentlemen. It will require a special edict from the throne of theosophical theurgia and a strong sense of heat and smell of sulphur, to ever persuade me as a spirit to linger around the umbilical plexus of some developing foetus, for the sake of developing my karma on the physical plane again, or rounding out my adeptship in Yoga practice. That there are some who might possibly be benefited by another trial on the earth plane, seems quite reasonable, but I am inclined to think that a copy of John Stuart Mill on Logic, might save some visionary mortals from the throes of transmigration.

But this is not the kind of birth referred to in this parable. As a race, humanity are born in low mental estate, with the proclivities of the hu-man animal strongly in evidence.

With all of the blaze and blare of so-called Christian civilization around him, man is born, bred and instructed great and sublime truths of India's wise men who framed the doctrine or ethical philosophy of Messiah as a guiding star of life, falls but dimly on his obscured vision. When man can comprehend the value of this truth of the soul's evolution, when he as a thinking sentient being can be born into it, he will be born again, and this kind of a birth is even a beacon light to human progress and a wiser civilization.

In St. John 3:36 we read: "He that believeth on the Son hath everlasting life; and he that believth not the Son, shall not see life; but the wrath of God abideth in him."

This parable contains a metaphor. The word "Son" in the drama has reference to the doctrine of the Messiah it does not mean a person. He that believeth and practices this doctrine, has a progressive life, whereas he that does not believe in this system of ethics, can not see the beauty of an ethical life, but the wrath of the passions abideth in him.

In St. John 4:25, 26, we read: "The woman saith unto him I know that Messiah cometh, which is called Christ; when he is come he will tell us all things." "Jesus saith unto

her, I that speak unto thee, am he." It seems that the Jews were looking for a moral as well as a political reformer-a teacher of the Messianic philosophy whom they called Christ. The play writers make Jesus such a personality, one who was both teaching the system, and practicing it. Therefore Jesus is made to say, that speak to thee am he." This sage shows the non-personality of Christ as well as that of Messiah, since the woman referred to him as an expected Messiah called Christ. As both of these terms refer to a principle, it could not be the name of a person, but the name given to a dramatic character.

Bondage of Man's Tyranny.

Several nations outside of Judea were looking for a Messiah to deliver them from the bondage of man's tyranny, made more intense by the character of the gods the rulers of the na tions believed in. This was true in Egypt, Syria, Phoenicia, Italy Gaul and Asia Minor. We are looking for. one here in Buffalo—some one to help the city fathers "hold down the lid"; and every little while there escapes from the prolific womb of New York City an evangel fresh from the paintshop of Anthony Comstock, who, guided by the star of the rainbow city, speeds hitherward full of Parkhurst zeal and Comstock's latent modes of motion. But it is true, that no "wise men,"

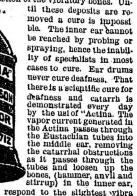
as of old, herald their approach—the greatness of their mission and its success, lives and dies in the double-capped head lines of the morning papers announcing their arrival at night, by the Colonial Express. Which side of "the lid" these modern Messiahs manipulate, deponent saith not; but some disgruntled aldermanic wag in a fit of irony remarks that all of these

(Continued on page seven)

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CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, ye that is no reason why they should be Suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes 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 minds of our corre-spondents 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

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 cenerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that 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 of Correspondent writes so and so, with-out giving the full name and address of the writer. The items of those who do not comply with this request will cast into the waste basket.

KEÉP 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 DEPART-NOT SPACE SUFFICIENT FOR THAT

Mrs. Catherine McFarlin, prominent as a lecturer, is now open for engage-ments, either with societies or camps. Her permanent address is Plainview

Eva L. Stewart writes: "The Hyde

Park Occult Society has established time we invite all mediums to be good work for us and themselves. At alone. Here is one of the great the last one held Mrs. Adams and Mr. Hillis and Mr. Dierkes gave good sat-Isfaction. On the 13th we had with us Mr. and Mrs. Bloom as lecturer and message bearer, and they are to be Maine, a few weeks back, I saw the with us again on June 10. Their word Welcome, in gilt letters; no adwork is very satisfactory. On the mission was asked here, but no doubt 20 Dr., C. A. Burgess gave us grand the basket was well filled.".
thoughts. He is to be with us on Mary Skogland writes appr June 17. He will speak on Health of the article by Prof. Larkin. She next time. Miss Ada Zazelle gave says: "The article by Prof. Larkin June 17. He will speak on Health readings from articles placed on the table. Mrs. M. McIn-tyre is to be with us on the 27th. An-other one of our society has just passed away—Byron Stillman. Com-in a creed and fed on the catechism. munications have been received from No wonder, that Christians are moneythose of our members who have taken mad. Their minds do not get above the perpetual life, showing that what we teach is truth, that our friends'do return to us. Our eard parties are increasing in numbers, and certainly nowhere else do they get any handsomer prizes than we give you who like to play. Come and see."

Wm. A. Thompson, at one time -a resident of Du Quoin, Ill., writes of meeting many Spiritualists in Los Angeles, Cal.: "I am impressed to speak the name of Stephen D. Dyehis soul was so attractive. He was president of the Truth Seekers' society, and one of the most energetic leaders of spiritual reform work. His cc genial companion is following his good example in her phase of healing the afflicted. I also have met many others, Harrison D. Barrett, John W Ring, Colonel Dryden, Mr. Buss of San Diega, D. W. Hull, Mrs. Nettle Howell the hustler of the camp), Mrs. Lillie (whose inspiration is so uplifting). Prof. Bowman, Mrs. Cowell, Mrs. Spiritual Mission Chapel (Old 77) as Vlasek, Mrs, Sandford Johnston, and usual we had a large and intellectual Prof. Loveland, who as a lecturer can not be surpassed."

Mrs. Alice Baker's home address is No. 441 Wood street, Dallas, Texas. THIRTY TWO MAY 26

Mrs. L. B. Holt and J. Austin Stacy are conducting spiritual meetings at G. A. Hall, Montpelier, Vt. The meetings are largely attended, and the interest is growing every week. Their work is of a high order. These meetings will continue through the year

Golden Rule Spiritualist Society was nicely entertained last Sunday, May 20, with short talks from Dr. Martin, Brother James E. Coe and Elizabeth J. Jaquet, followed by messages from Mrs. Helen Morse and Mrs. Jaquet. Music by Mrs. Cole. The evening services were conducted as usual by our worthy president, Dr. Hill. The speaker for the evening was Dr. J. H. Randall, Mrs. Addie Clybourne followtendance. Mrs. Hill, the regular speaker reports from her field of labor successfully." a work being done in Jackson, with the promise of the next two or three weeks bringing her in many waupums, not only for herself but for the society employing her. Our speaker for Kiser. She is well known in our city tral to Oak Ridge, and then to grove and needs no advertisement as to her For information, tickets, and cheap field of labor. Mrs. Isabelle R. Hall avenue. Tickets bought in adv recited one of her very masterly inspi- 15 cents; at the grove, 25 cents." rational poems, entitled 'Here and Now, and was greatly appreciated by

Mrs. Marie Neal, secretary, writes: "Mr. and Mrs. Kates have just concluded a series of very successful roundabout Chicago. In order to meetings for the First Spiritualist So-reach the grove, take the Garfield clety of Conneaut, Ohio. These effi- Park elevated to DesPlaines avenue. cient workers had been retained to There will be automobiles there to sorve our society for the month of take you to the grove at half the price April, but were prevailed upon to re- charged by the Aurora line. main with us two weeks longer. The grave has new buildings, and the someetings were largely attended, and clety owns the plant for electric lightmuch interest manifested. Thirty-five ing. The grove will be rented to any now members have been added to our one who desires to use it for picnics of society. Mr. and Mrs. Kates are described purpose. For arrangements sponsible for much good accomplished call on, or write to Mrs. Gartleman, wo our midst. They have made many No. 762 West 13th street, Chicago.

the audience.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

use a pen or typewriter.

We go to press early Monday mornng, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY VILL FIND THEIR WAY TO THE WASTE BASKET.

fast friends here, who join with the society in hoping for a return visit in the near future. closes our work for this season. It was decided to continue our Lyceum and Thought Exchange throughout the summer. 'The Ladies' Aid Society has rendered most efficient aid in the financial department, our semi-monthly suppers and entertainments being pleasant feature of our society. We have every reason to feel encouraged in our progress and hope to resume our labors in the fall with renewed energy, striving always for the welfare and best results for our society, and the advancement of the cause of Spiritualism in our midst."

D. Edson Smith writes from Santa Ana, Cal.: "Three good, honest, whole-souled mediums, Mrs. Greenfield, Mrs. S. T. Elliott and Henry Davis, have recently come to this city and they are doing a good work. A MENT IS ONLY INTENDED TO medium"s meeting was held at our CHRONICLE THE ENGAGEMENTS four mediums spoke in a fully enhouse yesterday afternoon, at which AND WORK OF SPEAKERS AND ME- tranced state, and another had auto-DIUMS. A REPORT OF WHAT THE matic writing. The revival of Spirit-VARIOUS SPEAKERS SAY WILL ualistic influence is so great here that NOT BE PUBLISHED, AS WE HAVE we propose holding regular meetings at our house every Sunday evening. We seem to have some good mediumistic material among our citizens here out of which much educational good may come."

