

WILL HISTORY REPEAT ITSELF? Vigorous Facts for Spiritualists to Consider.

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 to think that the same suppression would again come about. Fakirs, 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 over 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 it.

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 condemning it? Do you not think the same causes are in effect to-day? I 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 modified.

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 instigator of the formation for this society, has done more for Spiritualism by doing his best to learn the truth, than anyone else that I know. In his address as president of the society, in 1894, he says:

"Possibly historical research among the most ancient records may give us fragments of unsuspected information, for it is very probable that many, if not all, of the psychical phenomena we are now investigating, were known and the knowledge jealously guarded in ages long past. The very high civilization 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 mischievous superstition. Mystic rites were added to impress the multitude. Finally domination, augury and necromancy became methods of wielding a mysterious power held by few. But such practices wearied the people's intellect, destroyed their enterprise and distorted their conscience. The industries and politics of the people became paralyzed, by giving heed to an oracle, or to gibbering spiritists rather than to reason and strenuous endeavor. The Hebrew prophets, the statesmen of their day, saw this clearly and had the courage to denounce such practices in unmistakable terms, warning the people that by using these things as an infallible guide or as a religion, they were being misled, and reason was being dethroned from her seat, and so the burden of their speech was, 'Thy spells and enchantments which thou hast wearied thyself with, have led thee astray.'"

People who use this beautiful gift entirely for their own personal ends should be severely condemned. The All-Wise Infinite Intelligence who created us also made it an established 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 sweat of his brow. 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 criticized adversely some who have said they have seen visions. I will not do so again. I retract those censorious words."

So spoke the Rev. Meredith Morris from the pulpit of Garth church, Maesteg, South Wales.

"We have had our Easter communion and there were absentees. There were some who told me they would come, but I looked into their eyes 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 seven 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 congregation.

It was on Sunday that the sermon was delivered. Strange to say, 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 Kendall, year-old girl of Keystone, S. D., saw 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 in her vision.

SPiritUALISM AND THE LAW

The HON. CHARLES R. SCHIRM of Baltimore, Md., is entitled to the gratitude of every Spiritualist in the land for his compilation of facts in reference to wills. He is an able lawyer, and is doing great service to the Cause of Truth by the arduous labor he has undertaken to place SPiritUALISM AND THE LAW prominently before the world. In behalf of our numerous readers, we thank, most cordially, Mr. Schirm.

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 papers 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 Spiritualists are crazy," but a consideration of the opinions of men learned in the law, is here shown to be at variance with the curbstone and barber-shop law which is dealt out gratis by people whose prejudice far exceeds their prudence and breeding, while their opinions are those which have been furnished into them by the tireless devotees of the old thought, misinterpreted.

Cases.

1. In the *Chaffin Will Case*, the court refused to set aside the will, although the testator had faith in the statements of professed clairvoyants and spiritual mediums and believed in dreams. This is a very interesting case and discloses a character somewhat similar to that of Morris Keeler, referred to in my last paper. The testator 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 excellent business man, positive in his opinions, tolerant of other people's opinions, not very generous, somewhat suspicious, but withal his honesty and integrity were unimpaired. 32 Wis. 560, Decided, 1873.

2. "Evidence was introduced," says the court, in the next case below cited, "that the testator was a Spiritualist, and entertained many, if not all, of the views peculiar to that sect. We see no other evidence of insanity. Spiritualism, so far as we are aware, has never been held to be insanity." Otto vs. Doty, 61 Iowa, 23, Decided April, 1883.

3. Where the testator before his death was perfectly competent to, and did, transact business to a very large extent for himself and as trustee for others, and as a director of several incorporated institutions, his will was held valid, notwithstanding he exhibited many eccentricities, and claimed to be more or less influenced by spiritual manifestations. In this case the court said, "His peculiarities of opinion never disturbed his reason." Thompson vs. Thompson, 21 Barb. (N. Y.) 112, Decided, 1855.

4. "The question of sanity is one of the direct issues upon trial, and it is a fact to be determined and decided 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 has the belief that he can communicate with spirits and can be and is advised, and directed by them, in his business transactions, and in the disposal of his property." Other circumstances and facts are to be looked to in connection with them before a satisfactory conclusion can be reached in regard to the soundness of the mind which entertains them." Brown vs. Ward, 53 Md., 376, Decided, March, 1880.

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 beautiful scientific philosophy to the realms of power in every line of demonstration, and maintain it there. The day demands the explanation and the manifestation 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 contemplated for the earth plane in the not distant future, so every medium ought to be 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, tuning up thus both intellect and power to demonstration. Betterment, betterment on moral lines, must be our shibboleth if we want to see the great cause prosper.

M. A. CONGDON.
Hood River, Oregon.

LONG LIFE.

Count not thy life by calendars; "for years shall pass thee by unheeded, whilst an hour—
Some little fleeting hour, too quickly past—
May stamp itself so deeply on thy brain,
Thy latest years shall live upon its joy.
His life is longest, not whose boneless gums
Sunk eyes, wan cheeks, and snow-white lips
Life's limits; no! but he whose memory
Is thickest set with those delicious scenes
"Tis sweet to ponder o'er when even falls."
—Kennedy.

He is not worthy of the honeycomb that stings the hive because the bees have stung him.—Shakespeare.

CATHOLIC DATA.

Some Extract From the Jesuits' Code of Morals.

"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" (Estepan Facuñen—Tratados Sobre los Mandamientos de la Iglesia, vol. I, lib. I, 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 opinion as those authors" (J. de Dicastillo, "De la Justicia del Derecho," vol. II, p. 611).

"It is just to refrain, under penalty of mortal sin, from returning what has been stolen in small quantities, however great the sum total" (Antonio Pablo Gabriel, Jesuit, "Teologia Moral").

"Small thefts taken on various days from one man or several men, however great the sum stolen, will never constitute mortal sin" (El Padre Baunz, "Suma de los Peccados," chap. x, p. 145).

"If the master do injustice to his servants regarding their salaries, these can sue the master, or do justice to themselves by way of compensation" (J. de Cadenillas, "Teologia," p. 214).

"God forbids theft, when it is considered as a crime, but when it is regarded as a duty, it is not forbidden" (vol. I, p. 278).

Javier Pegell, 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 Laymann approves of secret consignation, and Father Lepus is of the same opinion ("Teologia Moral," lib. III, p. 119).

"If a man kill another believing that to do so he does not cause a very great amount of evil, this man sins only slightly, because he ignores the enormity of the action" (Jorge de Rhodes, Jesuit, "Teologia Escolastica," t. I, p. 322).

"It is equally one may kill a man for the value of an escudo" (Lepus).

"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 more than an escudo" (El Padre Molina, tome IV, v. 3, Disposition 34 de 6).

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

"If you believe firmly that you should kill him" (Cadenillas, Jesuit, p. 278; Julio Teologico).

"The Christian religion is evidently believable, but it is not necessarily true, because it teaches, expressly and teaches, confused things, and more of them than those who pretend that the Christian religion is evidently truthful see themselves obliged to confess 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? 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 prophesied, and maintain that the miracles attributed to Jesus Christ are not true" (Philosophical Thesis of the Jesuits of Caen, sustained in the Royal College of Bourbon).

"The sentiment of love to God is not obligatory" (Padre Schirm, Jesuit).

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CHESTERFIELD CAMPMEETING.

An Array of Talent, engaged That Promises to Make It a Successful Meeting This Season.

Camp Chesterfield opens June 16, and closes Sept. 2, twelve weeks. The following is a partial list of the names of speakers:

Prof. Peck, Will B. 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. Cassfield.

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

The hotel will be greatly 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, dramatics, shows and the like. A camp dance will be given on Sunday, August 26, on the program, as well as a weekly invitational ball. A concert band will furnish music on Sundays, and a Mandolin Club of six performers will furnish music for all the services.

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

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A Pathetic Search

It Was at Last, After Many 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 years' search of Mrs. Judge, almost blind, for her deaf and dumb daughter, but she was rewarded at last. For three nights before meeting her mother, Alice Judge dreamed of her, and that she saw her.

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

"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.

"Happier!" Mr. Currier cried. "Then I'll keep her busy every moment of the day."

