

# Witchcraft in Germany.

The Daily Telegraph of March 7 contains the following announcement: Berlin, Tuesday:—A trial for witchcraft, which has just been held in the appellate palace in Berlin, has been regarded as forcible illustration of the depths of ignorance and superstition in which large districts of Southern Germany are still sunk. A farm laborer named Hirmet, was employed by a farmer named K. at the latter's place near the town of Hirmet. About three months ago, his brother-in-law was advised to apply to an old woman reputed to be able to do such things. She lived at K., about 100 miles distant. Hirmet went to see her and told her about this affair, whereupon she wrote certain signs upon slips of paper and gave them to him, asking him to put one of them in the stable door. Hirmet did so and told him that soon after that something curious would happen.

neglected his duties, the horse became sick, and to exorcise himself Hlrmir asserted that the animal had been bewitched. Every morning he found it lying in an incoherent state, and he always placed with unceremonious hands. He advised Frau Koelbi to secure the services of a neighboring witch doctor, a certain hartwig.

Another similar case happened about two years ago at Berchtesgaden (Bavaria). In this case the owner of the cattle accused one of his neighbors of having bewitched his cows, but he could not prove it. He had to pay a fine for defamation of character.

shivered with the violence of his emotions, and after three-quarters of an hour revealed that the witch who had "possessed" the horse was a certain "Dr. J. A. Hartman, a man who had been in the neighborhood of the farm for some time, but who was not inclined to converse with Hartwig, as he regarded the witch doctor as perfectly sincere, but on the other hand, he was not inclined to believe in the witch doctor as an impostor. Those who did not believe in magic and obsession, may consider these stories incredible; but for my part, I believe in them, and the said troubles had occult causes, and I know that there are still forces existing in nature whose qualities and actions are not yet recognized by the world." — Franz Hartman in the Occult Review.

Such trials for witchcraft are not very rare in Bavaria and the Tyrol, and they occasionally take place in other countries likewise.

In the year 1836 a woman was tried for witchcraft at Hela (near Danzig) and thrown into the sea. As she did

**PROBABLY OBSESSION.**

**His Hearing of Rappings in His Room, and a Total Loss of Consciousness, Indicates that Spirit Influences Have**

not sink immediately, her clothes keeping her afloat, they killed her with the oars.

In Mothale (Palatinate) a young lady was arrested for witchcraft in a stable while she was in the house.

In 1807 a beggar was burnt alive for witchcraft in Mayenne (France). In June 1825 a poor old woman was thrown into the fire at Bournel (France), being accused of witchcraft. In Tarbos (France) a lady was burnt to death by advice of the priest

In April, 1826, an old woman suffered the same death at Mora (Belgium) because it was claimed that she caused the death of several persons by means of witchcraft. In the county of Essex (England) an old man was

In 1874 a supposed witch was burnt alive at Comarieroda (Ruselia), and another at Jekomara (Mexico), together with her infant brother in 1880. The most modern trial for witchcraft

is perhaps the trial of Jeanne Veber, which took place in Paris on January 30, 1906. In this case it seems that this Jeanne Veber was actually possessed by some evil power, unknown to herself, which caused a number of children to die by her touch.

There is no doubt that the great majority of those who were tried for witchcraft or sorcery were entirely innocent. Some of these may have been unconscious "mediums" or hysterical and obsessed people, but the important part of the question is whether

there exists at present really such a thing as "black magic," witchcraft and sorcery, whether consciously or unconsciously exercised, and this I am ready to affirm; for not only have several cases of undoubted "black magic" come to my knowledge in Italy, but

such things as are mentioned in the article of the Daily Telegraph, have happened in my own family.

My brother-in-law, Count A. v S., was captain in the Bavarian cavalry (cheveaux-legers), and lives at present at S., after having retired from service. Some years ago, while on the promenade deck saw him draw a pocket knife and slash repeatedly at his throat. Then, jumping upon the rail railing the man plunged over the board and before the life boat could be lowered he was a mile astern. As the rescuers drew near he shouted to them to keep off and holding his right

duty he noticed that one of his horses was sickly, and the groom reported that he found it every morning bathed in sweat and with its mane and tail plaited in a most unaccountable way. The Count, being a total unbeliever in things unnatural, made up his mind

to investigate the matter, and so he spent the night in the stable watching the horse. Everything seemed all right, but at about 2 a. m., a sudden tremor shook the horse, and in a moment its mane and tail were platted in a most intricate manner, and the

Concerning the bewitching of cattle and horses, the possibility of it is believed in, (or to express it more correctly) known to almost every peasant in Bavaria and Russia, especially in the mountainous districts, where the superstition still exists, and is even credited with some power.

where the farmers will often refuse to permit a stranger to enter their stable unless he pronounces a blessing. If a cow is "bewitched" the milk soon after the milking turns dark blue and emits a putrid odor, rendering it unfit for use. Such a case happened at the dairy of my sister at her residence at

S., near Munich. The case has been described in my book on "Paracelsus," and I will repeat the particulars:  
At a farmhouse in the vicinity of the castle of S., where my sister lives, the milk one day became "blue." After having been deposited in the

usual place it began to darken, became light blue, and that color after a while deepened into an almost ink black, while the layer of cream on the top exhibited zigzag lines. Soon the whole mass began to putrify and to emit a horrible odor. This occurred

again and again every day, and the farmer was in despair. Everything was tried to find out the cause of the trouble; the stable was thoroughly cleaned and disinfected, the place where the milk was kept was changed. New pails were brought, a different

kind of food given to the cows, samples of the milk were sent to the university professors to be examined by chemists, veterinary surgeons were called in and everything was done without any effect.

At last my sister, hearing of these things, and, being incandescent, went

to the farm for the purpose of investigating the matter. She took with her a clean, new bottle and filled it with the milk directly from the cow. This she took home with her and deposited it in her pantry. On the following day her cows became bewitched and their milk was so tainted that it was impos-

Now again everything possible was tried to find out the cause, but without success. University professors and veterinary surgeons came and examined the case, but they could not find the cause.



# Letters From the Spirit World.

Written Through the Mediumship of  
Mrs. Carlyle Petersilea.

Letter From Carlyle Petersilea.

What, ho! there—across the divide!

How do you do, Brother Francis?

Why did you not ask me to take a

hand in this warfare against the

frauds? I do not think, my dear

brother, that I was mistaken about

the frauds before leaving my

body, and I know a great deal more

about them since leaving. Now

I have to tell them, one and all;

they had better stop right where they

are now, or each will land in the pen-

itentiary where there will be plenty of

time to mourn over past follies.

Now, Brother Francis, I am going

to tell you a little story, which if I had

succeeded in inducing my wife to tell

you a long time ago, it would have

saved much trouble; but when I want

her to write for me or for other spirits

who would also like to write, she is so

fearful that it may be her subcon-

scious self, or reflex action of the

mind, that we have hard work to get

her to write at all. Well, we hope the

great stream of Spiritualism will at

length work itself clear. Many true

mediums within the last few years

have had to go to the wall on account

of the frauds; but, never mind, you

will all be cleaner and purer for the

cleansing process—but to my story.

About a year ago my wife received

a letter from a lady somewhere in the

southwestern states, telling her, a

most pitiful story. My poor wife

shed many bitter tears over the letter.

It seems that this poor woman and

her husband had by dint of hard

work saved from their scant earnings

about fifteen hundred dollars where-

with to purchase for themselves a lit-

tle home. They were still young peo-

ple, but it had cost them years of toil

to save up this amount. So-called

medium styles herself Mrs. [name omitted]

[name omitted] visited the town where

this couple resided, and started devel-

oping circles, also giving so-called ma-

terializing seances. This man and his

wife became deeply interested, forget-

ting that all is not gold that glitters,

and after a while they were induced

by this Mrs. [name omitted] to give her their lit-

tle all; she promised them that if

they would do so, she would cause

them to become such wonderful medi-

ums that they would never be obliged

to do any more hard work; that they

could earn, in a very short time more

money without labor than they had

been able to save in all those years.

The poor victims believed her, and

were shortly left with a dollar, and

not a trace of the wonderful medium-

ship promised.

The poor husband had to go to

work with pickaxe and shovel in a

mine, and the wife to do what drudg-

ery she could find to do. Moreover

this Mrs. [name omitted] told the woman that if

she ever revealed what she had done,

she would send upon her the evil eye

—whatever that may be; but the poor

woman believed in it, and that was

her undoing.

"True mediumship is a great blessing

to the world below as well as the

world above, and if heeded, and right-

ly used, would really become the sa-

viour of the lower world.

In one sense of the word, Brother

Francis, you are the best and truest

friend the frauds ever had; for, by

exposing them before they get to the

end of their chain, you really save

them from the penitentiary, providing

they heed the warning voice in season.