J. Osborn Lunt doesn't like the practice of charging for admission to a Spiritualist meeting. He writes from Philadelphia: "What a great mistake Spiritualists make in charging admission at the doors, placing the meeting the first Sunday evening of each on the same footing as the theater, month as Mediums' Night, at which concert hall or some other show. would willingly give three times the with us to give proof of spirit return amount in the basket than I would at by their messages, thereby doing a the door on the matter of principle crets of the revivals in our orthodox churches where the doors are thrown open wide to the public. On the door of a Methodist church in Biddeford,

> Mary Skogland writes approvingly should be read by every young person the material world.

R. Mitchell writes: "The Spiritualistic Society Students of Nature had a very interesting services Sunday evening, May 20, at Flynn's Hall, 461 W. North avenue. Dr. O. E. Miller, Dr. H. J. Wieneke being the speakers. Brother Thompson gave many convincing messages. The crowning of Miss Pearl English as the May Queen was a grand success. After the crowning and an inspirational poem by the pastor, a large basket of choice roses were presented to the Queen by the members as a token of esteem. Greetings and spirit messages were given by many mediums who were present on this occasion. The society nettod a nice sum, and thanks one and all who took part in this festival May 17, at the residence of Mrs. M. Schumacher."

Mrs. Maggie Henry writes: Spiritual Mission Chapel (Old 77) as audience, and we are always glad to see many strange faces—those whom we know are strangers to our beautiful philosophy, and they are sure to get something to think about from our speaker, for his lectures are very in-teresting. His lecture was followed by spirit messages by Madame Lucile DeLoux, and psychometric readings by your correspondent. The Professor answered personal questions for all. Everyone is welcome at our meetings.'

Mary W. Titus writes from Brad-ford, Pa.: "It is our good fortune to Mrs. E. J. Jaquet writes: "The have as pastor here Mrs. R. W. Barton. She has taken up a much needed work and fearlessly speaks the truth.

is only the true and brave who dare do She has been a worker in the cause a good many years. As a test medium and speaker she has few equals. If any one has a doubt of a life after death, send for her. Furnish her with harmonious conditions ing with messages, and despite the and her band of controls will do the weather there was a fairly good at-

Ed Dettmer writes: "Pic-nic and grand opening of the new grove, to be held by the First German Spiritualist Society, at Jestram's Grove, Sunday, June 3. Take Aurora Line to Bell-Sunday, May 27, was Mrs. DeWolf wood, then to grove; or Illinois Cenmerits and genuine work in our vast fares, call at the hall, 590 S. Ashland Tickets bought in advance

> A fine grove, with new buildings, a large pavilion for dancing, and electric lights, furnished by the owners of the grove; the most complete grove for the purposes intended within or

Lorenda G. Brown writes from TOPIC FOR THE PROGRESSIVE Rockford, Ill.: "Mrs. M. A. Burland LECEUM. of Chicago, favored the Psychic Research Society and its friends. Sunday evening, May 20, with a lecture that was listened to with close attention by a good sized audience. Her controls asked for topics from the audience, which were given, namely, What Relation Does Spiritualism Bear to Socialism, Evolution and Transition.' The elucidation was such as to show that true Spiritualism pervades all that tends to uplift humanity. Her readings and tests fol-lowing the lecture were numerous and all recognized as correct."

W. J. Seymour writes from Tacoma, Wash.: "For the second time we have with us the Rev. G. C. Love of Portland, Oregon, and he has made many friends here by his earnest and fearless manner of presenting the truth of Spiritualism. On his former visit to When writing for this paper, this city a few of us in one of his class circles were permitted to hear through him'while entranced the spirit of Wm. H. Meljse. It was one of the grandest discourses I ever heard. thankful for the day Brother Love was brought our way to preach the gospel of Spiritualism. His message and test work is also of a very satisfactory nature. Societies needing a lecturer and medium will do well to correspond with Brother Love.

goes from here to New Era in Oregon, to preside over the camp-meeting of that association." Thos. S. Kizer writes from Decatur, Ill.: "We have with us Rev. Dr. J. H. Dickey, late of Portland, Ore.

has been in the West some four years; was with one society in Tacoma, Wash., nearly two and a half years, and they wanted him longer, but his guides thought differently, and himself and wife (who is also a noble worker) are visiting in the city. His wife's people live here. The Doctor is working some for our society while here. He was here four years ago several months, and has many friends here. Some master minds control his organism. Last week one of his guides lectured on Reincarnation, pro and con, It was highly instructive. The Doctor and his wife go soon to Grand Rapids, Mich., his former home for a short On his return he will go to Portland, where he has an engagement for the fall and winter months. I wish we could induce him to remain in Decatur. Our society has been quite encouraged by his ministrations, and those just preceding him a short time before.

Mr. Hassman, president, writes: With the evening services on Sunday, May 27, the North Star Spiritual Union, in its hall, 1546 Milwaukee avenue, closes its labors for this season, commencing again the first Sunday in September. The work of this society has been a grand success. Much good been accomplished, and with the aid of our noble lecturer and medium, Sister L. Lester Krueger, many dark clouds have been raised from homes where sorrow dwelt, and the tears which were shed by many were wiped away by her efforts, proving to them that the loved ones whom they laid away, were still surrounding them as when in earth life. The North Star Spiritual Union and The Progressive Thinker have done much in furthering the teachings of Spiritual truth on the Northwest Side, bringing the glad tidings to many homes where formerly it was denied. We trust to have Sister Krueger with us again on the re-opening of the church, and hope that she may gather strength in recreation for spirit and body, and may the spirit of Love and Justice lead and and protect her, that she may develop more grandly in the teachings of the spiritual phi-

Ferd C. Suhrer writes: "Mrs. Martha Price addressed the congregationof the Rising Sun Mission on Sunday afternoon, May 20. Brother Charles Thompson gave messages. Brother O. E. Miller, Ph. D. was our speaker for the evening. Sister Hamilton Gill gave up to her guides, and a number were made happy by 'Nannie.' Sunday night, June 3, will be Mediums' Night, and devoted principally to test Dr. L. C. Koehler will deliver a brief address on this occasion Our bazaar will be continued a week from May 25, making the closing night Thursday, May 31. The Sunflower Club was represented Saturday, May 19, by a delegation which seemed bent on inspection. A handsome little souvenir of the occasion was distributed by the Mission which was very appropriate. The evening was pleasanfly spent. 'The Kid' from Texas, arrived sometime ago from Bro. John W. Ring, and occupies a conspicuous-position. Our fancy goods, ice cream, etc., in the bazaar are winning favor with friends in the neighborhood and new faces are greeted every day and made welcome. Sunday, June 10, will be our last day at 398 S. Western ave-On Sunday, June 17, we will dedicate our temple with appropriate ceremony. Dr. J. H. MacFarland lecture at 10:45 a. m., and Mrs. Martha Price at 3 p. m. Our lyceum will be ready for the little folk at 2:30."

L. C. Dryer writes from Cincinnati Ohio: "On renewal of subscription for your valuable paper, I received your premium book, Vol. 3 of The Encyclo pedia of Death, and Life in the Spirit World. To say I was delighted, does not cover the ground. It is a book handsomely bound, and a fit ornament for any center table or library. It is filled with spiritual—not gospel truths—a mine of wealth for the soul! When Spiritualists and investigators can get such a book for the nominal price Brother Francis offers, what excuse can they have for not being enlightened through it and the volume of truth produced in the columns of The Progressive Thinker. All who have any anxiety about life here, and continued hereafter, should subscribe for The Progressive Thinker. Spiritualists, if you take no spiritual paper you cannot keep in step with this modern movement that is now sweeping over the world, lighting the pathway that leads to that eternity of souls

where all is peace." Mr. Mohler writes from Canton, O .: 'Charles J. Barnes of Warsaw, Ind. has been with us for a little over one week, with 'Jimmie,' his newsboy guide. Mr. Barnes and his guides are without doubt the seniors of all trumpet mediums for pure, honest, phenomena. All the manifestations have been simply grand, moral, and while here his guides have been a great help to our developing circle which is held twice a week at our home; on Wednesday for trumpet, and on Sundays for materialization. We have been making such rapid strides during the time they were with us that we are having some manifestations in both phases. All true Spiritualists desiring the serv ices of a medium will do well to call on Brother Charles J. Barnes to assist them in their developing circles." Thos. Henderson writes from Phila-

delphia, Pa.: "Mrs. Helen Stuart-Richings has just closed a two months' course of lectures for the First Association of Spiritualists, which were very well received and listened to with increasing interest. She has now Brockton (Mass.) Enterprise.

LKCEUM.

Sunday, Jule 8 1006: Kind Every Living Thing. 1906: Kindness to

Gem of Thought "I will try to be kind to all harm less living creatures, and try to protect them from cruel usage."—Band of Mercy Pledge,ill

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

The Society

LIGHT, MORE LIGHT Will Hold a SOCIAL PARTY, With the Best Music, Large Program,

and Dance. Saturday, evening, June 9, 1906, at 8 o'clock, at Mrs. Johanna Roennau's Hall, 1800 N. Ashland avenue, Chicago. All welcome. Admission, 15 cents at the door.

gone to other fields of labor where we predict for her a warm reception and earnest support. She is to speak for the camp-meeting at Parkland, in Au gust and her many friends here will have a chance to meet her again."