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 smiled and affectionately grasped her mother's hand.

"You must get acquainted," Mr. 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 lived so many years. How they communicated with each other no outsider can pretend to say, yet it was apparent 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 mortboards "singing" an Easter hymn in the deaf-mute sign language to a congregation of silent ones in St. Anne's Church, One Hundred and Forty-eighth street and Amsterdam avenue. Beneath the picture was a story of the episode, including the statement that the quartet 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 clipping in The World office. "A telephone call to the rectory of St. Anne's quickly developed the fact that Miss Judge lived at the New York Institution for the Instruction of the Deaf and Dumb."

It was then too late in the evening to visit the place, but upon telephoning Mr. Currier it was learned that Alice 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 unfortunately, as we were at the moment in a state of destitution the Children's Society took Allie away and placed her in some institution—I never could find out which one.

"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 day about Allie. I knew it would do no good to ask any ordinary institution people, for I was sure they had recommended that the child should be kept away from me, so I was helpless."

"But I found a plan. I bought three newspapers every day—The World, The Evening World and another evening paper—and I read them through from beginning to end. Sometimes I was too busy to do so, but I would read every line of news, for I felt sure that sooner or later I'd find something about my Allie. And, lo! my eyes were 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 magnifying glass."

"It happened that I didn't read last Monday's World until Wednesday evening, and then I was so dazed at seeing my child's name that I didn't know what to do. So I kept my own counsel for two days, and at last I came here to The World office to see if you'd help me. I knew you would and could."

"Were you ever tempted to give up the search in all those years?"

"I never gave up. I gave it up so long as I had a bit of sight then and the mother. 'Sometimes I felt that there wasn't much hope, but I could not stop. About ten years ago my friends said I ought to adopt a little girl, but I couldn't do that. How could I do it when every time I looked at the adopted child I'd think her mother was wasted away looking for her as I was for Allie?'"

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 was during these three days and nights that Mrs. Judge was puzzling as to how she could reach her child, of whose existence she had just become assured.

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

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

A man who's not afraid to say his say, Though a whole town's against him—
—Longfellow.

Precept is instruction written in the sand, the tide flows over it, and the record is gone. Example is graven on the rock.—Channing.

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. Reber 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 investigation 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 super-normal 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 is expected, will need the greater amount of funds, 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. Hyslop said.

It is also the object of the institute to investigate cases of the blind in asylums and to study certain types of visual sensations, and see what can be made of the machinery of hallucinations. The loss of one sense, it is held, accentuates the others, and this will also be studied. The deaf and 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. Hyslop, 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 at last 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 hypnosis. Dr. Hyslop said that the institute could definitely settle the question whether a man under hypnotic influence could be made to 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 case, when, under hypnosis, he was led to do anything absurd or ridiculous.—New York Sun.

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 is 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? If it 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 the age of science and knowledge, intelligent people do not seem as they once did at the old saying that the sins of the parents shall be visited on the children, to the third and fourth generation; coming to understand that it refers 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. Brother Grimm will please notice that this theory does not maintain, that life originates at birth, but assumes an individual status from that period, and begins its course of progression, first through the mortal and then the spiritual phase. Is it not reasonable that it while in the mortal form we advance our own spiritual welfare by assisting others, a similar result should 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 an 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 progress would be

A Little Pilgrim.

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.

I went on to the city of the evening light. Ever and ever, as I proceeded on my way, the sense of haste, and restless impatience grew upon me, so 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 I thought that after all I had found a place in which I might live and forget 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 musicians, yet seemed to have a look and smile for new-comers too.

One of these came forward 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 delightful 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 and die away.

After I had rested, I strolled about, and entered fully into the pleasures of the place. Wherever I went, through 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 my question was lost in the hum of merriment, the sound of the instruments and of the dancers' feet.

When I had seen as much as I desired of the pleasure out of doors, I was taken by some to see the interiors 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 beautiful 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 been sweet in the former life. I changed that opinion with a sense of relief, which was more warm even than the pleasure of the present moment; for having made one such mistake, how could I tell that there were not more discoveries awaiting me, that life might not prove more endurable, might not rise to something grander and more powerful?

The old prejudices, the old foregone conclusion of earth that this was a world of punishment, had warped my vision and my thoughts. With so many added faculties of being, incapable of fatigue as we were, incapable of death, recovering from every wound or accident as I had myself done, and with no foolish restraint as to what we should or should not do, why might we not rise in this land to strength unexampled, to the highest powers? I rejoiced that I had dropped my companion's hand, that I had not followed him in his mad quest. Sometimes, I said to myself, I would make a pilgrimage to the foot of those gloomy mountains, and bring him back, all racked and tortured as he was, and show him the pleasant place which he had missed.

In the mean time the music and the dance went on. But it began to surprise me a little that there was no pause, that the festival continued without intermission. I went up to one of those who seemed the masters

of ceremony, directing what was going on. He was an old man, with a flowing robe of brocade, and a chain and badge which denoted his office. He stood with a smile upon his lips, 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 rejoicing is."

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

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 understand; but it was pleasant to hear, and I made no further objection. "And how long will it go on?" I said.

"So long as it pleases you," said the old courier.

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! It 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 sang, "All is yours, all is for you"; 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-comer. Yet my heart was elated, and I threw myself into all that was set before me. But there was always in my mind an expectation that presently the music and the dancing would 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 there was something like compassion in her look. She said, "you are very tired," as she made room for me by her side.

"Yes," I said, though with surprise, for I had not yet acknowledged that even to myself. "There is so much to 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 pain 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 her, but not the life of pleasure; her eyes were full of longing and fatigue and disgust and despair. "Are you so new to this place," she said, "and have not learned even yet what is the height of all misery and all weariness; what is worse than pain and trouble, more dreadful than the lawless streets and the burning mines, and the torture of the great hall and the misery of the lazar-house?"

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

She answered me with her eyes alone; there was no need of more. "But pleasure is more terrible than all," she said; and I knew in my heart that what she said was true.

There is no record of time in that place. I could not count it by days or nights; but soon after this it happened to me that the dances and the music became no more than a dizzy maze of sound and sight which made him brain whirl round and round; and I too loathed what was spread on the table, and the soft couches, and the garlands, and the fluttering flags and ornaments.

To sit forever at a feast, to see forever the merry-makers, turn round and round, to hear in your ears forever the whirl of the music, the laughter, the cries of pleasure! There were some who went on and on, and never seemed to tire; but to me the endless round came at last to be a torture from which I could not escape.

Finally I could distinguish nothing, neither what I heard nor what I saw; and only a consciousness of something intolerable buzzed and echoed in my brain. I longed for the quiet of the place I had left; I longed for the noise in the streets and the hubbub and tumult of my first experiences. Anything, anything rather than this! I said to myself; and still the dancers turned, the music sounded, the bystanders smiled, and everything went on and on.

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 upon my strained nerves. I could not 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. And 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, sad, for I knew 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 gazed, 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 be still upon the ground, though without power to move, and sick beyond all thought, loathing myself and all that I had till it seemed to ring from every side. "Everything is yours; all is for you."

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and examined all that was being done, and understood,—for I had known a little upon the earth, and my old knowledge came back, and to learn so much more filled me with new life. The master of all was one who never 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 servants. No one shared with him his councils. He was more than a prince among them; he was as a god. And the things he planned and made, and at which his 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 of men. They went where he directed them, 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 little 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 on.

"They are like living things," I 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—creatures 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 been made so, you would never have done,—for what could you 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 me and a smile came upon his mouth; but his eyes smiled not, nor ever changed from the set look of horror of movement, a giddiness and whirl of every sense. I lay like a log upon the ground.

When I recovered my faculties a little, 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 failed 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 which brought me through one misery after another, and forbade me to die. Oh, that death would come,—death, which is silent and still, which makes no movement and hears no sound! that I might end and be no more! Oh! that I could go back even to the stillness of that chamber which I had not been able to endure! Oh! that I could return,—return! to what? To other miseries and other pain, which looked less because they were past. But I knew now that return was impossible until I had circled all the dreadful round; and already I felt again the burning of that desire that pricked and drove me on,—not back, for that was impossible. Little by little I had learned to understand, each 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 arose again, for this was my fate. I could not pause ever for all the teachings 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 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 I lay, with cold and slimy things leaving their trace upon my flesh! The horrors which seized me, so that I beat my head against a stone,—why 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 moment's 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 whirl 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 meaning in the beating and the whirling. 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 of this place and overturn the world.