I cannot discover, so far as I have thus

progressed, that it is possible for a

spirit to again take on a form of flesh,

blood and bones. When I was with

you in the mortal body I thought all

things were possible to a spirit; but I

was mistaken. I was mistaken about

many things. We here as spiritual

beings are hedged in and about by

natural laws just as you of earth are

by laws that we cannot break, or things

that are impossible to be done, but

we are continually striving to 'pen-

etrate these laws and understand them.

We hear a great cry coming up

from many souls: "If spirits can write

and talk to the mediums, as they are

supposed to do, why do they not tell

us more about their lives there?"

Why, my dear friends, we have been

telling you all along just as fast as

you were able to understand it.

If thirty, forty, or fifty years ago

we had told you that there existed here

houses, buildings, schools, temples of

wisdom, halls of learning, laboratories,

chemical and scientific laboratories,

and other buildings that the mortal

eye could not look upon without being

blinded; that there were hills, dales,

meadows, mountains, lakes, streams,

rivers, and ponds; that there were

flowers; that there were immense

bosoms of all kinds, also balloons; that

animals were also immortal; that

would have sent your poor mediums to

insane asylums. Ah! we have had to

work very gradually indeed; and the

very ones who now cry the loudest,

would have been those to have in-

carated the poor mediums; but the

chains of old error and superstition

are loosening very rapidly, and it will

not be long before you will get beautiful

pictures and scenes from spirit life

upon the photographic plate.

You have got all so that you can

condense it; the next step is to cap-

ture some of the ether and put it

through a crucible; and, then, shortly

thereafter, you will have the pic-

tures. Now when we write of all

these things, you may think, and some

have said, such things are too mate-

rial. Not so; they are not material, as

we have said a great many times, but

wholly spiritual; yet, after all,

they are more or less covered by a re-

finement, subtle materiality or material

substance. To us they are just as

earthly as the matter is to you of

earth. If those who are practicing

fraud would put their time and atten-

tion toward studying the real—that

which really does exist—they would

be of great benefit to themselves and

the world in which they now reside.

The most of those who have made

the great discoveries that have bene-

fited the world have been those who

perhaps, confined themselves to one

small apartment and lived in the most

simple manner, eating very sparingly,

in many cases but one meal a day, of

the cheapest kind of food.

Let us give those who are practicing

fraud a little advice. Bearn what you

must have in some honorable calling,

whatever it may be, then put the rest

of your time and attention toward

finding out some way that you can

benefit the world the most, and fol-

low that way with all your might.

Do not give yourself time to be sick

and die.

Now, Mr. Petersilea said that same

thing to his beloved wife one day after

she had exhausted herself thinking of

his death, and must take a rest.

# Religion and Civilization.

B. F. Underwood Proposes to Show, in the Following Article the Reciprocal Influence They Have Upon Each Other—How Theologians of the Past and the Present Differ—The Difference Between Darkness and Light—Ignorance and Wisdom—Religion Has Been Forced to Advance.

"WE GO BACK TO ANCIENT GREECE, NOT ONLY FOR THE BEGINNINGS OF OUR INTELLECTUAL CULTURE, BUT FOR OUR IDEAS OF PERSONAL LIBERTY. NO PEOPLE EVER HAD A MORE PASSIONATE LOVE FOR FREEDOM THAN THE GREEKS. THEY HAD, IMPERFECT AS IT WAS, A DEMOCRATIC FORM OF GOVERNMENT, AND IN SPIRIT OF FACTION AND TURBULENCE, THEY WERE STEADFAST IN THEIR LOVE OF LIBERTY AND LOVE OF COUNTRY. THEY WERE REMARKABLE FOR THEIR BOLDNESS AND INDEPENDENCE IN EXPRESSING THEIR OPINION, FOR THEIR GENEROUS AND HUMANE SPIRIT, FOR THEIR COURTESY AND QUIET DIGNITY, FOR THEIR AVER-

The old methods of theologians was to maintain that their religion was a finally in thought and the source of everything good in human action, and to see nothing good in other religions. Now there is a soul of truth in all religions. Now all thinkers recognize the fact that there is a soul of truth in all religions and make less exclusive claims for any one of them.

In the light afforded by evolution and the study of comparative religions, all religious systems and cults are seen to have served a purpose in human development. When they have become so institutionalized and fixed in dogmas as to become obstructive to progress, they have simply been expressions of that mental rigidity which results from thinking in ruts, thinking in herds, generation after generation, whether on religious or other subjects. Obstruction and even destruction have been a part of the evolutionary order. Revolutions have often been necessary to make this later sequent order of progress, quiet and peaceful.

A common mistake, until recent years, among religious leaders has been to assume, each that his own religion has been the leading cause of all the great and good things man has accomplished. The same assumption was put forth in ancient Egypt, India, Greece, Rome and other parts of antiquity, and by Mohammedan teachers in Spain in the ninth and tenth centuries, when that country, under the Saracens, was the most enlightened portion of Europe. Such claims are now seen to be absurd.

These reflections have been suggested by remarks which the writer has heard from pulpits implying that it is Christianity that has civilized mankind and that only as the doctrines of this system are accepted can there be respect for morality, law and social order, or security of life and property.

Without undervaluing the Christian system in its good effects upon the world, we think that many of the assumptions put forth on this subject are arguments not to men's intelligence but to their ignorance.

Civilization is the product of so many and of such varied causes, of so many activities and movements, some of them apparently conflicting and opposed to progress, that in studying the subject, the mind is liable to be lost in the labyrinth of forces which have been factors in civilization. The careful thinker who considers the influence of civilization upon religion as well as that of religion upon civilization, and who sees what a multitude of forces have been in operation for centuries to produce present conditions, knows that it is impossible by ideal separation of one strand from the others which connect existing conditions with the past, to estimate exactly to what extent the total result is due to that particular strand.

The forces of civilization can be studied only in their co-operation, since none acts detached or independently of all the others.

It is not uncommon to hear from the pulpits statements to the effect that "our religion" has been the cause of civilization and that without it men would relapse into barbarism. Such claims repel well-informed thinkers, who, while recognizing Christianity as a great power in the world, know that intellectual culture and moral goodness and a high degree of civilization, have been reached under other systems of religion.

The Christian system, of course, was not a factor in the wonderful impulse which was given to progress by "that imitable Greece," as Renan says, "that existed but once for the simultaneous delight and despair of all who love the beautiful." Five centuries before the Christian era Greece laid the foundation of intellectual culture of all the succeeding ages and carried some of the higher arts to a degree of perfection never surpassed. During the centuries which have followed literature in its most flourishing periods has rekindled her torch at the altars of Greece and art has gone back to the age of Pericles for her purest and noblest models. Homer's Iliad, the great epic poem, the heroic odes of Pindar, the orations of Demosthenes, the old Greek plays, are still read and admired by scholars. The works of Plato are still studied by the most philosophic minds. The histories of Herodotus, Xenophon and Thucydides are still prized for their merit as compositions, as well as for the light they throw upon the past. The statues of Greece still stand forth after the lapse of ages in unrivalled beauty and modern architects have scarcely improved on the proportions of Athenian architecture.

We go back to ancient Greece, but for our ideas of personal liberty. No people ever had a more passionate love for freedom than the Greeks. They had, imperfect as it was, a democratic form of government, and in spite of faction and turbulence, they were steadfast in their love of liberty and love of country. They were remarkable for their boldness and independence in expressing their opinions, for their generous and humane spirit, for their courtesy and quiet dignity, for their aversion to ostentation and display, for their temperance and frugality, and for their quickness of apprehension, fine perception and intuitive power combined with a natural sense of what was becoming and appropriate. They had men in whom "greatness of mind seems but second to greatness of virtue." The disinterestedness of Timoleon, the stern justice of Agesilaus, the self-sacrificing spirit of Leonidas and his immortal Three Hundred, the fortitude and moral courage of Socrates, will ever challenge the admiration of mankind.

If a people like the Greeks, with a language remarkable for its finish and flexibility, with a literature of wonderful wealth of thought and beauty of expression, with works of art unsurpassed, with great systems of philosophy, with great models of moral excellence, with a history replete with accounts of moral heroism and achievements of an intellectual character, which have left upon the page, of his-

there will be so beautiful, so grand, so perfect, that we shall be in a state of bliss. There we shall know no more sorrow. We shall meet all our loved ones, be again united to them, and all will be perfectly harmonious and heavenly."

How do you know that you will? If you are not fitted to be happy on earth, you surely will not be fitted to be happy in heaven. "If you are not capable of filling a lower position, you cannot fill a higher one. Do not hurry to get to a higher life before you are able to lead that life.