THE INFIDEL PHILANTHROPIST.

Stephen Girard's Benefactions Have Been Diverted From the Original Channel Intended by Him, and the College He Founded With His Millions No Longer Represent Him or His Wishes.

To the Editor:-Mr J. C. Hannon delivered a eulogy on Stephen Girard's birth day before the Spiritualistic Association, Eighth & Spring

"The most appropriate service we can render to Girard's memory today is to call public attention to the fact that his will, which, considered a masterpiece of benevolent calculation, has been perverted from its original purpose, and Girard College, without priest or creed, is now used for theological purposes, and sectarian propaganda.

"That this conspiracy against Girard's bequest was long premeditated, is shown by the argument of Daniel Webster before the Supreme Court, some fifty years ago.

"He said as there can be no Sabbath observance in this college, I deny it to be a charity, for all charity is founded in the Christian Religion. As this plan of education tends to weaken the major reverges at the leads to mischley."

Boy, as it had always troubled nim since.
I won't get so I can't hear the plano." The next day he could not hear a sound. men's reverence,'n leads to mischievous results, and not useful ends. * will iseunbless sed by God and despised by man; it is immoral in all its intents and purposes. It will lead to an annoyed and stroubled life, and leave an unblessed memory when it

(Webster's address was published as an argument against infidelity by the American Sunday School Union.) Stephen Girard was a Catholic by birth, but an atheigt by conviction. He was a prominent Mason, died without a minister, and was buried in a grave in a CatholicuChurch Yard owned by his nephew, and his body was removed to the college where it now is. Girard's favorite authors were Voltaire, Rousseau and Paine. He had marble busts made of the former in

his library. Webster, in his argument before the Supreme Court dwelt particularly upon the anti-religious phase of Girard's character and will: "Let us devise means to establish

schools of instruction that we may banish ignorance that has been fostered by priests and kings in all ages. Let us propagate morality without superstition." 'Where do you get that?" asked

Mr. Binney, the opposing counsel. "I got it where Mr. Girard got his will, and I repeat it for the instruction of my friend and the court. I got it from Paine's Age of Reason.

Girard possessed a small library containing the works of Voltaire, Rousseau, Paine and the encyclope dias, and the busts of Voltaire and Rousseau, which he ordered preserved in a museum in the college. His favorite ships were named after Voltaire, Rousseau, Helvetus Mon-

A special clause in the will as directed, is printed upon all cards of general admission: "I ENJOIN AND REQUIRE THAT

NO ECCLESIASTICAL MISSIONARY OR MINISTER OF ANY DENOMINA TION WHATSOEVER, SHALL EVER HOLD OR EXERCISE ANY OR STATION IN SAID COLLEGE, NOR SHALL ANY SUCH PERSON EVER BE ADMITTED, EVEN AS A VISITOR."

Yet in spite of this plain statement a church was erected in 1878, costing \$65,659.12, and in it religious services are held daily.

There are now at the college about

2,600 pupils; each one on graduation day is presented with a life of Girard. which is never read while they are inmatas. THIS LIFE STATES THAT GIRARD DIED A CATHOLIC. Six of the pupils have adopted theology as a profession, and one by the name of Meeser refused to contribute toward a statue for Stephen Girard, his benefac-tor, who fed and clothed him during his boyhood, and he even refused to ask a blessing upon the monument, or be present at its unveiling, so much does he love the only one who provided for him in his youth.

Of the thousands that have gradu ated from this college, there never has been one that has delivered a eulogy of their benefactor on the grounds or in the church built on the grounds with the money of Stephen Girard, and not one in hundred have ever read the life of the college in which they lived, and from which they re ceived their education.

d JAMAS B. SMITH, Sec'y Paine Mem. Association. Philadelphia, Pa.

Investigating for Himself.

"You can' stuff the with this Santa Clause business any more!" exclaimed the youngstell as he rushed into the house and addressed his mother. His eyes shone with the lustre attending newly discovered truths and supreme

contempt shaded his tones.

"I found out all about it, ma," he continued. "They ain't anythin' in it. continued. "They ain't anythin' in it. I know all about it, 'cause I been told different, an' now I know. You don't want to try to fool me any more, ma That Santa Claus scheme is all busted

breathlessly, "I'm going to look into this Jesus Christ business, too. This youngster promises to be one of the coming solons of Brockton.-

BYRON D. STILLMAN.

A Communication From Juliet H. Severance, M. D., Giving a Detailed Account of the Transition of Her Son, Who Was a Living Demonstration of the Grand Truths of Spiritualism -Though Totally Deaf to Earthly Sounds, He Could Hear the Enchanting Music of the Augels.

self and my son Byron, I will write somewhat in detail of his passing out bass on: was not ill in bed. The day of physical life.
On May 16, at five o'clock, p. m.,

unable to hear for about a year). He arose and went to the kitchen to start whom she lived. She supper, as he assisted me in my domestic duties, and always enjoyed so In less than ten minutes the door bell rang, and Fred, on opening the door, was told by a neighbor that Byron had fallen from the porch, and they were bringing him up on the elethey were bringing him up on the ele-vator. I met them at the porch door. vator. I met them at the porch door, four sons and two sons in-law. Many He was gone—his neck and both arms of the readers of The Progressive were broken, having struck on his Thinker will remember her as an

head and hands.
No one saw him fall, but the janitor heard the concussion, and rushed out to find him a lifeless heap. How it all happened will never be known unless he tells us from the other side. He was born in DeWitt, Iowa, Dec.

17, 1856. He was unusually sensitive and affectionate as a child, and I have seen him felled to the floor as from a blow, by a harsh word.

He early evinced a love for music. and often would when practicing sit

usual with children. He was a born clated by special request of deceased Spiritualist. For many years he has been mediumistic in various phases, but principally inspirationally in music and writ-

ing. Some of his experiences in this line have appeared in The Progressive Thinker. He was foremost in entertainments at Clinton camp during the many years of my engagement there, one year having charge of the music, both vocal and instrumental. He also was

an entertainer at clubs, reciting mostly original matter, and singing original songs. Before the close of his last class he complained of the loss of nerve power, and would easily fall. His hearing became imperfect, showing some spinal trouble, and for a while he could not walk without assistance.

His trouble, I believe, was the result of an injury to his back when a boy, as it had always troubled him

sound.

He had composed many pieces, but always played them first, and then wrote them; so with hearing gone, musical composition ceased, but he played the last day he was with us as finely as he ever did. He was often entranced by exquisite music we could not hear. This continued to the last He had recovered almost entirely his locomotion. He could walk miles, and for the past few weeks was en-

thusiastic over his improved ability to catch sounds, and on Sunday he said to a friend of ours: "I will hear per-fectly in four days." In just four days he passed over. During all his. afflictions he was

cheerfulg witty and entertaining, and wrote much for the press-many short' stories as well as verse. He loved everything ideal, and "The time of my life," was what he would say of a two months' visit East last summer, when for the first time he was in a country of hills and vales and babbling brooks On Friday, May 18, a private funeral was held at the home, 578 East 60th street, consisting only of the reading of McCreery's poem, "There No De position, "Will They Be Waiting for Me?" as follows:

When,I think of the past and the present, of the friends that have long gone away. Of the loved ones that are still around

us, that will leave us in sorrow Then my thoughts take a turn to the future, when my life on this

So weak from the change ealled transition, will they come to conduct

For I now feel their presence so often, and at night time in visions I see Owen and twenty others, whose lives The loved ones that have passed on before me, I'm sure they'll be wait-

So I take up my trials and duties, try to live the best life that I know, Building and molding my spirit by the good I can do here below.

For I know that death is but changing to meet again those that we love, So if we live true in the earth life, will our souls shine in brightness above.

We took the body he had left to Graceland, where it was reduced to its order for 25 copies. Quite a number original elements by the wise process of other Chicago friends have given of cremation, and the ashes scattered under the grand old trees he loved so les. well. He still lives and loves, but his bod-

ily presence so full of sweetness and patience will be sadly missed in our HIS MOTHER. "Continuity of Life a Cosmic Truth,"

By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply mportant subject. Price, cloth, \$1. "The Commandments Analyzed," price "Materialization." By Mme. E. 25 cents. "Blg Bible Stories," cloth, d-Esperance and Rev. B. F. Austin. 50 cents.

PASSED TO SPIRIT LIFE.

[Obituaries 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.]

Elma Knapp Ostram of Orleans, Mich., was released from earth life, May 10. Funeral the following Sat-To save answering many letters of Inquiry from those interested in my-beautiful old age, having reached \$1 pass on; was not ill in bed. The day before her death she changed the ad-Fred (my other son), Byron and I were sitting in the parlor chatting, laughing and writing to Byron (as he has been grandson. She leaves one son with grandson. She leaves one son with whom she lived. She had been a

A. E. SHEETS.

Mrs. Cordelia Roby passed to spirit life, May 15, 1906, at the home of her daughter, Mrs. S. Elsworth, Hillsdale. earnest Spiritualist and true worker for the truth.