I went from workshop to workshop, and examined all that was being done, and understood,—for I had known a little upon the earth, and my old knowledge came back, and to learn so much more filled me with new life.

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of myself as one can have who has been transfixed by that sword of fire, the master stood by me still. He had not fallen like me, but his face was drawn with anguish and sorrow like the face of my friend who had been with me in the lazar-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 save myself, that I might not be drawn after him by the longing that was in his eyes.

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 hatred nor revenge. It is like a fire in my veins; if one could find him again!"

"You, who are as a god, who can 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 here."

"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 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 knew 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, across 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 Pilgrim in 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 of the 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 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. Leatherman, 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. F. 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 Employment." 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 every 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 distinguished 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 pleasant trip to the Washington folk, who were 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 inspiring spiritual 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 appreciation from attendants of the meeting were given to the workers and to the projector of this affair.

THE MAGIC MIRROR.

The Wonderful Visions and Scenes That Appeared On Its Surface.

It seems like a step backward into the days of the Arabian Nights to learn that in Washington a lady owns a 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 foremost 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 a most wonderful glass.

Until about a year ago this mirror was in the possession of a Mrs. Gordon, who lived on Tenth street north-west, between L and M streets. It had been given her several years ago by Dr. Le Roy Taylor, who died very suddenly in October, 1904. Since Mrs. Gordon's death it has been owned by her sister, and it is from this lady that the scientific societies are endeavoring to obtain it.

Dr. Taylor, who was one of the richest 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 of her life in foreign travel. It is believed that it came originally from the temple of Alora, in the Himalaya mountains, at a monastery in the fastness, where the ascetic monks devoted their time to the development of the psychic powers for which the eastern adepts are famed.

The mirror is oblong in shape, being about a foot and a half in length by a foot wide. As taken in the hands it seems to be an entirely opaque object, but it is really composed of two 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 this kind.

The person wishing to consult the 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 letter.

The late Judge Caswell of California, once looked in it when visiting Dr. Taylor, and within a few days he died of a heart 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 mirror.

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. Taylor's son. Presently the house was seen to catch on fire, and 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 river.

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 to-day who will attest to its strange power.—Milwaukee Free Press.

ENTERS HER PROTEST.

Wants the Bible 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, inhuman and uncharitable statements contained in the bible, taken as a whole, still it is just reasonable 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 charity and perfect justice when criticising 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 Galilee, is much to be deplored, for in no other way can Spiritualism 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.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

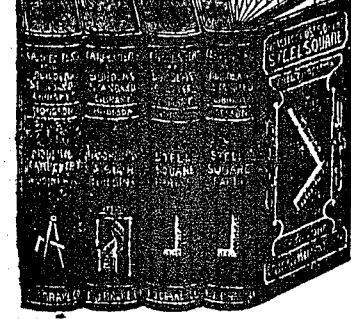
No woman need any longer dread the pains of child-birth or remain childless. Dr. J. H. Pyle will show you how to overcome the difficulties of women. He has proved that pain at child-birth may be entirely banished, and he will gladly tell you how to do it. He has also proved that you may have a healthy child and a happy mother, and he will tell you how to do it. He has also proved that you may have a healthy child and a happy mother, and he will tell you how to do it. He has also proved that you may have a healthy child and a happy mother, and he will tell you how to do it.

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

Practical, Mechanical SERIES

The Carpenter's and Builder's Standard Library.

By Fred T. Hodgson, Architect.



This series of new works on Modern Carpentry and Joinery are to-day the approved and most helpful set of practical builders' education, published, consisting of the Steel Square in two volumes. Modern Carpentry and Joinery, and Common Sense Handrails. Price per set of 4 vols., cloth, \$4.00; or \$1.00 each; half leather, \$5.00.

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The well-known Technical writer. It is one of the best works ever turned out by him. Copiously illustrated with diagrams and figures, making the most intricate problems simple, definite and easily understood. Price, \$1.00.

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This book treats upon how to run a farm engine. The young engineer's guide. Fully illustrated. A complete instructor. This is the greatest of all works for the farmer. Price, cloth, \$1.00.

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The New Air-Brake Book

Indispensable to Trainmen, Engineers, Firemen, Conductors, Electric Motormen and Mechanics. The Latest and Best 1904 Edition.

Modern Air Brake Practice

Prompt Action Taken.

The Iowa State Spiritualist Association is No Longer Allied to the National, for Cogent Reasons Given Below.

In the Matter of the Misconduct of the State Spiritualists Association of Iowa.

Bill of Complaint.

To the Board of Trustees of the National Spiritualists Association: Comes now W. A. Willing, a member in good standing of the First Spiritualists Society of Northwood, Iowa, chartered under the State Spiritualists Association of Iowa, and makes complaint against said State Association of Iowa as follows, to-wit:

1.—That the State Spiritualists Association of Iowa is duly chartered by the National Spiritualists Association of the United States of America; that the First Spiritualists Society of Northwood, Iowa, is duly chartered under the State Spiritualists Association of Iowa.

2.—That said Spiritualists Association of Iowa is guilty of gross misconduct in the employment of the Josie K. Folsom-Stewart, and her husband, C. W. Stewart, were found guilty of fraudulent practices and conduct unbecoming an official board of the National Spiritualists Association at its regular meeting in Minneapolis in the month of October, 1905.

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

(Signed) W. A. WILLING, Complainant.

State of Iowa, ss.

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 contained 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, 1906.

(Signed) DOW SIMMONS, Notary Public in and for Worth County, Iowa.

(Seal.)

(Bill of Complaint of W. A. Willing as based on Article 10 of N. S. A. By-laws.)

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

Our Reply.

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 Spiritualists Association of Iowa, and make answer as follows:

1.—We admit that the State Spiritualists Association of Iowa is a duly chartered organization, subordinate to the National Spiritualists Association.

2.—We admit that the data upon which the charges were made were given by Mrs. Josie K. Folsom-Stewart and her husband, C. W. Stewart; to take part in the public work of the fifth annual convention held in Des Moines, Iowa, January 18 to 21 inclusive, the said Josie K. Folsom-Stewart to give ballot and clairvoyant readings, and C. W. Stewart to give two lectures.

3.—We reply that the two phases of test work that the medium was employed to do, has never been questioned by the National Spiritualists Association or anyone else to our knowledge, and the Spiritualists of Iowa who had known of her work in camp-meetings wanted her at the convention. They demanded that we give her a hearing to prove her work if she could do so, by letting her have one evening to give a special test seance for her card-writing and pictures. This was granted with the agreement that Mrs. Folsom-Stewart would make no charge for her other work for the convention. Only one member of the state association or has made a protest, and W. A. Willing did not protest until after the advertising matter had been distributed.

4.—We reply that we do not consider the charges of W. A. Willing are questions that the trustees of the National Spiritualists Association have anything to do with, nor any other body of Spiritualists, until it has had a hearing by our own convention, and then on appeal. In fact we know of no by-laws, constitution, resolution or motion that requires any state association to submit for approval, the names of the mediums, that the state associations wish to employ at their annual conventions or at any other time. We think the proper negative of the state associations, and therefore declare that we are not guilty of any misconduct, nor have we 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 first-class 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 have her work in their line and judge for themselves, and 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 endorse her by the State Association, which the National Spiritualists Association to ignore the 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 National Spiritualists Association Convention in Chicago, Ill., and if it is we will have plenty of evidence that cannot be ignored to prove beyond any doubt in any court in the world that Josie K. Folsom-Stewart has been

shamefully abused and maligned, and that she is honest in her work and does not need helpers to fake. What she needs is sympathy and a harmonious meeting and patience, and she will convince the most skeptical. We have many letters condemning the course of Mr. Willing. The Spiritualists of Iowa believe in giving a "square deal" to every one, and we believe in giving every soul a chance to vindicate every charge made against it. We who have been in the spiritual work for many years, know the subtlety of finer forces, mediumistic power, and know that mediums cannot always do good work, and sometimes the test of them will make a total failure—this to us is the best proof of genuine medium. So we say keep on testing a medium, if she or he desires it, and are willing to go under 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 times. That's the only way to find out the truth. That's the way to keep souls good and honest, and any crowd 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 could be no mistake by the judges—if that is their platform, we of Iowa wish to withdraw from their company. Respectfully submitted,

(Signed) JOHN D. VAIL, President.