Thousands of spirits here would do almost anything to get back into the mortal body once more, because they and themselves unfitted to lead a

tory a glory that twenty-three centuries have not been able to dim, could flourish in pre-Christian ages, it is absurd to assert that any religious system which has since that period appeared in the world, is the "cause of civilization," or that without that particular system, enlightened nations where it prevails, would relapse into barbarism.

Ancient Greece had her full share of evils, and in many respects great progress has been made since the age of Pericles. But no nation in this century could be regarded as civilized, if the absence of great evils and wrongs were made an indispensable condition of civilization, and it would be strange, if in more than 2,000 years, no nations had arisen, able with the rich heritage which Greece and Rome left to the world, to add to the achievements of those nations and to advance beyond them.

A discriminating showing of the different ways in which Christianity has benefited mankind where its spirit has been infused into the life of the people is legitimate and, with large knowledge of existing and of past conditions of the world, of its various great religious systems, their similarities and diversities, and of the scientific discoveries and inventions and the multitude of secular agencies and influences which have contributed to present conditions, the subject can be made one of profound interest and to the credit of the Carpenter's Son and to the tent maker of Tarsus.

What is deprecated is the extravagant claims made in regard to the influence of a particular religion, claims which are contradicted by history and contrary to the principles of evolution.

The practice, too, of raking together all the crimes and vices of pagan nations and contrasting them with the virtues of Christian lands, in order to show the world's indebtedness to a particular system is no less open to criticism. It is as unfair as would be an effort to show the superiority of Pagan Rome over modern nations by drawing dark pictures of the latter without one bright spot and dwelling, in contrast, on the noble lives, sublime sayings and splendid achievements which have shed an undying lustre on the old pagan republic and empire.

Those who attempt to discuss the influence of their religion upon civilization should, where there are different conceptions and interpretations of this religion, define their religion. If they mean Christianity for an illustration, as it is established and prevails in Russia, there are many Christians who see in its prevalence an obstacle to progress rather than a factor of civilization. If they define it to include taking no thought of the morrow and no interest in the accumulation of wealth, in not resisting evil with force and submitting to wrong rather than resort to violence then many will say that progress has been the most marked as these doctrines or injunctions have been the most disregarded.

If some of the doctrines held by the various sects are emphasized as Christianity, there are Christians who will deny that they constitute any part of true Christianity or have any enlightening effect on the mind or ennobling effect on the heart. If those precepts of the New Testament which are accepted in common by Christians and non-Christians as questionable, are defined as Christianity, many will say, Yes, but these are not exclusively Christian, having been taught, in pre-Christian ages, and that the mere teaching of them, without some innovating, awakening forces, and without some discoveries and inventions increasing man's power to utilize the forces of nature, can result in little progress, as was illustrated in Egypt and India.

The truths of Christianity, like an organism, has everywhere been modified by its environment and it exhibits a great variety of form and quality. In a soil and climate not suited to its development the best fruit deteriorates; so a religion, introduced among barbarians, is soon changed by them in accommodation to their mental and moral conditions. Christianity in many places, as in Abyssinia, where it was introduced many centuries ago, has become so modified as to have but little in common with its forms in enlightened communities.

In Japan, where the people, in morals as well as in intelligence, rank high, where large numbers for a quarter of a century and more have been interested in the thought of the best writers of the Western world, writers like Mill, Darwin and Spencer, if accepted, would be much as it is here. Its Oriental features might be given more emphasis. Moosamdar of India once wrote a work, "The Oriental Christ" to prove that only an Oriental people can fully appreciate the teachings of Christ.

How different the Christianity of the Christian Scientists, who the other day dedicated in Boston a \$2,000,000 church, and the Christianity of the Salvation Army. How different the Christianity of the Protestants, generally, today from that taught when the writer was a boy, half a century ago. In his volume on "The Development of the North Since the Civil War," (the eighteenth volume of "The History of North America"), Prof. Joseph Morgan Rogers says:

"It was not until after the civil war that the doctrines of evolution and the higher criticism of the bible were of much import to this country. In succeeding years a great deal of interest was aroused in both these questions, and the adherence was rapid until, in Protestant churches, at least, it became general, though hardly radical among the educated classes."

Public sentiment has been undergoing great changes and religious thought has, in spite of written creeds, had to adjust itself to these changes. This has made religious progress possible and has resulted in the liberal spirit which exists in the churches toward one another in contrast to the sectarian intolerance of earlier times.

B. F. UNDERWOOD.

the higher angels, and placed within schools or with some kindhearted spirit who will properly instruct them; and they must be instructed in all that they should have known had they continued within their material bodies. Many of these little ones are taken back to their parents on earth, and put on rapport with their brothers and sisters, and practically reside with them for many years, that they may thus gain the experience and knowledge that they would have done had they remained within their mortal bodies. We do not say that they remain there all the time, but much of the time.

How often earthly children will see

and play with these little spirit children for hours at a time.

And there are many other things that you of earth are not as yet aware of. A fine music teacher, who is instructing pupils in the art of music, is often instructing pupils that he wots not of—pupils who are unseen by him and do not pay him money for their instruction. Thousands of children and youths are thus taught. We do not say all, but very many; and thus it is with every other branch of knowledge; yet there are thousands of schools within the spiritual realms as well. But all children return more or less to learn through the earthly experience of others that which they must know. True wisdom is slow of growth and must be looked upon from every point of view. No human being stands alone, although they often think they do.

A great painter, poet, musician or artisan, nearly always feels the power of inspiration—that is, he feels fully understood it that he is filled by a power not his own, something higher than he himself is capable of. And this is true. Great spirit masters are attracted to him or her as the case may be; but these masters are at the same time, teaching a band of invisible beings; that is, invisible to the one inspired, but not to the spirit master, and



## ARE YOU "SHODDY?"

An Arraignment of Willard J. Hull for Pronouncing the Great Mass of Spiritualists "Shoddy."

Willard J. Hull says: "The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him."

"In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things."

"The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally."

"This test will go on until the fiber of the goods is thoroughly known and understood."

"For the most part the stuff so far tested is exceedingly SHODDY. Some of the packages tied with fancy string and baby ribbon offered for inspection will not bear it at all."

"A few small packages tied with the ordinary binding cord contain big value."

To the Editor:—In a recent article to your journal, relative to the concrete and pithy declaration of Willard J. Hull, editor of the Light of Truth, I did not at that time comprehend the full scope of the text. Doubtless W. J. H. will pardon me for this, seeing that I am a dweller in the "foglands" of what is left of Spiritualism, and among the mediums WHOSE END IS DEATH.

The Light of Truth is testing the Spiritualists of North America, especially, and the Spiritualists of the world in general.

Doubtless this will fill a LONG-FELT WANT. We may have been trading in a spurious article for a long time without discovering the quality of goods we were consuming. W. J. H. does not specify the kind of test applied, whether it is the vibratory action, or the pulsation, or the temperature, or the bulk of the package, or the quality of the binding twine which holds the package in place.

It may be a Crookes' tube, which the "Four" are using on a royalty. It may be a more simple process. Do they "sniff"?

Perhaps W. J. H. has proposed some Altruistic problem, a kind of Spiritualistic Shibolet, or perhaps he has led them to some stream, like Gideon of old time, and there found that they "lapped."

The whole field of modern science is open, and well understood by W. J. H., who can use the unerring force of his intellect to prove that only FOUR REAL MESSAGE BEARERS OF SPIRITUAL TRUTH. It would seem easy for him to apply a test to the Spiritualists of "North America," who have awakened his special interests. That is right!

Perhaps his spirit-omitter has been patented; if so, he has the exclusive "right" to the tests made. If he has, we are filed an application for "letters patent" to protect his device, that will cut off all pretenders to the work of testing the amount of "shoddy" found in the package tied with "baby ribbon." Real genius should be protected by our free government.

On the other hand, our W. J. H. may be so far developed on the plane of higher Spiritualism, that he could detect shoddy by "ear" as one may learn music in that way. Again, it is not improbable that the chief factor in the Light of Truth may have a keen sense of olfactory penetration. By the aid of his nasal organ he may detect the shoddy, or the all-wool in any package, irrespective of the color or quality of the string that binds the package. We cannot in this stage of the case determine his modus operandi—but he knows! He says: "This test will go on until the fiber of the goods is thoroughly known and understood."

"Known and understood," does not apply to W. J. H., but to the Spiritualists of North America, who dwell in the foglands of physical phenomena, and the patronage of mediums WHOSE END IS DEATH. "The fibre of the goods," is an original expression. It means the warp and woof of the whole article. For the most part, the stuff so far tested is exceedingly shoddy. How discouraging it must be to this good brother to find so little real wool.

There is not a doubt about his being an able examiner of the interior qualities of human kind, because he says he knows, and that should end all controversy. If there are only FOUR TRUE MESSAGE BEARERS ON EARTH, then the thousands of other shoddy packages are useless.