LOUISA HUDSON.

Albert Wentworth of Hicksville, O. life-time Spiritualist and loyal subscriber to The Progressive Thinker, passed to higher realms, having reached an age of 77 years. The obsequies were held at the Disciples Church of Christ. Every seat in the spacious temple was filled. Hicksville Tribune spoke of the servfor hours intensely interested, and ice as "most beautiful and helpful." would have to be stopped, a thing not Elizabeth Schauss of Toledo, O., offi-

THE JEWS.

The Writer Seems to Think They Are Villainous.

To the Editor: - A recent writer repudiates the idea of any effort to improve the Jews, affirming that as citizens they are most excellent. Well this is news, but not reliable. As a class of house burners, and especially store burners to get a little insurance money—why, it is a never-ceasing oc-currence. Yesterday's fires, sixteen; fifteen of them Jew names. Every

As house-breakers and thieves of money, clothing and jewelry, their names are thick and constant. Every den where all this loot is concealed bears Israelite names!

day, year in and year out, this is

Bankruptcy all the time! "Failed"
-Liabilities \$50,000. No assets. Everybody is pushed out of business. All the stores on Broadway from one end to the other have Jew names. As real estate sharks they simply distance all others. The theater and banking business is all passing under their stealthy control. A little Jew bank down town, last week let a railroad corporation have fifty million dollars. Their greed and rapacity is fast be coming a menace to the very nation. We can't hack them to pieces as the Russians felt they had to do, but some means should be taken for our protection from these human leeches

Dr. T. A. Bland to His Friends and the Public,

C. F. SHORT.

To my friends, Greeting: -- I am 76 years of age today. I have been an active reformer for more than fifty years. My field of work has been a wide and varied one. I have come in touch with many of the most prominent reformers of the nineteenth century—a century noted for the number of men and women who were distinguished for progressive ideas. Most of those headlights of humanity I have personally known and with

them I have been a modest co-worker. I have been requested by my freinds to write a book of reminiscences of some of the most prominent men and women I have met. Most of their names are already historic; but every historian has his own view-point and thus is able to enlarge and enrich his

subject. My book is in press and will be issued soon. The title is: "Pioneers of Progress."

earth shall be o'er,

And my body is dropped and the spirit takes flight to that beautiful personal reminiscences, anecdotes. etc., of Abraham Lincoln, Wendell Phillips, William Lloyd Garrison, Su-Will the loved ones be there to receive san B. Anthony, Ralph Waldo Emerson, Gerald Massey, Elizabeth Cady Stanton, Henry Ward Beecher, Thos. K. Beecher, Alfred Russell Wallace John Clark Ridpath, Lew Wallace Wallace, Robert G. Ingersoll, Andrew Jackson Davis, Henry George, Robert Dale

are a rich inheritance to the world. I shall publish this book myself and thus get the profits from its sale I want a few hundred orders in advance to help meet the cost of first edi tion. The book will be bound in library cloth, uniform with \$1.25 books. To all who order in advance, enclosing price, or promising to pay when notified that it is ready for de-

livery, this book will be sent for \$1.00. A friend, the author of a number of successful books, who saw the manuscript of this book, at once gave his me their orders for one or more cop-Awaiting your early and favorable

reply, I am very truly yours. Phone Ogden 6381, 231 Hoyne Avenue, Chicago, Ill.

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Books you may order, price 70 cents. Any three of the Thirteen Premium Books you may order, price \$1.10.

Any four of the Thirteen Premium Books you may order, price \$1.50. Any five of the Thirteen Premium Books you may order, price \$1.75.

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rial. The old were odecayed; worm-

eaten, ready to break! but they could

not be replaced. When the floods came, bearing the drift, unsightly cozy

The theological dam which held the

stream during the dirth tot the Mid-dle ages, bends and threatens collapse

pressed by the rising flood of modern

times, and the mental weather bureau

predicts "melting snows and cloud-bursts on the mountain summits which

rise above the clouds of mortal life.'

Look out! The sea that beats in flercest storms on the restraining

dykes of the lowlands is as nothing to

Call out the heresy courts and ev

HUDSON TUTTLE,

Editor-at-Large N. S. A.

A TRIBUTE TO OLD VERMONT.

The Latest Poem by Dean Clarke, Ex-

pressive of His Admiration for

the Green Mountain State.

All hail, our old Green Mountain

State, Though small in size, in glory great!

Her lakes and rivers, brooks and rills,

In loveliness may well compare

Her rock-ribbed mountains raised

Bedecked with robes of living green, Add grandeur to each fural scene,

Like Titan walls to lift the skyr

And guard the valleys at their feet

Beneath her genial summer skies She seems almost a paradise.

Dve all the leaves with rainbow hues

Her landscapes new a splendor show

With horses, cattle, swine and sheep,

That grow their wealth while farmers

That rivals e'en the sunset glow.

With sugar, granite, marble, slate-

And render hard the summer's toil.

And well-fed children wound each

Are gay as if they owned the earth.

What if the winds do fiercely blow

And plie the roads with drifted snow? They do not daunt her boys and girls,

Nor make of them poor coward churls,

n name of Him who reigns on high,

"Green Mountain Boys," as brave as

"Old Ethan" for his daring chose,

As his "in Great Jehovah's name."

Her heroes poured from every town

And fought till Grim Rebellion, sore,

And all they could, was bravely done To aid the cause our soldiers won;

By them, in camp, the sick were

While those at home helped till the

refuge from the wear and tear

Of business turmoil filled with care, A healthful, bracing, cool retreat

From noxious air and stifling heat,

The boon of comfort, peace and rest

Tho' built of marble, roofed with

More loved than palace walls and

Are modest, peaceful, Dear Old Homes

That never sets," -but b faithful

The cynosure to heaven's wwn gates.

DEAN CEARKE.

WONDERS WILL NEVER CEASE.

Man of Her Dream finds Portrait

Painter Dead.

Thy sacred name we veherate;

Thy many virtues shine afar.

The best of all her splendid charms

Vermont affords each city guest

"Secession" spoke from cannon's

For wading snow in air that's chill

Devolops courage, strength and will.

When autumn's harvest alleis o'er

When autumn's crystal dews

heat.

sleep;

hearth

mouth,

healed,

domes

field.

With any land supremaly fair.

the night of the foaming torrents.

prayer!

floating seum of agitation.



. HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hear-ing compels the answers to be made in most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inseveral weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place and of the space given, and only one has to wait his time and on questions of history relations of h place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become avecestive large accordable let.

As for the other statement of souls dropning into hell five in a second this become excessively large, especially letters of inquiry requesting private answers, and while I freely give what eyer information I am able, the ordi-pary courtesy of correspondents is ex-HUDSON TUTTLE.

In reply to a question of Hon. R. A. Dague concerning the earthquake which destroyed San Francisco, a mismistake was made in copy or by the compositor which obscures the state-It should read:

Probably the safest region on the California coast is now this same shattered surface," meaning the site of

Mrs. S. C. Lewis: Q. How many wives and concubines did King David have? I can find that he had many but the number I fail to make out. A. He is said to have had six wives

or concubines at Hebron and when he more concubines and wives"—how many is not stated, yet he had eleven sons born there, and probably as ter by yelping; the barker at the gates many daughters, although a female of the church gets his by yelping hellchild was not thought enough of by fire, damnation and a scare-devil. these semi-civilized tribes to be men-

Then there was ' Bath-Sheba, for whom he betrayed her husband. Urlah, to his death. The Lord is said to have been angry and killed their first born, but he forgot his wrath and their next son was Solomon, and it is strange that Jehovah should have been so angry at David for the atroclous crime, when if he had not have committed it, the "wisest of men" would not have been born, and God's famous temple would not have been built.

on the day of his return, shut up till or like which will add to his poputation of all of which will add to his poputation of all of which will add to his poputation of all of which will add to his poputation of all of which will add to his poputation or all of which will add to his poputation of all of which will add to his togethe imagination. The inspired some frightful tragedy. But the heav- of old it could destroy. writer seems to think the shutting up ens gave me the final clue. All that Rev. Crapsey is a here of a half score of women, more or less, is of man's making or controlling lies and the court could not otherwise Abundance crowds seach extreshing not worthy of comment, and his hay in his palm. But when the elemental than declare that he was drifting away. ing sons by an indefinite lot of moth-librores are to play havoc with his from the teachings of the fathers into ers, as a most commendable trait. schemes he must be the loose phraseology of the from the stars.

Bible, the absence of sentiment and "I was able to predict the war in the ideas of common decency of our more far East before the hands of many refined times, the utter brutality of Russian officers all proclaimed the the marital relation among the class coming conflict.
Tuled by David, it is difficult to distin- "Of course, th

for the children to read! Let the only give a vague, incomplete admoniwhich if published now, would send ity, send Smoot home! The immaculate Senate cannot endure his pres- tional swindles. ence, and when a senator feels disgraced by another member, the cause must be overwhelming. Knaves are ters especially must beware of usually proud of superior knavery, but ocean the next few months. Also the gorge of the Senate rises at polygamy although if cleansed of bigamy, graft, bribery, stealing, and general ten in the skies."
rascality, there would not be a quorum
Mme. de Thebe left to transact business.