DORA C. CROSBY, Secretary.

State of Iowa, ss.

Marshall County.

I, John D. Vail, upon oath depose and say, that I am one of the defendants in the above entitled cause, and that I have read the foregoing complaint, and know the contents thereof, that the statements and allegations therein are verily true, to my best knowledge and belief.

(Signed) JOHN D. VAIL.

Subscribed in my presence and sworn to before me by Dora C. Crosby, on this 19th day of March, 1906.

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

Polk County, ss.

I, Dora C. Crosby, upon oath depose and say that I am one of the defendants in the above entitled cause, and that I have read the foregoing statement and to the best of my knowledge and belief it is true.

(Signed) DORA C. CROSBY.

Subscribed in my presence and sworn to before me by Dora C. Crosby, on this 19th day of March, 1906.

(Signed) CHARLES F. LEONARD, Notary Public in and for Polk County, State of Iowa.

Unanymous 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 president and secretary, enters the plea of guilty to the charge of "Gross Misconduct" in manner and form as charged by W. A. Willing in his Bill of Complaint upon which that body was summoned to make defense.

We further find that nothing pleaded by said officers in extenuation of their action in any degree lessens their intentional and willful defiance of the decision of the N. S. A. convention at Minneapolis, in October, 1905, at which after free and fair discussion, only nine votes were in favor of seating C. W. Stewart and Josie K. Folsom as delegates, and that of number two, three by persons who, in the final vote said that they misunderstood the issue involved, and two more by Mrs. and Mr. Louis Williams, the latter of whom as hired attorney for Stewart and Folsom, by the character of his plea upon the convention floor, and later by private utterance admitted he coached his clients guilty as charged of fraudulent practices under the guise of mediumship.

We believe President John D. Vail guilty of willful neglect of duty in allowing the aforesaid Stewart to utter upon the platform of the Des Moines convention, abuse and falsehoods about the officers of the N. S. A., without any protest upon his part as president of an auxiliary body; we also note the "monumental egotism" with which he writes: "I have more real experience with all kinds of mediums and have a better chance to know what I am talking about than the whole of the officers of the N. S. A., thus assuming data of which he had no knowledge.

We believe in headstrong course to be due to his unwillingness to weigh absolute proof of guilt unbiased by his personal friendships and previous predilections.

Because President Vail and his official board have allowed themselves to be hoodwinked by skilled cunning and deliberate trickery and sent broadsheet of an auxiliary body, we also note the "monumental egotism" with which he writes: "I have more real experience with all kinds of mediums and have a better chance to know what I am talking about than the whole of the officers of the N. S. A., thus assuming data of which he had no knowledge.

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The Morris Pratt Institute.

Notes of the Annual Meeting, The Work of the Faculty, Its Financial Condition and Future Outlook.

The series of meetings that engaged the attention of the residents of Whitewater, Wis., and elsewhere, and which were held in Morris Pratt Institute during the second week in May, marks an epoch in the life of the school, and of Spiritualism in Wisconsin.

Beginning on the 13th, Mr. and Mrs. E. W. Sprague, N. S. A. missionaries, opened the series by holding 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 Sunday afternoon friends from this city and surrounding country came bringing their baskets, and a supper befitting the occasion was enjoyed by a large company of united friends of the school and the cause. Mr. and Mrs. Sprague remained to attend the annual meeting of the Morris Pratt Institute-Spiritualists Association, and the Wisconsin State Spiritualists Association's meeting, both of which were held in the Institute the same week, and when they went on their way to other appointments, the loving, appreciative thoughts of a host of friends followed them. May they live long in the body to continue the good work they are doing.

Annual Meeting of the Morris Pratt Institute Association.

On Tuesday the annual meeting of the school association was held in the Institute, and was attended by many members from other cities. Among the visiting members were the following: well-known prominent workers for Spiritualism, Mrs. C. W. Richmond, Church of the Soul, Chicago; Hon. Harrison D. Barrett, President N. S. A.; Dr. George B. Warner, President Illinois S. S. A.; Rev. Geo. H. Brooks, President Wisconsin S. S. A.; Hon. John D. Vail; Dr. J. M. Peebles, lecturer and writer; Mr. and Mrs. B. W. Sprague, N. S. A. missionaries; Mrs. C. W. Richmond, N. S. A. president; Wisconsin S. S. A. Mrs. Christine Cooper, treasurer; M. V. S. A. Miss Louise G. Loebel, secretary Wisconsin S. S. A., together with other friends whose presence helped to make this occasion a memorable one.

The meeting passed off pleasantly. Much business was done, and it was concluded by all that this was the most harmonious and most largely attended of any meeting the association has held since its organization.

Reports of officers and committees showed that a great deal of satisfactory 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 follows: Moses Hull, president; Geo. B. Warner, vice-president; Emma J. Owen, secretary; A. J. Weaver, treasurer.

Four directors were elected, the terms of two having expired, and two, Mrs. Clara L. Stewart and J. C. Bump, having resigned. The board of directors now consists of the following members: Harrison D. Barrett, Geo. H. Brooks, Moses Hull, A. J. Weaver, George B. Warner, John D. Vail, F. M. Ryerson, E. W. Sprague and Emma J. Owen.

This board of directors and officers makes a strong working force for the school, and Morris Pratt Institute is now on the way to grand success as an educational institution. Spiritualists everywhere are becoming more and more interested, and next year promises to be the banner year of the school. Several important rules for the government of the school were adopted, among them the following: No student, nor person in the employ of the association, shall be allowed to use 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 building.

"For the first violation of this rule, when it becomes known, the penalty shall be a reprimand by the principal of the school; for the second violation, a reprimand by the principal before the faculty, and for the third violation the penalty shall be expulsion from the school and building, subject to the discretion of the executive committee."

The Wisconsin State Mass-meeting was a great success. It was held at Whitewater, Wis., and was attended by a large number of Spiritualists from all over the state. It was a most interesting and profitable meeting, and it was a great help to the school.

I must not omit mention of the crowning feature of Thursday's meeting, which was the christening of the baby daughter of Mr. and Mrs. Byron Woodbury, which took place in the beautiful little chapel of the Institute, Mrs. Cora L. V. Richmond performing the ceremony. It was simple, impressive and very beautiful. Mr. 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 witnessed it.

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 them.

The secretary's report, and the report of the committee on resolutions, as accepted by the association, are given below. EMMA J. OWEN, Secretary.

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 arduous task,—more difficult than you can realize. However, I have done the best I could, and I submit my report, and I trust that for whatever it may later be of use or completeness, you will have patience and fraternal consideration.

In the first place I would say that much correspondence has been done with the view of interesting as many people as possible in the school, not alone that we might receive donations for the school, but that we might induce to enter the school. What we need more than anything else is a sufficient number of students, and we should work mainly along this line hereafter. In my opinion, twenty

paying students would make the school self-sustaining.

More judicious advertising should be done. A very little has been done this year. A write-up in the Wisconsin Industrial Review, and an "ad" in the Clinton Camp announcement, at a cost of \$5 each, have been placed, with the approval of the executive committee. We have small ads in two or three of the Spiritualist papers, space for which is given us by the publishers.

We need a new catalogue which should be gotten out as soon as possible, and a neat little folder to be enclosed in letters is much needed. It is also necessary that some definite plan of advertising be adopted and acted upon.

The Spiritualists of the United States have been very generous with Morris Pratt Institute. During the past four years, thousands of dollars have been given by generous hands to sustain and further the good work of 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 anxiety to the board of directors and all concerned. However, the financial condition of the association is much better than ever before. We are at least not in debt, and are being rescued from various sources. Last fall at the convention in Minneapolis, the National Spiritualists Association donated one thousand dollars for the purpose of paying off the indebtedness of the school, for which we are very grateful. All of this donation except a small portion which was not paid at the time, has been used conscientiously by your secretary and treasurer in paying debts, as the N. S. A. desired.