SIR WILLIAM CROOKES, SHODDY!

DOCTOR J. M. PEEBLES, SHODDY!

HUDSON TUTTLE, SHODDY!

PROF. LOVELAND, SHODDY!

A. J. DAVIS, SHODDY!

C. F. COLE, VERY SHODDY!

SPACE WILL ADMIT OF ONE MORE J. R. FRANCIS, SHODDY!

BUT THE FOUR THATS IN IT ARE ALL WOOL AND A YARD WIDE.

"Some packages tied with fancy string and baby ribbon, offered for inspection will not bear it at all."

This seems to be the crucial test of all packages.

Offered for inspection.

It seems this inspector of spiritual gifts has a local office. The mediumistic gifts are presented to him, and he turns on the current, the indicator registers the per cent of SHODDY. This reduces the gifts to a small nut-shell, even to a Hull or the chaff.

"OFFERED FOR INSPECTION."

Oh! ye shades of Swedenborg, Maria King and William Denton! Listen, ye hosts of manifested mortals, who have enlightened the world by your unassuming and unremunerated service. Mediumship, which has blessed the world with its spiritual light and truth, offered for inspection at the office of Willard J. Hull; office hours from 9 a. m. till 12 noon; from 2 p. m. till 4 p. m. All work paid for before leaving office.

But why should a pebbles, dwelling in the foglands, along the line of the swamps of lower Spiritualism, offer objection to the established rule of FOUR—the quartette of the quintessence of higher Spiritualism. Willard J. Hull hath spoken—so mote it be! "A few small packages, tied with ordinary binding twine contain big values."

How thoughtless of the world of Spiritualism to overlook the startling

fact. FOUR SMALL PACKAGES, compactly bound with common twine, containing Kohlnoors, moonstones, and the essence of spiritual truth and unerring wisdom.

Doubtless these unassuming packages have tumbled about at camp and convention, among the fantastic bag of shoddy without being recognized as the FOUR. The best things in the world!

"Big value"—gems of pure spiritual truth! The sparkling, scintillating, flashing fires of genuine mediumship held in the embrace of common binding twine—stupendous fact! There are only FOUR such packages in captivity.

Let the dollar mediums rage, and the "test-hunter" imagine vain things. Willard J. Hull has set the four upon his holy hill of altruistic exclusiveness.

There is no shoddy there. The light, unseen by the warring, sniveling factions, emanating from those attuned moonstones, and Kohlnoors, illumines the path along the craggy steep of higher Spiritualism.

We on the lower planes of intellectuality and undeveloped in our spiritual nature, fall to understand this fearless advocate of the "Brotherhood of Man and Fatherhood of God." His declarations sound strangely out of order. "But Jesus said, 'I dwell in the Father, and the Father dwells in me.' He states his position clearly! One who reads his words is struck with their originality, though failing to believe."

Still it must be confessed that Willard and his three co-workers are in it; and not only so, he has inspected the large bundles and knows what he is talking about. He says are "small packages." We do not question the size of the bundles of great value, but one is impressed with the thought—he will pardon the liberty—that small charity toward the brotherhood of man is manifest in his sweeping verdict. Small discretion, small sense of justice toward his fellow-men and women, small knowledge of human nature, and small spiritual characterizes his position as opposed to hundreds of thousands of honest, intelligent Spiritualists, and thousands of good and true spiritual mediums. Impress his words upon your mind:

"WARNING, SNIVELING FACTIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM."

C. F. COLE.

Dowagiac, Mich.

SPECIAL NOTICE FROM N. S. A. HEADQUARTERS.

To Societies, Delegates and Visitors to the Convention in Chicago.

The N. S. A. Convention will open in Chicago, Oct. 16, 1906, at the Y. M. C. A. Building, large auditorium, 153 La Salle street. N. S. A. Headquarters will be at the Palmer House, where the public reception will be held, free to all, on Monday, Oct. 16, at 8 p. m.

Special notice is hereby given to all travelers by railroad to this convention—secure your certificate tickets over your special line. If your railroad agent does not have the certificates, you can secure them at nearest town or city to your starting point. Bring certificates to the N. S. A. secretary, at the convention for her signature. This will enable you to secure your return fare for one-third regular rate, provided you remain till Oct. 19, to have your certificate countersigned by the special railroad agent, for which you must pay 25 cents.

All railroad lines will grant you an extension of return limit, October 30, by depositing your certificate with the special railroad agents on Oct. 19, and paying him fifty cents for extension. This will enable you to attend the convention of the New Thought Federation.

Special Notice to Pacific Coast Delegates: Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to the N. S. A. Convention can purchase excursion tickets to Chicago and return, limited to October 30. Call for excursion rates from the Pacific coast.

MARY T. LONGLEY,

N. S. A. Secretary.

The Ottawa Camp.

As August slowly passed on the routine of proceeding years, so passed one of the grandest camps ever held by the Spiritualists at Ottawa, Kansas.

The tried and true workers were at the post of duty at the opening of camp.

Will J. Erwood in his masterly and impressive manner won the hearts of his hearers.

Mrs. Lull and Mrs. Baldwin did good and impressive work, each one excelling her former efforts.

Max Hoffman was at his best, and did some splendid work in giving tests, catching the eye of spirit realm.

John W. Ring called at the camp for a day to get acquainted, and we were sorry he could not stay longer, as it is a credit to our cause to have such bright minds to the front.

On Thursday evening an entertainment was given which was greatly enjoyed. Will J. Erwood and Max Hoffman were adepts in the cake walk, and could easily win the prize.

Mrs. Della Grant was manager in the one act comedy of "A manager's Troubles." She had so many "stars" of radiant brightness, such as W. J. Erwood, Mrs. Dunlin and Mrs. Baldwin, everyone decided it was a brilliant success.

Messrs Hoffman, Erwood and Ring left on the midnight train for Winfield, Kansas, causing a shadow to fall over the camp, which was soon lifted when Mr. and Mrs. Stephens of Kansas City, Mo., came to help us.

Mrs. Stephens captured her audience with her splendid psychic music and singing. Her lectures and tests were fine.

The camp closed with large attendance, and a deep interest was awakened in Ottawa as never before.

The feeling of good fellowship was manifested as the crowds surrounded our workers to bid them good bye.

In Mrs. Lull's farewell address many eyes were wet with tears. Our many mediums did the best of work, and Mr. Dunlin gave splendid satisfaction in his circles this season.

The election of officers resulted as follows: H. W. Henderson, Lawrence, Kans., president; Mrs. Della G. Grant of Larnard, vice-president; Mrs. May C. Pierson, Spring Hill, secretary and treasurer, and Miss Rose Henderson, Lawrence, corresponding secretary.

This camp was never in a better condition, harmoniously and financially than now. All debts were paid with a snug sum left in the treasury.

MAY C. PIERSON, Sec'y.

Spring Hill, Kans.

To know what you prefer, instead of humbly saying amen to what the world tells you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

Just How to Wake the Solar Plexus. By Elizabeth Towne. Valuable for health. Price, 25 cents.

## TRUMPET SEANCE.

Most Extraordinary Spirit Manifestations Under Real Test Conditions.

The value of physical manifestations to the reader depends largely upon the conditions surrounding their occurrence. The following narrative of the writer's experience in trumpet speaking will be clearly stated.

In the latter part of 1875 a friend of long years' standing returned to San Luis Obispo, Cal., from a visit to Santa Maria (now Central City), Santa Barbara county, Cal., where he had made the acquaintance of Mr. and Mrs. Geo. C. Smith, the latter being a celebrated trumpet medium, of whose powers long accounts had been published in the Cincinnati Enquirer prior to her coming to California. My friend told wonderful tales of the manifestations he had listened to at Mrs. Smith's seances, and brought an invitation to the writer to visit them, and she would give him a sitting. It was not convenient for me to go the thirty miles to Santa Maria until early in January, 1876, when my friend and I drove down one Saturday and attended a seance on the following Sunday night.

## Securing the Medium.

The seance was held at a private house with some twelve or fifteen people present. The room was about fourteen feet square, devoid of carpet and other furniture than chairs for the guests with a clock on the mantel over the fireplace, ticking the hours away. I was called upon to fasten the medium so as to secure test conditions. I had before leaving home gone to a store and bought a lot of worsted embroidery braid about a quarter of an inch wide. I also took a stick of sealing wax and carried my office scissors in my vest pocket. I selected the worsted braid because a knot could be tied in it impossible to be untied by ordinary means.