Bible says "loved many strange wo- age." men," and had 700 wives and 300 con-David was ahead of Brigham Young in his equipment of wives, and Solo-

mon would have made a Mormon elder green with envy. If he treated all he him nearly three years to give each a single visit. He could not have known them by sight nor name, nor his chil-

wives and mistresses in his old age "led away his heart," and after building the temple of Jehovah, he went up on the hills and offered sacrifice to strange Gods. God was in a wrathful lace of Egyptian -design, the great mood for this sin, but he promised to let Solomon and the people alone until his death when he assured the much-wived king that he would make

Choice reading for the schools! David and his wonderful son, were they living now, would be serving different from the ordinary drawing-tinie in the penitentiary, with indict-room. Over a Cabinet full of plaster ments enough reserved to keep them in the pen until they reached the age Dumas, who first inspired Mme. de of Methuselah.

R. S. Bell, Oregon: Q. Did Mo-hammed conquer India? A Methodist preacher said in his sermon that the preacher said in his sermon that the signed by Cagliostro, the noted Italian prophet marched with an' army of 700.000 men over the seven ridges of the Himalayas, 30,000 falling by the way. The path, he said, is still to be Further he said: "All the millions who have not heard of Christ are going to hell at the rate of five a

A. Mohammed was born in 571 and died in 622 A. D. His great conluests, were of his own people and Bland. Interesting, instructive and ace—the Arabians. Immediately helpful; Spiritually uplifting. Cloth ace—the Arabians. Immediately helpful; Spiritually uplifting. Cloth lifter his death, Abu Beker was chosen bound, price \$1.

"Handy Electrical Dictionary." A ant Kaled, called "the Sword of Al- practical handbook of reference, conah," Derer, and Amru, he promultaining definitions of every used elected the faith by the sword. In the trical term or phrase. Price 25cts.

language of Washington Irvine: "During this period (from the death of Mohammed to 710) which did not oc-cupy four score and ten years, within the life-time of many an aged Arab, the Moslems extended their empire and their faith over wide regions of Asia and Africa, subverting the empire of Khosrus, subjugating great territories in India, establishing a splendid seat of power in Syria, dictating to the conquered kingdom of the Pharaohs, overwhelming the whole northern coast of Africa, scouring the Mediterranean with their ships, carrying their conquest in one direction to the very walls of Constantinople, and n the other to the extreme limits of Mauretania; in a word, trampling down all the old dynasties which once held haughty and magnificent sway

in the East." The Mohammedan rule in India began with Mahmud of Ghanzi in 1001, and continued for nearly 500 years, until overwhelmed by the Moguls. It The supply of matter is always that the standard restrains who had the supply of matter is always that the standard restrains who had ligion. "Lying for Christ's sake" was

> dropping into hell five in a second, it is little less baseless than the former. To possess such a mind that we think with exultant delight on the dropping of five immortal souls into hell at every swing of a pendulum, is a mark of a despicable and dwarfed soul! It is fortunate that the number of these ignorant bigots is growing rapidly less. No respectable minister in the land would degrade himself by making such a statement. Only ignorant exhorters and blatant evangelists work the hell-racket.

Side-shows at the great fairs have men at the doors to persuade people to go in. Because of their incessant reiterations they are called "barkers," or "yelpers." How like these barkers are these preachers, standing by the doors of the church which they make believe is the gate to heaven, and by turns lauding the attractions to be enjoyed inside and wildly yelping of the horrors of hell! It is with them pull came to Jerusalem, he "took him and push, and the similitude is carried still further, for as the barkes at the side show gets his bread and butter by yelping, the barker at the gates

> WHITE ELEPHANT HER MASCOT. Mme. de Thebes Tells The World She Saw "Earthquake" Written in the Hands of Californians.

Paris, May 19 .- Mme. de Thebes, ost famous prophetess of modern times, was asked by The World cor-respondent how she came to predict last October that "a terrific shock will be felt on the western coast of the Then there were ten "concubines United States during the fourth month whom he had left to keep house," and of 1906."

How many more he had is left many Californians. All pointed to scorpion has lost its sting with which Tho' rocks and stones obstruct her soil schemes he must take his warning

"Of course, the San Francisco shock guish between wife and concubine. lay beyond the sphere of human pre-Place the Bible in the public schools vention. Therefore palmistry could ity of Christ; that He was the savior

"Before December is stricken from the author to the pentientiary! Let the calendar the report of two more the children read about the crimes of disasters in America will be heard King David, his many wives and mis- proughout the globe. An epidemic tresses, euphoniously called concu-will devastate a great portion of the bines, but as you value public moral-country and a financial scandal in the East will break the record for sensa-

"Floods threaten the shores of France, and our artists and men of letocean the next few months. Also the head of one of Europe's greatest personages is menaced. His fate is writ-

Mme. de Thebes made, an unofficial trip across the German frontier last. Praise David as God's anointed, and spring in answer to the urgent sumthe wisdom of Solomon, whom the mons of a "very important person-

Some time before that she ancubines, but in the name of all that is swered an anonymous imperative messacred in marriage, send Smoot home! sage from Italy. At the appointed secluded spot in the country she was met by a masked stranger who blindfolded her and led her into a dimly lighted chamber, where a black curhad with impartiality, it would take tain hid its august occupants from view. Through a slit in the drapery, a small white hand crept cautiously out for inspection. Under the spell of her marvelous forecasts the mysteri-It is not strange that this mob of ous one's reserve soon melted and, in a burst of trust and gratitude, an exalted personage stood revealed.

Clad in a black velvet gown of the

latest cut, wearing a single gold neck-French necromancer had very little of the traditional prophetess about her when she received The World correspondent. But her parlor, with Its mantlepiece covered with pictures of celebrities from stage queen Calve to the German Emperor, is in every way hands stands a bust of the younger ance by a long study of palmistry and mesmerist of the eighteenth century. Quaint Indian gods stare fixedly from the walls and everywhere are ele-

phants in every pose possible to their ponderous build. "The white elephant, beloved of the gods," said she. "My mascot of good luck."-New York World.

"In the World Celestial," by Dr. T. A

ages of ignorance, and spiles of super-become nlarmed at the strange still-stillon were driven deep and strong, myths, traditions and fables were plied and the dead body of Miss Har-

Crapsey Heresy Trial.

By Hudson Tuttle, Editor-at-Largo no new ones, for there was no mate

A heresy trial in these times is a burlesque, a solemn farce, amusing if not so pitiable. All the church magnates gather in a grand court of make-believe, and with awful dignity proceed as though they were representatives of God. What is all this sentatives of God. What is all this sentatives of God. What is all this sentatives of God. The sentatives of God. What is all this sentatives of God. tea-pot about? Has some brother preacher committed murder or imitated Solomon in his domestic arrangements? Oh, no! but he has said something different from what his grandfather said, or what somesaid four thousand years ago, claiming it was from the Lord. Every body in the court knows that what the grandfather and the, somebody knew was far away from the truth, but it is for the interest of the church and their own, to make believe that the

N. S. A.

Book and the creed are infallible and from God.
Almost without exception, the accused is guilty. In an ungarded moment his common sense took the bit and galloped over the dead-line, carrying him into the sunlit fields of reason. Every one of his brethren want to go with him, but are too week-kneed. They feel degraded by their false position, yet the ties holding them are strong—position, friends and —bread and butter.

Most of the Protestant churches have been shaken by these "heresy trials," but the Episcopal has had little trouble. Its ministers are educated into the ministry, and as well as its laity are held by interests and not by conviction. It does not increase by revivals but by the prestige it offers. Its members accept the doctrine as a matter of course, without thought or care, and hence it is the most conservative except the Catholic -conservative by its inertia. It is Catholic with another name, and was founded to gratify the amorous passions of one of England's rotten kings. As Episcopalians, the bishops would grant what they would not, dared not, as Catholics.

Now the Episcopal church has a heresy trial on its hands that breaks the records. The pent up forces cannot be longer held by temporizing methods. Slowly the spirit of progress has been at work in the church until the two distinct and antagonizing forces, the conservative and liberal, have locked horns in a conflict which must go on to a finish. The liberal forces are led by Rev. Algernon S. Crapsey, of Rochester, N. Y.

Churchmen see in this trial vastly more than an individual issue. It is a battle to the death between the old belief and the awakening methods of scientific thought. He has been tried by a court made up of ministers, and pronounced guilty, and if he does not go down on his knees and admit his error, he will be sentenced. Well he cannot be racked, tortured or burned. All this "high court" of self-constituted judges can do is to admonish, suspend or excommunicate, any one

Rev. Crapsey is a heretic of heretics new doctrines. After his denials, it is difficult to discover any fragments left, as it was of the man under whom a ton of dynamite exploded. As the story goes, a deep hole in the ground was the only thing remaining-and

In his sermons he denied the divinof the world; that He was conceived Since Ethan Allen took, "Old Ti" the . His resurrection, and the doctrine of the Blessed Trinity.