Our good friends, Mr. and Mrs. Ryerson, of Seattle, Wash., have put into our treasury, this year about six hundred dollars, and in addition to this, Mr. Ryerson recently gave the school a fine piano, and a great addition to the school furnishings. Mr. and Mrs. Ryerson have subscribed a thousand dollars to be paid into our treasury some time during the summer or fall. These good friends are moved to be very generous with the school and intend doing still more in the future. Other friends have contributed generously, and many debts have been paid off.

During the past year indebtedness to the amount of \$1,316.62 has been paid, and we still have a balance of old indebtedness outstanding of \$490.62. Of this amount \$410.09 is the balance due Tenney, Hall & Tenney, attorneys in the later litigation with the old estate, and \$80.53 is still unpaid on a front furniture purchased in 1902.

Payable out so much on old accounts has left us a little behind on our expenses for the current year, but having done so much in one year, and with brightened prospects before us, we do not doubt that we shall soon be relieved of the last vestige of the burden of debt which has rested, and still rests, in a degree upon the school.

Our financial affairs for the year ending November 1, 1905, are as follows: Mattie Hull, having been your secretary during the year 1904-1905, of their work since the first of November, 1905. They have written encouragingly of their work and the prospects of the school. Since Nov. 1, they have been working mainly for themselves, giving incidentally, a meeting, or taking a collection for the school, and have paid their own expenses. We cannot be too grateful to them for their unselfish labors for the school.

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 committee to accept 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 year to "balance the books," and notwithstanding the further fact, that our good Brother, who had 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 character 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 you:

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

Board of Students..... 307.74

Rooms of students..... 182.72

Miscellaneous..... 47.00

Loans..... 115.00

\$3,094.95

Disbursements.

General expenses..... 835.08

Traveling expenses..... 232.54

Salaries..... 461.40

Hull-Ryerson account..... 30.48

Loan..... 25.00

Expense and interest..... 1,316.62

On hand..... 193.85

\$3,094.95

In conclusion let me say that the prospects of the school 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 management, good instruction, home-like surroundings, and the spirit of good fellowship and helpfulness among us, Morris Pratt Institute is sure to become the power for good that Father Morris Pratt designed, and as we all wish it to be.

Respectfully submitted,

EMMA J. OWEN, Secretary.

Report of Committee on Resolutions.

Morris Pratt Institute, Whitewater, Wis., May 15, 1906.

The committee on resolutions referred portions of President Hull's annual report, submit the following:

Professor and Mrs. A. J. Weaver during the school year of 1905-6 have continued to give freely of their time, strength and ability to advance the

Legerdemain Spiritualism.

Spiritualists Are Getting Their Eyes Open to the Fact That Things Are Not Always What They Seem To Be.

By closing one's eyes, ears and un-derstanding to the Legerdemain in the Spiritualism, one will not have his stocknet, nearly flesh-colored, and nerves disturbed or shattered by the long enough to reach loosely down discordant notes of wrong-doing; the paper mask is some Spiritualists have done that very pasted inside of it, and small pieces of things; they have closed their minds to stocknet have been gummed over the all thoughts of fraud and wrong-doing, eye-holes.

A piece of black cloth lies on the floor, which if lifted up in front of the Spiritualists, gives the effect of de-materialization. There is also a sleeve made of black cloth which would render the reformatory movement, for they are actually "too good" to assist in cleaning the house, and that must be done in connection with any great work for humanity, or evil effects follow, just as the evil effects of the Gypsy Moth followed the "letting alone" policy in Massachusetts, until its ruinous course was fully understood.

The plague of Legerdemain Spiritualism commenced at a period in our history when no one suspected that any one could be so low, so vile, so contemptibly mean and rotten as to imitate spirit phenomena, palming it off on a gullible public as genuine.

Commencing in this country, it finally came to the front with new features in England and France. Just think of the Trick Chair, with its secret compartment, used by Mr. Eldred in London, Eng., in his imitation of genuine materialization—his infamous work of deception. The illustration in last week's paper did not show up as well as the artist intended. The hooded shroud enveloping the dummy head which the medium used, is made of fine China silk, double throughout. It is much soiled, inside the hood, evidently from much use. The taped apron made of the same material, is also double, and was evidently tied round the waist beneath the folds of

the shroud which reach down to the knees. The dummy head is made of Spiritualism, one will not have his stocknet, nearly flesh-colored, and nerves disturbed or shattered by the long enough to reach loosely down discordant notes of wrong-doing; the paper mask is some Spiritualists have done that very pasted inside of it, and small pieces of things; they have closed their minds to stocknet have been gummed over the all thoughts of fraud and wrong-doing, eye-holes.

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Commencing in this country, it finally came to the front with new features in England and France. Just think of the Trick Chair, with its secret compartment, used by Mr. Eldred in London, Eng., in his imitation of genuine materialization—his infamous work of deception. The illustration in last week's paper did not show up as well as the artist intended. The hooded shroud enveloping the dummy head which the medium used, is made of fine China silk, double throughout. It is much soiled, inside the hood, evidently from much use. The taped apron made of the same material, is also double, and was evidently tied round the waist beneath the folds of

the shroud which reach down to the knees. The dummy head is made of Spiritualism, one will not have his stocknet, nearly flesh-colored, and nerves disturbed or shattered by the long enough to reach loosely down discordant notes of wrong-doing; the paper mask is some Spiritualists have done that very pasted inside of it, and small pieces of things; they have closed their minds to stocknet have been gummed over the all thoughts of fraud and wrong-doing, eye-holes.

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A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that domin the nature of the individual as based upon d of birth. Price, cloth, \$1.50.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is allowed to make only one assertion or statement in his or her column. The editor allows this freedom of expression, believing 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, yet 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 articles.

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

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, as the lines to two lines, as omission may require.

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, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Mrs. Catherine McFarlin, prominent as a lecturer, is now open for engagements, either with societies or as a soloist. Her permanent address is Plainview, Minn.

Eva L. Stewart writes: "The Hyde Park Occult Society has established the first Sunday evening of each month as Mediums' Night, at which time we invite all mediums to be with us to give proof of spirit return by their messages, thereby doing a good work for us and themselves. At the last one held Mrs. Adams and Mr. Hill and Mr. Dierkes gave good satisfaction. On the 13th we had with us Mr. and Mrs. Bloom as lecturer and message bearer, and they are to be with us again on June 10. Their work is very satisfactory. On the 20th Dr. C. A. Burgess gave us grand thoughts. He is to be with us on June 17. He will speak on Health next time. Miss Ada Zazelle gave some fine readings from articles placed on the table. Mrs. M. McIntyre is to be with us on the 27th. Another one of our society has just passed away—Byron Stillman. Communications have been received from those of our members who have taken on the personality 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 handsome 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. He was impressed to speak the name of Stephen D. Dyer, his soul was so attractive. He was president of the Truth Seekers' society, and one of the most energetic leaders of spiritual reform work. His genial companion is following his good example in his phase of healing the afflicted. I also have met many others, Harrison D. Barrett, John W. Ring, Colonel Dryden, Mr. Buss of San Diego, D. W. Hull, Mrs. Nettie Howell the hustler of the camp), Mrs. Little (whose inspiration is so uplifting), Prof. Bowman, Mrs. Cowell, Mrs. Vlasick, Mrs. Sandford Johnson, and Prof. Levealand, 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.

Mrs. E. J. Jaquet writes: "The Golden Rule Spiritualistic Society was nicely entertained, 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. H. H. Jaquet. The speaker for the evening was Dr. J. H. Randall, Mrs. Adelle Clayborne following with messages, and despite the weather there was a fairly good attendance. Mrs. Hill, the regular speaker reports from her field of labor a work being done in Jackson, with the promise of the next two or three weeks bringing her in many watpums, not only for herself but for the society employing her. Our speaker for Sunday, May 27, was Mrs. DeWitt Kiser. She is well known in our city and needs no advertisement as to her merits and genuine work in our vast field of labor. Mrs. Isabelle R. Hall recited one of her very masterly inspirational poems, entitled 'Here and Now,' and was greatly appreciated by the audience."