The medium being seated in a common chair, I took my braid and put it around her neck and tied it tight to the skin in a square hard knot. I then took the ends down to the back of the chair and tied them to the top, and then down to the bottom round where they were tied again. The ends were then sealed with wax to the floor. Her hands were tied so that while they rested easily on her knees she could neither get them together nor further apart than the length of the connecting tape. The ends were then tied to the bottom rounds of the chair on each side and sealed to the floor. Her feet were tied together above the ankle with a strip of muslin.

## The Trumpet.

The trumpet was a rude, simple affair, costing possibly half a dollar. It was made the length of two sheets of tin soldered together, making its length about two and a half feet. At the large end it was about four inches in diameter, with no flange on it. At the top end it was about a half inch across with no mouthpiece as in a dinner horn. It will thus be seen this was a very simple instrument, and one that no person in the flesh could manipulate to give articulate speech. The writer tried it, and afterwards saw many others only to make a failure.

The audience was seated around the walls of the room, the medium on the south side and her husband on the opposite side. My seat was at her right hand and quite close to her chair. The trumpet was stood upon end in the center at a distance of several feet from the sitters. So much for the conditions, which I fancy would have satisfied a "trained observer" (!) if there had been any "fraud hunters" present.

## I Have Kept My Promise!

Such being the conditions the light was put out, and some slinging took place to steady the nerves of those timid in the dark. Mrs. Smith joined in the slinging and the conversation between songs. The clock ticked louder and more constant than I had ever known one to do before. When there was no singing or talking, the silence was such one could have heard a pin drop in any part of the room.

At last the trumpet was raised and then dropped back on the floor. Almost instantly it was greeting the audience from near the ceiling; next it was talking to someone on the opposite side of the room. It continued to move from one to another with a greeting until it came to a gentleman sitting at the medium's left, and announced itself as his deceased wife. Their conversation, about family affairs, was most realistic and interesting.

Now I wish to state here most distinctly I had no one in my mind from whom I expected a communication. My whole thought and attention was centered on the strangeness of the phenomena I was listening to. I know absolutely that Mrs. Smith was sitting by my side securely sealed to the floor, and no one in the room was walking around manipulating the trumpet, which, as I have explained, was a physical impossibility.

The trumpet next came to me, tapping me on the head and on the knees. I asked, "Who is it?" The answer came distinct, "Walter." Continuing he said, "THORNTON, I HAVE KEPT MY PROMISE." I answered, "Yes, Judge, and I am happy to meet you." After a little conversation the control changed, and when I asked who it was, the answer came, "Your father Ygnacius." I said, "Yes, father, I'm glad to meet you." He replied as follows: "We have not been with you much of late. Our whole time has been taken up trying to prevent war."

This was just prior to the declaration of war between Russia and Turkey. I said, "Do you think you will succeed?"

He answered: "We do not know, but if we don't we will take a hand ourselves."

I said, "Will you help the Turks?" knowing of course he would not. The trumpet rang with his emphatic "Never!"

Who our Father Ygnacius is, and why he should visit me at this time has no further connection with this narrative, but as to the exclamation, "I have kept my promise!"

The Hon. Walter Murray was Judge of the district court for the counties of San Luis Obispo, Santa Barbara and Ventura at the time the writer settled in San Luis Obispo in January, 1875, and up to the time of his death in September of that year. We had become very warm friends, and had had many talks on the subject of Spiritualism. He was about a half convert to the sublime truth of spirit communion. I was with him the last four days of his sickness, and was standing by his side as his spirit took its flight. His last earthly words were to me, looking me straight in the eyes, "I will come back."

Seeing that I did not comprehend what he said, he said: "Do you not understand? I WILL COME BACK!" I answered, "Yes, Judge, I understand." Those were his last words, and how he kept his promise I have already told.

There was not a person in that room outside the Judge and myself who knew of this promise, and I had not thought of it during the evening until he reminded me of it. Unlike the Hodgson promise, which was bruited throughout the world, I had never mentioned this to anyone. I considered it too sacred to talk about, let alone publishing it throughout an unbelieving, skeptical world. The result was the Judge kept his promise. At the close of the seance I had to take my scissors and cut the tape from Mrs. Smith and the chair, and pry the wax from the floor.

## Max Pepperman.

One of my most intimate friends in San Luis Obispo was a Jewer by name of Max Pepperman, by genealogy a German Jew, but by evolution an American citizen and radical iconoclast, having adopted the Boston Investigator as his weekly mentor. He was a man whom you always knew just what he meant, for he never used euphemisms to break the force of his commendations or condemnations, and when it came to things spiritual it was always condemnation.

After my return from Santa Maria, many were the "confabs" we had over the subject of trumpet speaking. At last he said if Mrs. Smith would come up to San Luis, he would attend a seance, and if the trumpet would come to him and talk to him in German, giving the names of mother and sister, he would believe.

In a few weeks thereafter Mr. and Mrs. Smith came to our town, and at the first seance my friend, Pepperman, was there. The trumpet went to him among the first, and talked a long time in German, giving facts that no one but he and they (his mother and sister) knew. There was but one other person present who understood the language. This seance was the entering of the feather edge of the wedge that led to the conversion of my friend and afterwards to his development as a very wonderful medium.

## One More Test.

I jump from early in 1876 to the fall of 1878. In the meantime my friend Pepperman had removed to San Francisco where he died from inflammation of the brain, and our lodge of I. O. O. F. had his body sent back home where we reburied it from the steamer on the morning of the Fourth of July, 1878, and consigned it to the grave that evening. In the fall of that year the writer was sent to Santa Barbara as a delegate to a Grangers' convention. Mr. and Mrs. Smith were living there in rooms nearly opposite the hotel where I stopped. I called on them and had a pleasant visit, and was invited by them to go and spend the evening with them where she was to give a private sitting to a gentleman who was interested in Cocos Island, where the famous treasure—thirty millions or more—of the pirates who once infested the west coast of Mexico, Central and South America, was said to be buried. I went with them, and after the gentleman had finished his business the trumpet came to me and tried to speak, but failed to articulate so anyone present could make out the name. I knew who it was, but would not assist the control by calling it. I knew if it was the person I thought he would not thank me for my interference in his efforts to talk.

Going back to our rooms Mr. and Mrs. Smith said they were deeply interested to know who it was who was so anxious to talk to me and that if I would come to their rooms the next night we would have a private seance and find out. It was so arranged, and I was there on time. The control of Mrs. Smith, Wilbur Thompson, soon greeted us, and then their two children came to their parents, and expressed their pleasure at the meeting, after which the trumpet came to me and tried to talk, but I nor the Smiths could make out the name. After many attempts Mr. Smith said: "It sounds like Pepperman. Is Pepperman dead?"

"Yes, since last July." Instantly Wilbur Thompson said, "I could have told you last night who it was, but I never interfere in other people's business, and he's a man who, when he undertakes to do a thing is bound to do it." That was my friend Pepperman to a dot.

This led to a long conversation between us concerning a memorable trip I had made with him and three other friends in the early part of 1877, into central Arizona, the details of which Mr. and Mrs. Smith knew nothing. To me these tests were then and still are most convincing and satisfying, but I do not imagine they will convert an incredulous world to the certainty of communion between the two spheres. If it leads to an honest investigation the writer will be satisfied.

O. F. THORNTON.

Shell Station, Arizona.

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## IT "TICKLED" GOD.

An Expression That Should be Regarded to the Shades of Eternal Disuse.

In a country paper, The Medford, Oklahoma, Patriot, is found the ancient, stereotyped, bewildered expression in the "Whereas" and "Resolved" memorials from some brotherhood of sympathy for the loss of a beloved brother:

"Whereas, it has pleased the Divine Ruler of the universe to remove from our midst our esteemed citizen and neighbor, (We omit the name,) in whose demise this camp has lost an earnest worker and his family a loving husband and kind father, and mankind a man among men," etc. Doubtless "The Divine Ruler of the universe" smiled when his "reaper" and mower combined (an up-to-date God would not use such an ancient implement as a scythe), cut this "loving husband and kind father" down.

He must have laughed outright at the harvest of souls he garnered in California, and he must be having a hilarious time over the prospects of a bloody revolution in Russia.

Oh! what a picture! It betrays the angry, hateful, revengeful and blood-thirsty disposition of the God of savagery in the dead past, and is in keeping with the inquisitorial days, the history in which should make even modern Christianity blush for shame and disown any relationship with the "parent church."

But in heaven's name, how intelligent people to-day can put out to the reasoning, thinking public such a crude and inconceivably harsh accusation against a Divine Ruler, is unfathomable.

The expression was stereotyped in the dim past, and most secret and even social and insurance orders are using the same old plates, over and over, and they seem to forget that even the orthodox institutions of learning to-day are teaching a vastly different idea of the Divine Ruler.

Oklahoma is an up-to-date state, and should be progressive in religion as it is in a commercial and social sense.