The finding of the court is peculiar.

nasmuch as it does not claim that Have wrought great deeds as worthy these denials are opposed to the Bible teachings, but to the Apostie's Creed, and as set forth in the Book of Common Prayers. The court voices As when the proud and haughty South the church in taking these as of more "Secession" spoke from cannon's value than the Scriptures.

Perhaps Bishop Walker and the few others who urged on this trial, may To put the lawless traitors down, honestly believe, but the great major- And fought till Grim Rebellion, s ity of the leaders of the church are Gave up the ghost—and war was o'er. heartly with the persecuted member. He only says what every thoughtful E'en so "Green Mountain Girls" were person must say, if not a hypocrite; what every one who has canvassed the And loyal as the "Boys in Blue." subject knows to be true.

A brief quotation will show the reader the masterfulness of thought of this last victim of church authority.

'The history of Jesus is the product of historic causes. He was born in time to meet a great opportunity, and Jesus was the man created for the purpose of inaugurating the movement which was to change the basis of human life. We have thought of him so long as a mythological being; have talked so long of him as a metaphysical abstraction, and have for centuries placed him out of range of human Of mountains, valleys, fills and farms; vicissitudes at the right hand of his Worth more than halls for church or Majesty on High, that we cannot view him in historic connection without a shock to our reverence * * * We are not alarmed; we are relieved when scientific history proved to us that the facts of his miraculous birth was unknown to his mother and unknown to the whole Christian community of Then hail to thee! dear native state the first generation."

We fully endorse the remarks made by Dr. Hyde at the annual dinner of And well hast thou been named "The the Union Theological Seminary, New star York, May 14: "The majority of theological seminaries are still so wedded to indefensible traditions that no intelligent graduate of a colloge of the truth can enter them and long remain. Over their portals is the inscription, "Let none enter here but the hypocrite who is ready to believe in the absence of sufficient evidence."

"The seminary of tradition did not want a Yale graduate because he had we continue to teach him to think for himself," responded Dr. Knox.

Wooster, O., May 29.—After being we continue to teach him to think for himself," responded Dr. Knox.

This is fine talk, but the free think- that her body was to be found by a ing must be along the lines of the strange man of whom the dreamed so creeds, or there is a heresy trial! A much about, Miss Anna Harrison, 50 methodist theological school is mainyears old, passed away in her bed-last
tained for the purpose of turning out
preachers of Methodism, and if they
get out of the traces they are not tolerated. It is the same of all sects. The
she would die alone and that her body inscription given by Dr.. Hyde over would be discovered by a stranger, the doors of the school appeals to one whose appearance so impressed her in as the most appropriate: "Let none enher dream that she was able to sketch

ter but hypocrites."

his portrait. The portrait was hung
The chief work of theologians is and
In Miss Harrison's room, and to-day always has been, to build a dam across Patrick Snyder, an itinerant, went to the stream of human progress, and are her house to ask for work. Several rest the further flow. The foundation women were in the house and asked of this obstruction was laid in the him to break in the door, as they had dened the bracing spiles. They drove The man of my dream."

evangelists who undertake the purification of a city, are graduates in the school of Comstock and Parkhurst, and know how to squeeze both saint and sinner, when there is a dollar in the joint.

Sensuous Religion a Failure.

The fact that all large centers are alive with "these joints" is evidence stronger than Holy Writ, that the moral-ethics of the Messianic principles. ple-sometimes called the Christ principle"-has never taken deep root in the intellect of intervening ages and another fact that city governments throughout the United States are making frantic efforts to "hold down the lid," amplifies the truth, inaugurated by a pagan hierarchy under Constantine, has been an utter failure, trying to make clean the visible outside of popular society, while within it is full of all manner of evil and dead men's bones.

Social Evils Dominate.

ery theologian in the world and set them at strengthening the dam! These social evils dominate because Brace up the planking of myths and all forms of ecclesiastical creeds inpile on the brush and odds and ends of doctrinate the concept and necessity of interpretations, explanations and com-mentaries! Stake them down with the instead of the Messianic formula of mysteries of God and the efficacy of human evolution, which he in these parables is made to represent. Any-The obstructing barricade cracks, thing short of this is treated as heretyields and is borne away on the crests of leaping waves with the yellow foam ical. That Jesus taught that a belief in him was of no use, per se, is shown and rubbish, to be cast by eddles on fully in the paradoxical metaphor reef and bar to moulder into dust, found in St John 12:44, 45: "Jesus while the stream faking its natural cried and said, He that believth on me, channel, will flow clear as crystal, believeth not on me, but on him that sent me." "And he that seeth me, sparkling in the light, to the wide ocean of the infinite. seeth him that sent me."

This parable is strongly metaphorical, and means. He that believth this doctrine of the Messiah that I am teaching, believeth not on me as a person. Beliefs on persons count for nothing, but the principles taught are in the realm where belief could be legitimately exercised. "And he that seeth me"—that is, the value of these truths I am representing, seeth not me the person, but the truths involved in the Messianic mission, which he is made in the drama of St. John, to portray in parables.

The succeeding verse, 46, is a com-Her woods and vales and green-clad plete demonstration of the foregoing, for it reads: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

This means that "I"-the impersonator of the Messianic ideal-"am come a light into the world, that whosoever believeth on me—this truth of the soul's evolution by living and practicing the precepts of the Messiah of India—"SHOULD NOT ABIDE IN From blighting winds and scorching DARKNESS."

Constantine Christianity has paganized the sublime truths of Messianic philosophy, and perverted their meaning by attaching to them an external or exoteric interpretation. If Jesus Christ as a real personage was a man ifestation of "God's love to the world, it will ever seem a mystery why this Son of his did not appear until 4,030 years after he cursed Adam, or nearly 500 years after the time of Socrates Startling Facts.

It seems a pagan platitude that Jesus was born under the symbolism of phallic incest. It seems a waste of saving grace that God inspired the writing of from 80,000 to 100,000 of these codex or testimonials, and only four of them were accepted by a coun cil presided over by a pagan hierarch. It seems singular that the first of these New Testament testimonies, Matthew, was not published in manu script form until the close of the third century. That God's love for the world and saving grace by Redemption was not "a hurry up tob." manifest in the fact that the council to determine all of this important matter did not convene until 325-years pagan without any known instruction from the "Source of all wisdom. changed the Sabbath of Jesus Christ and the Sabbath God commanded Moses to keen to Sun's-day a pagan day of worship. It is remarkable in this connection that the sect called Christian was not known historically until 187 years after the death of its paraclete. THE ERA of saving grace introducing Christianity was not known or adopted in Italy until the 6th century, and began to be used in Gaul in the 8th century, but was not generally used in the England until the close of the 8th century, and was not employed in France until the middle of the 11th century.

With all of these historical data in evidence, the modern thinker has the right to challenge the integrity of a system of Christianity founded upon the political intrigues of Constantine, which in the spirit of its dogmatic propaganda, has perverted and made ridiculous the sublime thoughts, possies and passion plays of the most renowned philosophers known on the scroll of time, by changing their spiritual metaphors, allegories and similes, into the rubbish of an external religious ceremonial. Opposed to all of this is the spiritual philosophy, which recognizes in the intellectual evolution of man his emancipation from careless appetites into the realm of the sublimest truths the world has ever known. You and I, my friends, cannot afford to pass these truths by, unheeded.

The Wisconsin State Spiritualist Assodation.

The Wisconsin State Spiritualist Association held its first mass-meeting at Whitewater, May 16 and 17, with very good success. There were present and took part in the program, Rev. Geo. H. Brooks, President W. S. S. A.; Mrs. Catherine McFarlin, first vice-president; Mrs. Cora L. V. Richnond, Mr. and Mrs. Sprague, Mrs. A. H. Niver, and Mr. and Mrs. Moses

It was one of the meetings long to be remembered by those who attended, as a beautiful spirit predominated during all the sessions. It was a spiritual as well as financial success. We. hope we can have many more massmeetings during the coming year in various parts of the state, so that when the next convention comes we the blessings of good fellowship from all parts of the state and surrounding. Mr. Brooks is ready for engagements to work for the interest of the cause and association.

Any one wishing mass-meetings, grove meetings or parlor meetings. clease communicate with the secrefary at once so all dates can be prepared to suit you and the president.

LOUISE G. LOEBEL, Secretary W. S. B. A. 189 Lloyd street, Milwaukee, Wis.

Lasting reputashuns are of slow groth; the man who wakes famous sum morning iz very apt to go to bed sum night and sleep it all off,—Josh

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The Alumni of Morris Pratt Institute.

The graduates of Morris Pratt Institute are as yet few in number, but they are of such character as to reflect credit on the institution. I desire to say a few words concerning those with whom the school has kept in touch.

Benjamin Bowen came here from California at the opening of the school the first year, a full-grown boy, standing just at the parting of the ways where so many young men, going to the left instead of to the right, are led into habits which finally in earth life end in moral disaster. The influences of this school quickened into action the latent spirit of nobleness which was within him, and when he graduated he was well prepared for a manly He married Miss Anna Stewart, the beautiful eldest daughter of Clara L. Stewart, secretary at that time of the institution, and settled in Rogers, Arkansas, but subsequently moved to Waterloo, Iowa, where he now resides, doing credit to the school by his progressive ideas and by the integrity of his life.