Mrs. Marie Neal, secretary, writes: "Mr. and Mrs. Kates have just concluded a series of very successful meetings for the First Spiritualist Society of Conneaut, Ohio. These efficient workers had been retained to serve our society for the month of April, but were prevailed upon to remain with us two weeks longer. The meetings were largely attended, and much interest manifested. Thirty-five new members have been added to our society. Mr. and Mrs. Kates are responsible for much good accomplished in our midst. They have made many

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.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, 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 NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL 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. This practically 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 support and entertainments being a 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.: "I have 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 medium's meeting was held at our house yesterday afternoon, at which four mediums spoke in a fully equipped state, and another had automatic writing. The revival of Spiritualism is so great here that our influence is 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 on the same footing as the theater, concert hall or some other show. I would willingly give three times the amount in the basket than I would at the door on the matter of principle alone. Here one of the great secrets of the revival in our orthodox churches where the doors are thrown open wide to the public. On the door of a Methodist church in Biddeford, Maine, a few weeks back, I saw the word 'Welcome, in gilt letters; no admission was asked here, but no doubt the basket was well filled."

Mary Skogland writes approvingly of the article by Prof. Larkin. She says: "The article by Prof. Larkin should be read by every young person in America. It is a great work, telling and right to the point. There can be no growth of mind which is enclosed in a creed and fed on the catechism. No wonder, that Christians are money-mad. Their minds do not get above 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 E. 12th St. 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 netted 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: "At Spiritual Mission Chapel (Old 77) as usual we had a large and intellectual 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 interesting. His lecture was followed by spirit messages by Madame Lucile DeLoux, and psychometric readings by our correspondent. The Professor answered all questions for all. Everyone is welcome at our meetings."

Mary W. Titus writes from Bradford, Pa.: "It is a good fortune to have as pastor Mrs. R. W. Baria. She has taken up a much needed work and fearlessly speaks the truth. It is only the true and brave who dare do it. She has been a worker in the cause a good many years. As a test medium and speaker she has few equals, and one who has a doubt of a life after with harmonious conditions and her hand of controls will do the rest. She has served the First Spiritual Sunflower Society two months very successfully."

Ed Detmer writes: "Pic-nic and grand opening of the new grove, to be held by the First German Spiritualist Society, at Jackson Grove, Sunday, June 3. Take Aurora Line to Belwood, then to grove; or Illinois Central to Oak Ridge, and then to grove. For information, tickets, and cheap fares, call at the hall, 590 S. Ashland avenue. Tickets bought in advance, 15 cents; at the grove, 25 cents."

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 purpose, intended within a roundabout Chicago. In order to reach the grove, take the Garfield Park elevated to Des Plaines avenue. There will be automobiles there to take you to the grove at half the price charged by the Aurora line. The grove has new buildings, and the owner owns the plant for electric lighting. The grove will be rented to anyone who desires to use it for parties or other purpose. For arrangements call on, or write to Mrs. Gartelman, No. 762 West 13th street, Chicago."

Lorenda G. Brown writes from Rockford, Ill.: "Mrs. M. A. Burland 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 Transmigration?' Her elucidation was such as to show that true Spiritualism pervades all that tends to uplift humanity. Her readings and tests following 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 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. Meljoe. It was one of the grandest discourses I ever heard. We are thankful for the day Brother Love was brought over 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. He 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. He has been in the West some four years; with one society in Tacoma, Wash., nearly two and a half years, and they wanted him longer, but his guides thought differently, and him and wife who is also a noble worker) are visiting in this city. His business department, our semi-monthly support and entertainments being a 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."

Mr. Haseman, president, writes: "With the evening services on Sunday, May 27, the North Star Spiritualist 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 has 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 Spiritualist 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 a season of spirit and body, and may the spirit of Love and Justice lead and protect her, that she may develop more grandly in the teachings of the spiritual philosophy."

Percy C. Suhrer writes: "Mrs. Martha Price addressed the congregation of 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 Clark gave up her guides, and a number were made happy by 'Nannie.' Sunday night, June 3, will be Mediums' Night, and devoted principally to test mediums. Dr. L. C. Koehler will deliver a brief address on this occasion. Our bazaar will be continued a week from May 25, and closing night Thursday, May 31. The Progressive 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 pleasantly spent. The Kiser from Texas, arrived sometime ago from Mrs. 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 avenue. On Sunday, June 17, we will dedicate our temple in appropriate ceremony. Dr. J. H. MacFarlin will 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. Dyer writes from Cincinnati, Ohio: "On renewal of subscription for your valuable paper, I received your premium book, Vol. 3 of The Encyclopedia 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 so ornamented for any center table or library. It is filled with spiritual—not gospel truth—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 the eternally 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 true mediums and spirit guides, honest, phenomena. 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 rapid strides during the time they were with us, and we are having some manifestations in our places. All true Spiritualists desiring the services of a medium will do well to call on Brother Charles J. Barnes to assist them in their developing circles."

Thos. Henderson writes from Philadelphia, Pa.: "Mrs. Helen Stuart Richards has just closed a two months' course of lectures in the First Association of Spiritualists. Her work was very well received and listened to with increasing interest. She has now

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 8, 1908: Kindness to Every Living Thing.

Gem of Thought.
"I will try to be kind to all harmless living creatures, and try to protect them from cruel usage."—Band of Mercy Plaidge, Ill.

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

The Society—

LIGHT, MORE LIGHT,

WITH Hold a

SOCIAL PARTY, With the

Best Music, Large Program,

and Dance,

Saturday evening, June 9, 1908, at 8 o'clock, at Mrs. Johanna Roennan's

hall, 1800 N. Ashland avenue, Chicago. All welcome. Admission, 15 cents at the door.

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 of Stephen Girard's birth day before the Spiritualists Association, Eighth & Spring Garden.

"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 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 men's reverence, it leads to mischiefous results, and not useful ends."

"He had composed many pieces, but always played them first, and then wrote them; so with hearing gone, music composition ceased, but he played the last day he was with us as finely as he ever did. We were 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 enabled to catch sounds, and on Sunday he said to a friend of ours: 'I will hear perfectly in four days.' In just four days he passed over."

During all his afflictions—he was cheerful, 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 written at the age of twenty months' visit. Last 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, 575 East 68th street, consisting only of the reading of McCreery's poem, 'There is No Death,' and one of his own compositions, '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 some day,
Then my thoughts take a turn to the future, when my life on this earth shall be o'er,
And my body be dropped and the spirit takes flight to that beautiful shore.

Will the loved ones be there to receive me as I float from my body of clay,
So weak from the change called transition will they come to conduct me away?

For I now feel their presence so often, and at night time in visions I see the loved ones that have passed on before me, I'm sure they'll be waiting for me.

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 Grassland, where it was reduced to its original elements by the wise process of cremation, and the ashes scattered under the grand old trees he loved so well.

He still lives and loves, but his bodily presence so full of sweetness and patience will be sadly missed in our home.

HIS MOTHER.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong logic thinker, on a deeply important subject. Price, cloth, \$1.25.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

There are now at the college about 2,600 pupils; each one on graduation pays as presented with a life of Girard, which is never read to the students.

THIS LIFE STATES THAT GIRARD DIED A CATHOLIC. Six of the pupils have adopted theology as a profession, and one by the name of Meiser refused to contribute toward a statue for Stephen Girard, his benefactor, who fed and clothed him during his illness, and 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 graduated 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 hundred have ever read the life of the college in which they lived, and from which they received their education.

JAMES B. SMITH, Sec'y Pine Mem. Association. Philadelphia, Pa.

Investigating for Himself.

"You can't shut me with this Santa Claus business any more!" exclaimed the youngest 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 anything in it. I know all about it, 'cause I been told to try to fool me any more, ma. That Santa Claus scheme is all busted up. There ain't nothing in it all in it. 'An' when I get home,' he went on breathlessly, 'I'm going to look into this Jesus Christ business, too.'"
This youngster promises to be one of the coming epochs of Brockton—Brockton (Mass.) Enterprise.

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 Angels.

To save answering many letters of inquiry from those interested in myself and my son Byron, I will write somewhat in detail of his passing out of physical life.