Universal law is no respecter of persons or things. It removes from our mortal view the good with the bad; the poor with the rich; the man with the monad; the giant tree with the little blade of grass. Nothing dies, but all things change, evolve, pass from earth and air about the vitality of the beautiful flower and it changes. The fragrance goes out in one direction and the electro-vital in another; to be taken up and used by other plants, flowers, animals, etc., in its grand round of evolution—of life and apparent death.

These are some of the teachings of the theological seminaries to-day, and while they make infidels of men, to Christianity, they make thinkers, they make live souls love Nature in all its grandeur and impartial dealing; they make brave hearts out of God-fearing ones; they make this world worth living in, and give man higher aspirations, brighter hopes for the future, and greater comfort and happiness here and hereafter. They link all peoples in one whole brotherhood, and subdue the old-time Christian passion for war and conquest. They palliate human jealousy and soften the calous of hatred, that the belief in an angry, revengeful God only fostered and developed.

The earth can never become the heaven it should be until these old landmarks of superstition, tyranny, ignorance are removed.

Admitting that Jesus was both man and God, would it have "pleased" him, think you, to have put forth his hand, struck this exemplary husband and father down in death, and caused the bitter suffering to come to those he left behind, that they must surely experience from his departure?

Would Jesus have smiled with infinite pleasure to have seen this little family robbed of its protector and provider?

Would he have enjoyed seeing the blinding tears course down the cheeks of his beloved and loving companion, and now heart-broken mother and widow?

Look at the picture for a moment free from the fog of ignorance and superstition, and see how crude and ridiculous it appears.

The Johnstown disaster and the great sweep of the tidal wave at Galveston, must have been the means of producing great hilarity throughout the heavenly kingdom, according to such ideas.

This twentieth century has found, or formulated a vastly superior "Divine Ruler" for Oklahoma, as well as for the universe.

Nature's laws take no notice of this little breach of etiquette, or display of carelessness, and will not be offended at the accusation, but in this age of reason it reads so sophisticated and dead.

DR. T. WILKINS.</



## THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:  
The PROGRESSIVE THINKER will be furnished  
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SATURDAY, SEPTEMBER 8, 1906.

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You should not send money in a let-  
ter. You may do so a dozen times safely,  
and then the next remittance may be  
lost or stolen. Secure a postal order  
for five cents, and in it you are per-  
fectly safe, and will save yourself an-  
noyance and trouble.

## SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.  
Reports in pamphlet form of the last  
N. S. A. Convention are for sale at 600  
Pennsylvania Avenue S. E., Washington,  
D. C., at four cents each, postpaid, or  
thirty-five cts. per dozen. Every Spirit-  
ualist should send for one. Address  
Mary T. Longley, Secretary.

## TAKE NOTICE.

All books advertised in The Pro-  
gressive Thinker can be obtained at  
this office. Express charges or postage  
prepaid at the price named unless oth-  
erwise stated.

## Unreliable History.

A learned Kansas friend wrote us a  
few weeks ago that he placed little  
confidence in history, whether ancient  
or modern, sacred or profane. We  
thought as we read: If all history is  
as corrupt as is that of Kansas, nearly  
all of which has been made during the  
last fifty-two years, its most important  
under the writer's personal observa-  
tion, then it is true confidence cannot  
be placed in what has come to us from  
a distant past. And the most  
fraudulent is that known as sacred  
history. This was written by a class  
of men, monks in their cloisters,  
whose motive was to glorify an orga-  
nization from which they gained their  
subsistence. They were without so-  
cial or moral standing, were beggars  
in fact, and were taught that lying for  
the glory of God insured special re-  
ward in another state of being. They  
were only responsible to a higher  
priesthood who were actuated by im-  
pulses peculiarly their own. They ex-  
ercised their wit and education to con-  
ceal their vices, and those of their in-  
feriors, and to magnify the importance  
of their calling.

The most reliable records which  
have reached us from any source are  
doubtless the monuments, simply in-  
scribed at the time the events oc-  
curred, and which have not been tam-  
pered with by human hands. There is  
an abundance of these relating the  
doings and teachings of Buddha, most  
of which have come to the knowledge  
of western civilization since Sir Wm.  
Jones, as a representative of the British  
government, located in India, about  
1783. He was versed in Sans-  
crit, and in Oriental literature, and  
was the founder of the Asiatic Society,  
whose learning survives to our times  
in the several volumes of the Asiatic  
Researches.

The rock-cut temples of the Bud-  
dhists, very ancient and numerous,  
were first made known in Europe  
about that time. Nine hundred of  
these temples still remain in the Bom-  
bay district. These, mostly, date back  
two centuries before our era. Rev. J.  
Freeman Clarke, in his "Ten Great  
Religions," says:  
"In form they singularly resemble  
the earliest Roman Catholic churches.  
The Buddhist monks, then as now,  
took the same vows of celibacy,  
poverty, and obedience, which are  
taken by the members of all the Cath-  
olic orders. . . . If it is necessary to  
assume either religion copied from  
the other, the Buddhist may claim  
originality, on the ground of a greater  
antiquity."

Temples, otherwise Buddhist mon-  
uments, erected of stone or brick in  
circular form, and dome-shaped at the  
top, built soon after the death of the  
great teacher, are still found in a  
good state of preservation scattered  
all over India. They were erected in  
which to store the shrines and sacred  
relics of that system of religion which  
took root in Palestine more than 200  
years before our era, and are known  
to us as Essenes. The Sanchi tope is a  
solid dome of stone, one hundred and  
six feet in diameter, forty-two feet  
high, with a basement and terrace,  
having a colonnade, now fallen, of  
sixty pillars, with richly carved stone  
railing and gateway. In these topes  
were stored by the inmates the re-  
lics of Buddha sacred to the followers  
of the Master. One of these topes, heretofore  
unopened, and undisturbed for  
more than 2,300 years, was recently  
opened, and the relics were found pre-  
served in perfect condition. The  
wealth of Christendom would be freely  
given to gain such unquestioned evi-  
dence of the real existence of the al-  
leged founder of Christianity.

The interest expressed on this sub-  
ject since the commencement of the in-  
teresting articles by Dr. Brown, will  
justify another from his pen relating to  
Buddha and his history in our next.

Every man is a volume if you know  
how to read him.—Channing.  
Do not confine your children to your  
own learning. They were born in an-  
other time.—Talmud.

Man has a right to think all things,  
speak all things, write all things, but  
not to impose his opinions.—Machi-  
avelli.

Pagelon is the drunkenness of the  
mind.—South.

## Stirring Up the Pulpiteers.

## SOMETHING STARTLING.

Noted Woman Writer in Sensational  
Attack on the Bible—Old Testament  
Called Book of Myths, Poetry and  
Fables—Louise Seymour Houghton  
Scores King James Translators for  
Ignoring Hebrews' Jawbone Joke.

All theological Chicago to-day—and  
it is expected, all the pulpits of the  
country to-morrow—will be discussing  
with much heat the latest book  
product from the University of  
Chicago Press—an attack by a noted  
woman biblical student on the truth-  
fulness of the Bible (as set forth in a  
late Chicago American).

The author, Louise Seymour Houghton,  
has for years made exhaustive re-  
search into the Bible in the original  
text, the title, "Hebrew Life and  
Thought," hides her extraordinary  
conclusions admirably.

## A Few Statements.

Although couched in the most con-  
servative of language and without as-  
sailing the divine inspiration of the  
written word, Miss Houghton does not  
mince matters. In effect she says:

"The story of the creation of the  
world is poetry—nothing more."  
That the Old Testament is a store-  
house of "Jack the Giant Killer"  
myths and fables.

That even Jehovah is made to speak  
seriously of animals which never  
could have existed.

That the "sun never stood still!"  
since the story of the creation of the  
world of Joshua's battle to the con-  
trary notwithstanding.

That the world-famous miracle of  
the jawbone of an ass, out of which  
gushed forth a fountain is simply a re-  
flection of the dull wit of the transla-  
tors of the King James version of the  
Bible—men so dense that they could  
not see the clever Hebrew pun includ-  
ed in that tale.

Passages from this latest of dis-  
sents from the "old fashioned" faith  
in the Bible follow:

## Genuine Myths.

"That there are genuine myths in the  
Old Testament is certain," she  
says, "though all of them are used in a  
spiritual way. Mythical animals  
play a larger part there than our En-  
glish translators permit us to recognize,  
though not so large as in most mytho-  
logical systems. The Leviathan (Job  
xli:1; Ps. civ:26); the dragon (Amos  
ix:3); the 'serpent' is properly trans-  
lated 'dragon,' and it is Jehovah  
Himself who is speaking. So, Ps.  
xciv:13, 14; Isa. xlvii:1, etc.), the  
phoenix (Job xxix:18, revised version  
margin), the night hag (Isa. xli:21),  
none of which ever existed out of  
mythology, are all there and all are  
treated seriously.