Amalia Pfenning came here at the beginning of the first year from Newark, N. J. She was a woman in middle life, with high resolves who, by her studious habits and well-balanced character, soon won the esteem of teachers and students. Since-graduating she has spent much time still farther preparing herself for public work on the Spiritualist platform. She has already filled a place as public speaker at Lake Pleasant Camp, Mass. She will be heard from not only as an honor to the school but .to . womanhood at large as one of the brave pioneers of modern progress.

Agnes Chaffee of Pennsylvania and Alfa Bullock of Indiana were not only graduates but were also teachers. Miss Chaffee especially was instructor for two years greatly to her credit, They both are now in Indiana having classes in vocal culture and oratory, based on the instruction received at

Genevra Spaulding of Michigan, though struggling with disease through the entire course of school, kept the books of the secretary and sustained an honorable position in all her classes. She has won a high reputation on the platform of one or two of the Michigan camps by her recitations, and is a successful teacher of physical culture and oratory.

Eugene Cooper, of Iowa, came here a mere boy of sixteen, and soon became a surprise to both teachers and students by the brilliancy of his intellect not only in class room work, but on the platform. After graduating he entered a commercial college where he won-such standing in the eyes of the faculty that as soon as he graduates he has been offered a position as teacher in the school. There is every reason to believe that not only Spiritualism proper but all ideas that make for human progress will have in this young man a distinguished champion whose career will reflect great credit on this institution.

Emma' R. Abbott is a woman of Middle life who came here the first year from Alliance, Ohio. I would like to use Mrs. Abbott as an example of what a woman can accomplish by sheer force of character and determined effort. When but a child of seven or eight her father moved from the North into a slave state where there were no publica schols. She therefore grew to womanhood without the knowledge of even the common branches; of learning; which now every child gets in the school room. In the face of poverty and in spite of opposition on the side of near relatives; and friends, she came to this school and paid her way by manual toil in the kitchen, dining-room and hall-ways. The time she spent here covered a pe-More or less of riod of four years. the time she was called home to minis-ter at the bed side of the sick and suffering. But she always returned to take up again the broken threads in the class room as best she could. Starting at the very foot of the ladder of an intellectual career she steadily ascended. It was with great pleasure her teachers watched the unfolding of her latent powers which had lain so long almost dormant. Possessing good natural ability to begin with, her unflagging industry and the strength of her vigorous constitution laid for her a foundation for the future upon which she will be able to build a career which will be not only an honor to the school which she so deeply loves but a help to Spiritualism and every other movement for human wel-

It ought to be said that in this work Mrs. Abbott's home has not suffered by her absence. Other hands washed the dishes and swept the floors equally as well while she was winning laurels in the class room and in the realm of intellectual growth. Must woman forever be denied the divine right to make the most of herself because, forsooth, nature has so fashloned her physical structure that she shall be the bearer of babies?

Innumerable are the women who like Mrs. Abbott, can be loyal to husband, children and home, and at the same time not be disloyal to them-Woman owes duties to other people, often dependent upon her, which she must not neglect, but at the same time she owes duties to herself, to which she has no right to be false. Let Mrs. Abbott's example be an encouragement to vast numbers of wo men to follow in her footsteps. prayer is that all who may go from this institution, may be as worthy as those who have already graduated

A. J. WEAVER. Whitewater, Wis.

A Gem From Bryant. .

Yet nerve thy spirit to the proof, And, blanch not at thy chosen lot; The timid good may stand aloof, The sage may frown—yet faint thou not:

Nor heed the shaft too surely cast. The foul and hissing bolt of scorn; For with thy side shall dwell, at last, The victory of endurance born. -Bryant.

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THE SPIRITUAL CHRISTENING

Of the Infant Son of Robert E. and Agnes O. Fugitt, nee Wink, of Washington, D. C., by Harrison D. Barrett and Mary T. Longley, President and Secretary of the N. S. A., May 7, 1906-The Occasion Was Also the Anniversary of the Marriage of Mr. and Mrs. Fugitt.

Service, by Mrs. Longley under the aspiration of Spirit John Pierpont: Dear friends, we are gathered here on this auspicious and sacred occasion not only to observe in loving tender thought the anniversary of happy wedding day, but also to consecrate with name and benediction from the angel world, this child, the fruit of the happy union of this loving pair, the babe whom we present to you this hour in sweet and tender thought of love; a child of harmony and peace, one that angels attend, one whose life is to be consecrated to good works; one of those who do their best in life to make the world better and brighter because they are here. It may not be great deeds and

lofty scenes in which they mingle, but it is the simple doing of that which is right and true that makes truly great; and we trust that this babe, now cradled in the arms of Love, will grow to be a good and noble man. This is the best thought, desire and-wish we can frame for him. We ask the angels of Harmony and Love to attend him, watching over him by day and caring for him at night.

Dear ones, at this time we bear to

this little one the sweet gifts of Nature, the beautiful blooms of garden and valley, typical in the Pansy of noble and bright thoughts, in the Lily of the vale, of purity and peace; these are for this babe as a token of love, of tenderness of purity and peace [presenting the child with the flowers]. We also sprinkle upon this infant brow these drops of clear, crystal water [sprinkling the baby's forehead], for water is the symbol of purity in nature, the beautiful, clear fluid, that shall cleanse and freshen and make all things sweet.

Dear friends, we will not prolong this ceremony unduly, but will now give to-this child the name selected for him, Robert Payson Fugitt, and we ask God and his holy angels bless and befriend him through life and to make all things as bright and beautiful for him as may be for his

And to you, his dear parents, we extend tender blessing and love. are responsible for bringing this little one into this world, have given him form and substance for the service of his immortal soul, and so we ask of you, and believe you will, afford to him such care and protection, such guidance and helpfulness as he shall need through the early years, until he shall be well equiped to stand forth in the arena of life as a worker, a useful member of society, a blessing to mankind and be ready to care for and bless his parents as they have cared

To the good friends who stand here in recognition of this service as well wishers and helpers to this child, and for those who are absent in body but present in spirit, we give a blessing of love, peace and good-will. May the sweetest benediction of heaven rest upon each one.

To C. Payson Longley who stands as "God-father" in relation to this child. Every Sunday evening at 7:30. Test and whose name he hears in part, to messages given by good mediums. Good you, we give blessing, and ask that speakers in attendance. to the best of your ability while your mortal life shall last, and then, from the Great Beyond, give your influence and benediction to him during his earthly years.

To the dear aunt and sister, Mrs Johnson, who stands also as sponsor for this child, called by the world, "God-mother," or Mother for Good, we "God-mother" or Mother for Good, we m. Lectures and spirit measages given extend our blessing, and ask, dear sister, that you learn for load, and a spirit measages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, ter, that you learn for load, and a spirit measages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, bless this child until you are called hence to receive your reward in the land of eternal light and love.

Invocation.

Father in heaven, bless and direct each one. To the aged grandmother here in mortal infirmity and the weakness of age, give thy peace and an understanding of thy Divine law until she passes in spirit to the highr and holler life of immortality. May all present receive of thy light and the beauty of thy presence in the benediction from above, the harmony, glory and holiness of eternal wisdom and love. Amen.

Remarks of Harrison D. Barrett.

Dear friends, it is almost a trespass for me to attempt to add one word to the beauty of this ceremony; I cannot Star Lodge Hall, 378 So. Western avedo it. So many thoughts have rushed over me during the moments that my control my feelings. I believe that this child that we have to-night consecrated to the work of man and an experiment of the work of the wor gels, has come to us all to be a comrade, helper and blessing in all our duties in life. I feel that children in this age have come to be companions, rather than servants; helpers rather than burdens; inspirers rather than the reverse, and such being the case we welcome them with open arms and give them the sweetest, richest, holiest blessings of our hearts, that they may grow into noble specimens of manhood or womanhood, and make this world the better because of their having chosen to walk and work along the toilsome ways of its mortal course.

The holiness and joy that come our way in such gifts as these are God's blessings, and if I may speak personally, as one in bestowing this name upon this sweet and beautiful child who has come to us so auspiciously to help us live better and truer lives, I thank God for his being, and I am happy to be with you to-night. May we all go forth from this place en-wrapt in a pure spiritual influence, with hearts uplifted and souls filled with a conception of the highest and best of God's bountles to the children

At the conclusion of the ceremony, Prof. Longley in a few choice words, presented the babe with a gift of money, to which the parents responded in grateful words. Refreshments were then served and an hour of social converse enjoyed by all.—(Steno-graphically reported for The Progress-ive Thinker by Mr. Evans, Trustee of the N. S. A.)

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, s that inquirers may not be mislead. We want new notices of all meetings being held hero in public halls at the present

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday. First German Spiritualist Society on

the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The Light of Truth Church will hold services in Hopkins Hall 528 W 63rd

street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor. , chicago Spiritual Alliance Church, in

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. Al come. Services at 3 and 8 p. m. All wel-

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland. Spiritual Science Boclety meets every

Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. - These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 3 o'clock. Tests and must at every ser-The/Spiritualist Church of Students

of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, ev ory Sunday evening at 7:30. The hall can be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. Schumacher, pastor, assisted by Dr. L. C. Koehler and others.