On May 16, at five o'clock, p. m., Fred (my other son), Byron and I were sitting in the parlor chatting, laughing and writing to Byron (as he has been unable to hear for about a year). He arose and went to the kitchen to start supper, as he assisted me in my domestic duties, and always enjoyed so doing. 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 elevator. I met them at the porch door. He was gone—his neck and both arms were broken, having struck on his 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 for hours intensely interested, and would have to be stopped, a thing not usual with children. He was a born Spiritualist.

For many years he has been meditative in various phases, but principally inspirationally in music and writing. 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 he had always troubled him. I won't get so I can't hear the piano. The music sounds so far away. I hope I won't get so I can't hear the piano. The next day he could not hear a sound.

He had composed many pieces, but always played them first, and then wrote them; so with hearing gone, music composition ceased, but he played the last day he was with us as finely as he ever did. We were often entranced by exquisite music we could not hear. This continued to the last.

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Of the loved ones that are still around us, that will leave us in sorrow some day,
Then my thoughts take a turn to the future, when my life on this earth shall be o'er,
And my body be dropped and the spirit takes flight to that beautiful shore.

Will the loved ones be there to receive me as I float from my body of clay,
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For I now feel their presence so often, and at night time in visions I see the loved ones that have passed on before me, I'm sure they'll be waiting for me.

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 Grassland, where it was reduced to its original elements by the wise process of cremation, and the ashes scattered under the grand old trees he loved so well.

He still lives and loves, but his bodily presence so full of sweetness and patience will be sadly missed in our home.

HIS MOTHER.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong logic thinker, on a deeply important subject. Price, cloth, \$1.25.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

There are now at the college about 2,600 pupils; each one on graduation pays as presented with a life of Girard, which is never read to the students.

THIS LIFE STATES THAT GIRARD DIED A CATHOLIC. Six of the pupils have adopted theology as a profession, and one by the name of Meiser refused to contribute toward a statue for Stephen Girard, his benefactor, who fed and clothed him during his illness, and 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 graduated 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 hundred have ever read the life of the college in which they lived, and from which they received their education.

JAMES B. SMITH, Sec'y Pine Mem. Association. Philadelphia, Pa.

Investigating for Himself.

"You can't shut me with this Santa Claus business any more!" exclaimed the youngest 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 anything in it. I know all about it, 'cause I been told to try to fool me any more, ma. That Santa Claus scheme is all busted up. There ain't nothing in it all in it. 'An' when I get home,' he went on breathlessly, 'I'm going to look into this Jesus Christ business, too.'"
This youngster promises to be one of the coming epochs of Brockton—Brockton (Mass.) Enterprise.

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 Saturday. Mrs. A. E. Sheets officiating. Mrs. Ostram enjoyed a vigorous and beautiful old age, having reached 81 years. She felt she was very soon to pass on; was not ill in bed. The day before her death she changed the address of her favorite paper, The Progressive Thinker, to that of a loved grandson. She leaves one son with whom she lived. She had been a Spiritualist many years.

A. E. SHEETS.

Mrs. Cordelia Roby passed to spirit life, May 15, 1906, at the home of her daughter, Mrs. S. Elsworth, Hillsdale, Mich., after an illness of several months. Her pall-bearers were her four sons and two sons-in-law. Many of the readers of The Progressive Thinker will remember her as an earnest Spiritualist and true worker for the truth.

LOUISA HUDSON.

Albert Wentworth of Hillsdale, O., a 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. The Hillsdale Tribune spoke of the service as "most beautiful and helpful." Elizabeth Schauss of Toledo, O., officiated by special request of deceased.

COR.

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 occurrence. Yesterday's fires, sixteen; fifteen of them Jew names. Every day, year in and year out, this is done.

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

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 dance 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 becoming a menace to the very nation.

We can't back them any more. The Russians felt they had to do, but some names should be taken for our protection from these human leeches.

New York. C. F. SHORT.

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

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 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 these highlights of humanity I have personally known, and many of them I have been a modest co-worker.

I have been requested by my friends 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 his subject. My book is in press and will be issued soon. The title is:

"Pioneers of Progress."

QUESTIONS AND ANSWERS.

This department is under the management of

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 hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby less attractive, which is not to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

In reply to a question of Hon. R. A. Dague concerning the earthquake which destroyed San Francisco, a mistake was made in copying by the compositor which obscures the statement. It should read:

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

Mrs. S. C. Lewis: Q. How many wives and concubines did King David have? I can't find out how many but the number I fail to make many.

A. He is said to have had six wives or concubines at Hebron and when he came to Jerusalem, he "took him more concubines and wives"—how many is not stated, yet he had eleven sons born there, and probably as many daughters, although a female child was not thought enough of by these semi-civilized tribes to be mentioned.

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

Then there were ten "concubines" whom he had left to keep house, and on the day of their death, shut up till the day of their death, because he came home every night for anything they had done. How many more he had is left to the imagination. The inspired writer seems to think the shutting up of a half score of women, more or less, unworthy of comment, and his having sons by an indefinite lot of mothers, as so commendable a feat.

In the loose phraseology of the Bible, the absence of sentiment and ideas of common decency or more refined times, the utter brutality of the marital relation among the clans ruled by David, it is difficult to distinguish between wife and concubine.

Place the Bible in the public schools for the children to read! Let the cheeks of modesty blush at texts which it published now, would send the author to the penitentiary. Let the children read about the crimes of King David, his many wives and mistresses, euphoniously called concubines, but as you value public morality, send Smoot home! The immaculate Senate cannot endure his presence, and when a senator feels disgraced by another member, the cause must be overwhelming. Knaveys are usually proud of superior knavery, but the gorge of the Senate rises at polygamy although it cleansed of bigamy, graft, bribery, stealing, and general rascality, there would not be a general left to transact business.

Praise David as God's anointed, and the wisdom of Solomon, whom the Bible says "loved many strange women," and had 700 wives and 300 concubines, but in the name of all that is sacred in marriage, send Smoot home!

David was ahead of Brigham Young in his equipment of wives, and Solomon would have made a Mormon elder green with envy. If he treated all he had with impartiality, it would take him nearly three years to give each a single visit. He could not have known them by sight nor name, nor his children!

It is not strange that this mob of 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 mood for this sin, and he was to let Solomon and the people alone until his death when he assured the much-widened king that he would make it interesting for them.

Choice reading for the schools! David and his wonderful son, were they living now, would be serving time in the penitentiary with indictments enough reserved to keep them in the den until they reached the age of Methuselah.

R. S. Bell, Oregon: Q. Did Mohammed conquer India? A Methodist preacher said in his sermon that the 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 seen. Further he said: "All the millions who have not heard of Christ are going to hell at the rate of five a second."

A. Mohammed was born in 571 and died in 622 A. D. His great conquests, were of his own people and race—the Arabians. Immediately after his death, Abu Bekr was chosen caliph and the fanatical Omar and violent Kaled, called "The Sword of Allah," Derer, and Amru, he promulgated the faith by the sword. In the

language of Washington Irving: "During this period (from the death of Mohammed to 710) which did not occupy 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 in the other to the extreme limits of Mauritania." In 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 Ghazni in 1001, and continued for nearly 500 years, until overwhelmed by the Moguls. It is a mistake that the Great Prophet went to India. It was by the invasion of the Afghans or Partians who had previously been converted to Islam, that the standard of the crescent was widely extended in India. Ministers of the Gospel are the last to appeal to questions of history relating to religion. "Lying for Christ's sake" was taught as justifiable by the church fathers and has been effective to the present time. For a minister to pervert history, is to be as expected as for a jockey to lie in a horse race.

As for the other statement of souls dropping into hell five in a second, it is little less baseless than the former. To possess such a mind that will 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 this.

Side-shows at the great fairs have men at the doors to persuade people to go in. Because of their incessant repetitions 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 leading the attractions to be enjoyed inside and wildly yelping of the horrors of hell! It is with them pull and push, and the similitude is carried still further, for as the barkers at the side show gets his bread and butter by yelping, the barker at the gates of the church gets his by yelping hell-fire, damnation and a scare-devil.

WHITE ELEPHANT HER MASCOOT.

Mme. de Thebes Tells The World She Saw "Earthquake" Written in the Hands of Californians.