"The birdlike or beastlike  
creatures, the cherub and the seraph,  
appear to be mythical—not angels,  
but personifications of processes of  
nature; perhaps the protean cloud,  
the zigzag lightning—the word seraph  
appears to mean a flash of fire; what,  
precisely, the word 'cherub' means is  
not known.

"In the book of Job (xli:1-5) Je-  
hovah himself is described as making  
reference to these myths for purposes  
of instruction; we generally say He is  
describing the crocodile and the hippo-  
potamus, though we know perfectly  
well that the descriptions are not at  
all those of these creatures and that

## A Sensible Judge.

The members of the Four Corners  
of the Earth Theatrical Co., of the  
Avenue Theatre, Louisville, were ar-  
raigned before Judge McCann of the  
City Court, on August 24, for viola-  
tion of the Sunday Laws. His honor,  
in announcing his decision, said:

"The arrests constitute discrimina-  
tion, the state and city authorities  
were exempting other occupations as  
works of necessity, under an unwar-  
ranted broad construction of the  
law, therefore to make its workings  
uniform I shall discharge these de-  
fendants."

It is a fact worth knowing in this  
connection, that theatrical representa-  
tions were originally under sacerdotal  
control, and religious plays consti-  
tuted the principal entertainment for  
the people. It is claimed by some  
scholars, that the passion plays, in  
which the crucifixion scene is enacted,  
was an adaptation from the classics of  
Eschylus, wherein the spectacle of a  
god suffering for the wrongs of men is  
powerfully depicted. Be that as it  
may, it can be truthfully stated, those  
passion plays became so vile they were  
suppressed by legal authority in a less  
vicious age than when first introduced.  
Then commenced the opposition of  
the church to theatricals; and then  
that church set in motion all its usu-  
ally successful arts of calumny and  
detraction to crush the actors, and  
prevent their personations of kings  
and prelates on a public stage.

## The Old Base Must Be Removed.

In laying the foundation and the  
erection of a new structure, founded  
on reason and a new revelation, it is  
as important to remove obstructions  
and consider the errors practiced by  
former builders, show how they arose  
from ignorance, defective material and  
unskilled workmanship, as it is to  
build the new. Bogs and quicksands  
are treacherous foundations on which  
to construct a fabric which it is pro-  
posed shall endure for all time.

The founders of our free institu-  
tions had an experience somewhat re-  
sembling what Spiritualism now en-  
counters. It found a monarchy, claim-  
ing divine origin, and quoting the  
Bible, written by the finger of God, in  
its support. "The powers that be are  
ordained of God." There is no power  
but God's. "Whoso resisteth the  
power resisteth the ordinance of God,"  
and they that resist shall receive to  
themselves damnation."

"Our revolutionary fathers exposed  
these false claims and showed they  
had no foundation, then set out to  
construct a Republic with its base  
resting on the governed. This great  
and prosperous American nation, with  
promise of eternal duration, is the out-  
growth. It has defects which time  
and wisdom will remove. The system  
of a hereditary ruler for a free people  
is a subject for lasting discord, as Rus-  
sia is now demonstrating.

So the old God-constructed religions  
must give place to modern ideas.  
Strife and contention are incident to

they precisely correspond to the  
dragon and other mythical animals."

## Calls Creation Poetry.

Perhaps the one statement of all  
the others which will create the great-  
est discussion is that in which Miss  
Houghton dwells on the biblical ver-  
sion of the creation.

"If the first chapter of Genesis is  
not mythology, neither is it science.  
We have got beyond the time when it  
is even thinkable that the world was  
made in six days; and happily we have  
come to the time when we begin to see  
that to interpret the word 'day' figu-  
ratively as 'period,' or 'season,' or any-  
thing else than 'day,' so long as we in-  
terpret literally all the rest of the pas-  
sage in which the word stands, by a  
dishonest juggling with words.

"There can be no question that the  
writer of this chapter meant by 'day'  
a period of twenty-four hours. The  
fact of a Sabbath divinely ordained at  
this time as an irrefutable witness  
against any other interpretation, since  
it is based upon the assumption that  
the six days, as well as the seventh, were  
literal days.

"But if neither myth nor science,"  
she goes on, "what is this description?  
It is poetry; an epic of creation, cast  
in the same mold as the great Assyrio-  
Babylonian epic, though conceived in  
so different a spirit."

## Just a Hebrew Pun.

"The miracle of the water gushing  
forth from the jawbone of the ass with  
which Samson slew the Philistines oc-  
curred at a place called Lehi.

"Now, Lehi means jaw, and the rap-  
ture of Samson in ringing the changes  
upon the word is evident; even to his  
calling the place in the end Mount  
Jawbone (Ramath lehi).

"The story tells how the hero  
thirsted, and God miraculously pro-  
vided a fountain for him, which  
sprang up in a hollow—not of lehi the  
Jawbone, but of Lehi the hill.

"The translators of King James'  
version, who with all their gifts, were  
entirely without the Hebrew sense of  
humor, and who seemed always to  
think that the more difficult a thing  
would be for them to do the greater  
the honor to God when He does it, pre-  
ferred to give the grotesque picture of  
a fountain perennially gushing out of  
a jawbone, though even they had to  
leave it in Lehi the hill in the next  
verse."

The recognizing of certain passages  
as merely poetry or folklore she re-  
gards as of great importance, espe-  
cially in doing away with difficulties.  
The story of the sun standing still un-  
til Joshua won his victory is classed as  
a poem.

"The intelligent mind," she says,  
"absolutely cannot picture to itself  
such an event as the sun standing still  
—that is to say, the earth ceasing to  
rotate—for a single moment of time."

## Other U. of C. Critics.

Others who have criticized the Bible  
at the University of Chicago are:

Professor George B. Foster, whose  
work, "The Finality of the Christian  
Religion," created a sensation. In  
this book Professor Foster denies the  
credibility of miracles, and declares  
the evidence of immortality is insuffi-  
cient to make a basis for moral life.

Professor Richard Green Moulton,  
who called the Bible the "Worst  
Printed Book in the World," and made  
an entire rearrangement of the scrip-  
tures which he published.

the change. We can't get rid of the  
old until its falsities are known, are  
unmasked, and the better are sub-  
stituted. Let the grumblers grumble,  
the right will triumph in the end.

## The First Churches Were Essenean.

"I say unto thee, thou art Peter,  
and upon this rock I will build my  
church, and the gates of hell shall not  
prevail against it."—Matt. 16:18.

These words are credited to Jesus,  
though evidently inserted by some  
party who wished to boost Catholicism  
into prominence, by showing it was  
built on a rock, petros, from which  
Peter, being the Greek for rock. But  
observe specially, it was a promise for  
the future. The church was to be  
built, but was not yet in being.

Open now to Matt. 18:17, and read:  
"If he shall neglect to hear them [who  
complain of a brother for a grievance]  
tell it unto the church; but if he neglects  
to hear the church, let him be unto thee  
as a heathen and a publican.

This language implies "the church"  
was already in being, yet none had  
been founded by Jesus on his apostles  
at that time, and not until after the  
reported crucifixion. Where, then,  
the church to take action in the prem-  
ises?

It has been shown in these columns  
that the Essenes had been in being for  
more than 200 years in Palestine  
when Jesus was born; that they had  
churches, preachers, deacons, bishops,  
and used baptism by immersion as a  
door or mode of entrance into that  
church. Who can doubt that these  
churches, to which Jesus was born, were  
made, were Essenean, and that  
Jesus was a member, as also was John  
the Baptist a member and had been a  
"fore-runner," that is had preceded  
him in membership, and he had bap-  
tized this orthodox God and made  
him a fellow-member?

## The Best Christian Authority Quoted.

The Encyclopedia Britannica, article  
"Bible," Vol. 3, p. 643, says:  
"Can we say of all the New Testa-  
ment books that they are either direct-  
ly apostolic, or at least stand in im-  
mediate dependence on genuine apostolic  
writing which they honestly repre-  
sent? Let us hold, with an indu-  
gent school of modern critics, that a  
LARGE PROPORTION OF THE  
BOOKS ARE FORGERIES, written in  
the interest of theological tendencies,  
to which they sacrifice without hesita-  
tion the genuine history of Christ and  
his apostles? . . . As a matter of fact,  
EVERY ONE OF THE NEW TESTA-  
MENT, WITH THE EXCEPTION OF  
THE FOUR GREAT EPISTLES OF  
ST. PAUL, is at present more or less  
the subject of controversy, and inter-  
polations are asserted even in these."