The Christian Occult Church, United Brotherhood Hall. 3245 State street.

you watch over and care for this child a Pha Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited. Temple Light and Truth, 370 Waban-

sia avenuo, near Robey street and North avenue. Sunday-school 10:30 a. er, that you care for and love and overy Sunday, in German and English. The Hyde Park Occult Society Ho. regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva. L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall. 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at nue. All welcome.

Spiritual Mission Chapel (Old 77) friend, Mrs. Longley, has been conducting this beautiful service, my every Sunday at 3 and 8 p. m. Scien-

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condially invited. Residence 616 N. Wells street.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton avenue. Every Thursday at 2:30, Ladies

The German-English Society, Bundder Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall. 152 North savenue, between Halsted and Clybourn. every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Lyerybody welcome.

Church of the North Star Spiritual Union, incorporated: Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

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Perchametric Readings, 25c, and 2c, etamp Rev. Mary L. Brenneu, Gen. Del, Pittsburg, The season opens at Lily Dale, N. Y., July 13, and closes September 8. For program address Laura G. Fixen, General Manager.

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Mt. Pleasant Park, Clinton, Ia. Dr. Charles E. Watkins, The twenty-fourth annual campmeeting at Mt. Pleasant Park, opens July 29 and closes August 26. Programs and informatinn given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Summerland Camp. The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, begin-ning June 24. Mrs. F. Lee, secretary.

South Harwich, Mass.

New Era CampMeeting. The New Era Camp-meeting begins July 8, and continues over four Sundays. Address Rev. G. C. Love, president, 427 Sixth st, Portland, Ore.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Sec-

Interest in the various Spiritualist

camp-meetings has commenced, and

secretaries of the same should report

at once to this office, so that proper

announcement as to dates and officers

Onset Camp,

annual meeting, July 22, and closes August 26. For full programs ad-

Lake Brady, Ohio.

The fifteenth annual session of this

camp will commence July 1 and end

Sept. 2. For full particulars address A. G. Keck, Akron, Ohio.

City of Light Assembly.

Ocean Grove Camp.

r This camp is located at Harwich, Mass., and opens July 8 and closes July 22, 1906. For programs and in-formation, write Mrs. Mary B. Small,

Lake Pleasant, Mass.

Lake Pleasant Camp opens July 29,

dress the secretary, Onset, Mass.

Onset camp commences its thirtieth

Winfield (Kansas) Camp. The Winfield Camp Association will hold its thirteenth annual camp-meeting, commencing Aug. 24, and closing Sept. 2. Mrs. Maud K. Gates, president, 807 North Manning street, Winfield, Kans.; Mrs. Addie McAllister, secretary, Winfield, Kans.

Island Lake Camp. Island Lake Camp, Mich., opens July 23, extending until August For programs of information, write or call on the secretary, H. R. La Grange, 185 E. Montcalm street, De-Wonewoo Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis. Ottawa Camp.

tion, Foreset Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs, H. W. Henderson, president, Lawrence, Kans.; Mrs. Cook, secretary, Spring Hill, Kans. Chesterfield Camp. Begins July 15 and ends August 27.

Mrs. Lydia Jessup, secretary, Ander-

Spiritualist Camp-meeting Associa-

gon, Ind. Sunapce Lake Camp, N. H. Sunapee Lake Spiritualist Camp commences July 30 and closes August 7. Address Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Worthen, Hillsboro, Br., N. H.

Visksburg Camp.

Edgewood Camp, Wash. Commences July 30 and ends August 20. For full particulars address

George E. Knowlton, Tacoma, Wash. Central Ohio Camp. This camp opens Sunday, June 4, and closes Sunday, June 25, at Buelah Park, eight miles southwest of Columbus. For particulars address the secretary, 55 McDowell street, Columbus, Ohio.

Grand Ledge Camp, Mich. The Grand Ledge Spiritualist Camp-meeting opens July 21, and closes Au-gust 21, With Mr. Oscar A. Edgerly as presiding chairman. For full particulars address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. Unity Camp, Mass.

Opens on Sunday, June 4 and continues every Sunday until the last of September. Los Angeles Camp, Cal. To be held at Mineral Park, com-mencing June 25 and ending July 25.

Mrs. Nettie Howell is in charge. Verona Park Camp. The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor, F. W. Smith, secretary, Rockland, Me.

Mantua Camp, Ohio. ticulars, address F. H. Sherwood, secretary, Mantua Station, Ohio. Camp Progress. Camp Progress, Moreland Park

Upper Swampscott,

opens Sunday, June 4, 1906. Harmony Grove Camp. Harmony Grove Camp-meeting As-Aug. 6 to 20. This camp is located three and one-half miles from Escon-

Forest Mome Camp, Mich. Forest Home Spiritualist campneeting begins July 30, and closes August 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich.

Niantic Camp, Conn. The Connecticut Spiritualist Campmeeting Association, at Niantic Camp Ground, Niantic, Conn.; season of 1906 commences June 12 and continues until September 11. For full particulars address George Hatch, South Windham, Conn.

Franklin Camp, Neb. The Franklin Spiritualist Campmeeting Association will hold its eleventh annual camp-meeting commenc-

ing September 1, and closing September 17. D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich.

The twenty-fourth annual assembly of Spiritualists at Haslett Park, Mich., commences Aug. 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Sunapee Lake Camp.

The Ashley, Ohio, Camp. This camp opens August 6 and closes August 27. For further particu-

My mother, who is a nurse, was atending a young lady who was suffering with heart trouble. This girl was very fond of dogs and had raised two her illness these dogs persisted in staying in the room under the bed. No one dared go near them, and they would not be coaxed out. She grew rapidly worse, and finally died, still

When she was ready for burial and placed in the parlor, the dogs went in there and curled up under the casket. The funeral was held and as the casket was placed in the hearse the dogs got under it and went to the cemetery. After the casket was placed in the grave and the people were leaving, the young lady's father tried to coax the dogs home with him, but they would

That night the young ladys mother was awakened from her sleep by seeing her daughter in her dreams. roused her husband, told him she had seen their daughter and that she had said, "Mother, I am not dead." mother persisted in going to the grave and having it investigated. When they arrived there the dogs had dug the earth down to the rough box and had a hole dug in it. The body was taken up and as the lid of the casket was removed the young lady came to and, rising up, held out her hands to her mother. This is a true story, as my mother was a witness to it The young lady is alive and well to-

Resolution Adopted by the National Spiritualist Association.

At the regular meeting of the board of trustees of the N. S. A., held at headquarters in Washington, D. C. the following was unanimously adopted at its session, May 9, 1996: Whereas, certain so-called Spirit-

LENT MEDIUMSHIP whereby an in-

cial board of the N. S. A, as opposed to all physical or other legitimate

GENUINE PHENOMENA of every reputable phase." New and Enlarged Edition of C. P. LONGLEY'S

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writes: "Enclose order for 821.00. RUSH. Sell like hot cakes. Sold so stoves in our own fown." B. L. HUESTED, MICH., writes: "Been out one day and sold it stoves." This patent new. Nothing like it. Demand enormous. Agents reaping great harvest. Where operated people step on street, leave their homes, glass of business, miss trains to watch this generator—excites curlosity—watch it as though a thing of life. Show a dozen—sell ton. Write to-day for special agents new plan. Send no money. World nesupplied. Get in early for territory.

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This camp-meeting at Blodgett's Landing, N. H., commences July 30 and closes August 27. lars address Will Randolph, secretary, Ashley, Ohio.

Dogs Knew Best.

bloodhounds from puppies. the dogs staved.

not leave the grave.

ay. ELIZABETH KELLEY. Hyde Park, Chicago.

IMPORTANT

ualists, for the purpose of making secure the PRACTICE OF FRAUDU-

nocent public may be DECEIVED AND ROBBED, and the most sacred Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

AND ROBBED, and the most sacred feelings of human hearts outraged by simulating the forms of and messages from their dead, are seeking to unite all fake mediums, their tools, followers and dupes into a secret oathbound fraternity that will defend their trick-Whereas, they are wilfully, for their

own selfish ends, representing the offi-

phases of mediumship; therefore, be it Resolved. That we call attention of all thoughtful Spiritualists to the following resolution which was unanimously adopted by our annual convention of 1901, and which is still the authoritative epression of the N. S. A. upon the question of phenomena, and is heartily concurred in by each member of the present board of the N. S. A., to-wit:

"Be it resolved by the delegates to

the National Association here assem-bled that we believe in, and stand for,

Choice Collection of

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further parpanion piece; also beautiful words set to choice music, from the poetical works of Lilian Whiting. Of the latter, Miss Whiting writes Prof, Long-ley her pleasure at his setting to her poems and declares herself honored at the dainty music ne has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at sociation will hold its annual camp, meetings and by the friends and he affirms it as his opinion that Longley's ty of Form and Features. The Cultiva-tion of Parsonal Beauty, Based on Hy-giene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest Diego, Cal.

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