Paris, May 19.—Mme. de Thebes, most famous prophetess of modern times, was asked by The World correspondent how she came to predict last October that "a terrific shock will be felt on the western coast of the United States during the fourth month of 1906."

"I knew beforehand that a catastrophe would befall the United States," she explained. "From seeing the hands of many Californians. All pointed to some frightful tragedy. But the heavens gave me the final clue. All that is of man's making or controlling lies in his palm. But when the elemental forces are to play havoc with his schemes he must take his warning from the stars."

"Before December is stricken from the calendar the report of two more disasters in America will be heard throughout the globe. An epidemic will devastate a great portion of the country and a financial scandal in the East will break the record for sensational swindles."

"Floods threaten the shores of France, and our artists and men of letters must be everywhere of the ocean the next few months. Also the head of one of Europe's greatest personages is menaced. His fate is written in the skies."

Mme. de Thebes made an unofficial trip across the German frontier last spring in answer to the urgent summons of a "very important personage."

Some time before that she answered an anonymous imperative message 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 curtain hid its august occupant from view. Through a slit in the drape, she saw a small hand, except cautiously out for inspection. Under the spell of her marvelous forecasts the mysterious 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 necklace of Egyptian design, the great French seeress had very little of the traditional prophetic about her when she received The World correspondent. But her parlor, with its mantelpiece covered with pictures of celebrities from stage queen Calve to the German Emperor, is in every way different from the ordinary drawing-room. Over a Cabinet full of plaster busts stands a bust of the younger Demas, who first inspired Mme. de Thebes to develop her gift of clairvoyance by a long study of palmistry and of the heavenly phenomena. On the table in the place of honor is a letter signed by Cagliostro, the noted Italian mesmerist of the eighteenth century. Quaint Indian gods stare fixedly from the walls, and a host of other objects 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.

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"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

Crapsey Heresy Trial.

By Hudson Tuttle, Editor-at-Large N. S. A.

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 fuss and feathers, this tempest in a teapot 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 somebody said 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 book and the creed are infallible and from God.

Alas, without exception, the accused is guilty. In an unguarded 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 went to go with him, but are too weak-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 revival but by the prestige it offers. Its members accept the doctrine as a matter of course, without a 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 a hypocritical, dishonest 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 begun to work in the church, and 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 modern 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 or all of which will add to his popularity. He is not a heretic, but not with the church authority. The scorpion has lost its sting with which of old it could destroy.

Rev. Crapsey is a heretic of heretics and the court could not otherwise than declare that he was drifting away from the teachings of the fathers into new doctrines. After his denials, it is difficult to discover any fragments left, as it was able to predict the war in the East before the hands of many Russian officers all proclaimed the coming conflict.

"Of course, the San Francisco shock lay beyond the sphere of human prevention. Therefore palimony could only give a vague, incomplete admonition."

"Before December is stricken from the calendar the report of two more disasters in America will be heard throughout the globe. An epidemic will devastate a great portion of the country and a financial scandal in the East will break the record for sensational swindles."

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Prof. Lockwood's Lecture.

(Continued from page 5.)

evangelists who undertake the purification of a city, are graduates of the school of Constantine 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 principle—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, that a sensuous ceremonial religion, 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.
These social evils dominate because all forms of ecclesiastical creeds indoctrinate the concept and necessity of a belief in the person of Jesus Christ, instead of the Messianic formula of human evolution, which he in these parables is made to represent. Anything short of this is treated as heretical. That Jesus taught that a belief in him was of no use, per se, is shown fully in the paradoxical metaphor found in St. John 12:44, 45: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." "And he that seeth me, seeth him that sent me."

This parable is strongly metaphorical, and means, He that believeth 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 is all 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 complete 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 DARKNESS."

Constantine Christianity has paganized the sublime truths of Messianic philosophy, and perverted their meaning by its idolatry and its external or exoteric interpretation. If Jesus Christ as a real personage was a manifestation of "God's love to the world," it will ever seem a mystery why this Son of his did not appear until 430 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 codes or testimonies, and only four of them were accepted by a council presided over by a pagan hierarchy. It seems singular that the first of these New Testament testimonies, Matthew, was not published in manuscript 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 job," is manifest in the fact that the council to determine all of this important matter did not convene until 25 years after the death of the supposed Christ. It seems suspicious that Constantine, a pagan without any known instruction from the "Source of all wisdom," changed the Sabbath of Jesus Christ and the Sabbath God commanded Moses to keep to Sun's-day a pagan day of worship. It is remarkable in this connection that the sect called Gnosticism was not known historically until 187 years after the death of its parables. 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, possible and passion plays of the great 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 sublime truths of the world he has ever known. You and I, my friends, cannot afford to pass these truths by, unheeded.

The Wisconsin State Spiritualist Association.
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. Richmond, Mr. and Mrs. Sprague, Mrs. A. H. Niver, and Mr. and Mrs. Moses Hull.

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 mass-meetings during the coming year in various parts of the state, so that when the next convention comes we can say we have no more debt, but 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, prose meetings or parlor meetings, please communicate with the secretary at once so all notes can be prepared to suit you and the president.

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

Lasting reputations are of slow growth; the man who wakes famous sum morning is very apt to go to bed sum night and sleep it all off.—Josh Billings.

Wonders Will Never Cease.
Man of Her Dream, Painted Portrait.

Wooster, O., May 14.—After being warned in a dream that she was to do alone in her second home, and that her body was to be found by a strange man of whom she dreamed so much about, Miss Anna Harrison, 50 years old, passed away in her bed last night. Many years ago Miss Harrison was a portrait painter. One day she told a friend she had dreamed that she would lay alone and that her body would be discovered by a stranger, whose appearance so impressed her that her dream that she was able to sketch his portrait. The portrait was hung in Miss Harrison's room, and to-day Patrick Snyder, an itinerant, went to her house to ask for work. Several women were in the house and asked him to break in the door, as they had become alarmed at the strange silence about the place. Snyder unlocked the door and the dead body of Miss Harrison was found in bed and a startling counterpart of Snyder hanging upon the wall, with this legend ascribed underneath: "The man of my dream."

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QUESTIONS AND ANSWERS.

This department is under the management of

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 hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby less attractive, which is not to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

In reply to a question of Hon. R. A. Dague concerning the earthquake which destroyed San Francisco, a mistake was made in copying by the compositor which obscures the statement. It should read:

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

Mrs. S. C. Lewis: Q. How many wives and concubines did King David have? I can't find out how many but the number I fail to make many.

A. He is said to have had six wives or concubines at Hebron and when he came to Jerusalem, he "took him more concubines and wives"—how many is not stated, yet he had eleven sons born there, and probably as many daughters, although a female child was not thought enough of by these semi-civilized tribes to be mentioned.

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

Then there were ten "concubines" whom he had left to keep house, and on the day of their death, shut up till the day of their death, because he came home every night for anything they had done. How many more he had is left to the imagination. The inspired writer seems to think the shutting up of a half score of women, more or less, unworthy of comment, and his having sons by an indefinite lot of mothers, as so commendable a feat.

In the loose phraseology of the Bible, the absence of sentiment and ideas of common decency or more refined times, the utter brutality of the marital relation among the clans ruled by David, it is difficult to distinguish between wife and concubine.

Place the Bible in the public schools for the children to read! Let the cheeks of modesty blush at texts which it published now, would send the author to the penitentiary. Let the children read about the crimes of King David, his many wives and mistresses, euphoniously called concubines, but as you value public morality, send Smoot home! The immaculate Senate cannot endure his presence, and when a senator feels disgraced by another member, the cause must be overwhelming. Knaveys are usually proud of superior knavery, but the gorge of the Senate rises at polygamy although it cleansed of bigamy, graft, bribery, stealing, and general rascality, there would not be a general left to transact business.

Praise David as God's anointed, and the wisdom of Solomon, whom the Bible says "loved many strange women," and had 700 wives and 300 concubines, but in the name of all that is sacred in marriage, send Smoot home!

David was ahead of Brigham Young in his equipment of wives, and Solomon would have made a Mormon elder green with envy. If he treated all he had with impartiality, it would take him nearly three years to give each a single visit. He could not have known them by sight nor name,