That article from which the above  
extract came from the pen of Pro-  
fessor Wm. Robertson Smith, LL. D., a  
Scottish biblical scholar. His atten-  
tion had not, probably, been directed  
to the incontrovertible evidence that  
Paul lived and wrote his Epistles  
many years before the birth of our  
"Savior." And this is why those  
Epistles were filled with "interpolations"  
as the extract states, so as to  
adapt them to Christian needs.

THE GOOD AND THE BAD AS FAC-  
TORS IN EXISTENCE.

To do good and be good should be  
the religion of humanity. Kindness  
is always a sublime virtue, one to be  
commended very highly. To exercise  
a forgiving spirit on all occasions is  
something that should receive un-  
bounded praise. Those who are hard-  
hearted, who never yield to a kindly  
spirit in the various walks of life, and  
who on all occasions are unrelenting,  
always demanding their pound of  
flesh, are unspiritual, selfish, exacting,  
and never really accomplish anything  
for the advancement of humanity—  
they are too much like the granite  
rock—not susceptible to the higher vi-  
brations.

But while those who are truly spiri-  
tual are constantly seeking to do  
good in all the various walks of life,  
trying to elevate some one beneath  
them, at the same time they are con-  
tinually peering into the dark hideous  
places of life in order to determine the  
character of the dismal evil lurking  
there, and the best method to erad-  
icate it, or undermine it.

The one who never looks for evil in  
any of the various departments of life,  
is certainly not fit to be called a re-  
former IN ANY SENSE OF THAT  
GLORIOUS WORD, for he does not  
fully recognize the true status of so-  
ciety, and is in no condition of mind to  
grasp the great problems of life.

The one who knows nothing of evil,  
can not have a full appreciation of the  
good, for the FORMER IS CON-  
STANTLY TRYING TO UNDERMINE  
THE LATTER, and in consequence is  
an important factor to consider, a fac-  
tor that can not possibly be dispensed  
with in the calculation for future  
progress and growth. Hence the  
stand assumed by some that YOU  
SHOULD ALWAYS LOOK FOR THE  
GOOD, AND NEVER FOR THE BAD,  
is one that never can in the least ad-  
vance the world to a higher plane of  
existence. It is absolutely indispen-  
sable that one should be on the con-  
stant lookout for that factor in life  
which has a DESTRUCTIVE tendency  
towards everything that is CON-  
STRUCTIVE.

The one who is constantly looking  
for the good, constantly dwelling on  
that phase in life, and will not con-  
sider the evil that is rampant, is not  
even half a reformer—he is a nonde-  
script when considered as a factor in  
the world's progress; he does not  
count for anything.

There is no half-way house when  
one is working for the redemption of  
the world, for the two prominent fac-  
tors in existence must be considered  
at every point of view, whether one is  
in the light or in the dark; whether in  
the dens of vice or in company with an  
angel—the same law holds good.

We are led to this line of thought  
by considering the dark places not  
only in the ranks of Spiritualism, in-  
connection with its phenomena, but in  
all other phases of life. For years a  
certain class of people have been fed  
on rotten food—just the same as Spir-  
itualists have to a certain extent been  
fed on bogus tests, regarding the same  
at the time as true spiritual food.  
Just read the following and then you  
will see the absolute necessity of being  
constantly on the outlook for evil that  
is stealthily undermining the good.  
The Chicago Chronicle says of the  
"Rotten Food Laid Found":

"The king of Chicago's dealers in  
putrid meat and diseased food was  
caught in the toils of the law yester-  
day when 'Fish' Murray, chief food  
inspector, ran to arrest William David-  
son, 124 Illinois street, on whose  
trail he has camped for ten days. The  
extent of Davidson's business and the  
unspeakable conditions of filth under  
which it has been carried on, amazed  
the indefatigable inspector, who  
estimated that at least 50,000  
persons must be feeding daily on the  
rank products of the Illinois street car-  
ter."

The headquarters of the caterer in  
filth to Chicago's free lunch counters  
and cheap restaurants proved to be an  
old hand covered with filth inside and  
out and with horse stalls adjoining the  
culinary department. Thirty aged  
stoves which had outlived their useful-  
ness in hotels and restaurants were  
presided over by a staff of cooks whose  
appearance was in keeping with their  
surroundings. Davidson's method was  
to purchase along South Water street  
frost had released its grip on the  
rotten meat and fish which had turned  
bad through being kept too long or as  
a result of the heat. This stuff was  
quickly dispatched to the various cold  
storage concerns throughout the city.  
When it had been thoroughly chilled it  
was brought to the kitchen on Illinois  
street and hurriedly cooked before the  
frost had released its grip on the  
caying flesh. The cooked product was  
sent out to the different saloons and  
cheap restaurants which patronized  
Davidson.

The profits of this business are said  
to have been enormous and Inspector  
Murray estimates that Davidson is  
worth at the present time at least  
\$200,000. The cooked meat was  
bought for a mere trifle and the ex-  
pense of preparing and disposing of it  
was kept down to the lowest possible  
margin. As soon as the location and  
name of Davidson were ascertained  
Murray proceeded to swear out six  
warrants against him under different  
sections of the health ordinance. Ev-  
ery available charge on which he  
could be prosecuted was preferred. The  
extreme penalty on each count is a  
fine of \$200, making a total on the  
six counts of \$1,200.

## Not Wholly Inspired.

Well, well, the world does move.  
The Pontifical Commission, under the  
direction of De Grassano, of the Cath-  
olic University of Washington, D. C.,  
has announced the fact that the Pen-  
tateuch, otherwise the first five books  
of the Bible, credited to Moses, is not  
wholly inspired. This announcement  
practically confirms what Bishop Co-  
lens had said 87 years ago. So writes  
our Washington correspondent, W. H.  
Burr, Esq.

It is only a matter of time when  
this whole fabric, the warp and the  
wool of divine inspiration, will go by  
the board, and reason will be en-  
throned. What a singular bundle of  
wisdom and falsehood are compiled  
and published in that book, The Bible,  
as written in Greek.

A lie that is half a truth is ever the  
blackest of lies.—Tennyson.  
The way to gain a good reputation  
is to endeavor to be what you desire to  
appear.—Socrates.

## NO PLACE FOR HER.

The Extreme Tribulations of a Woman Who Had No Con-  
genial Place, Either in Heaven or Hell—A History of the  
Well Known Case of "The Woman the Lord Wouldn't  
Take, and the Devil Wouldn't Have Anyway."

An angel knocked at Hell's front door,  
In shining robes well dressed.  
The Devil donned his best dress suit  
And ushered in his guest.

"If you please, kind sir," the angel said,  
His face looked worn with care,  
"I've brought a woman down to you,  
She needs a change of air."

"The church in Nashville sent her up,  
Labelled her 'free from sin,'  
Saint Peter was away, you see,  
And Gabriel took her in."

"We cannot trust our churches now!"—  
He sadly shook his head—  
"They're growing blind so very fast  
Since Mammon they have wed."

"This woman did the Dickens raise—  
Your pardon, sir, I crave—  
But just between you, sir, and me,  
The saints did misbehave."

"So tried and angry did they get  
Through all the realm of light,  
Not one thing was she suited with—  
Some thing was not just right."

"Her wings she would not wear at all,—  
'For fowls and birds,' she said,  
Her crown, too heavy was by far,  
And didn't fit her head."

"The music was too loud, she said,  
And threw her harp right down,  
And called for thread and scissors, sir,  
To lengthen out her gown."

"The light, she said was much too strong,  
It really hurt her eyes;  
Her throne she guessed was well enough,  
All but its shape and size;

"She said it seemed like wasting time  
To shout and sing so long,  
For without praise she rather guessed  
The Lord could get along."

## FROM THE N. S. A. SECRETARY.

Onset Camp, Exceptionally Prosperous  
This Year, Leads in Contributions to  
the N. S. A., a Former Proprietor of  
the Banner of Light Contributing  
One Hundred Dollars.

To the Editor:—At the request of  
Onset friends of The Progressive  
Thinker—who are numerous—I sent  
you from that camp recently, report of  
our N. S. A. special day there, in  
which I stated that we had received  
one hundred and seven dollars as re-  
sult of our work. I now have a fur-  
ther pleasant report to make. In re-  
sponse to suggestion from Mrs. C. L.  
Hatch I wrote a friendly personal let-  
ter to my old-time friend, Mr. I. B.  
Rich, once so prominently connected  
with the Banner of Light, stating my  
errand to Onset, and asking him for a  
donation with which to swell the col-  
lection of N. S. A. day at that camp,  
and I received from him a generous re-  
sponse of kindly words and one hun-  
dred dollars for the Mediums' Fund. I  
am also pleased to report ten dollars  
additional from Mrs. George Mostow  
of Onset. We are grateful to all our  
camps for their special aid at days  
they annually grant to this association;  
our officers and societies. Of course  
I take pride that Onset leads each  
year, for it is the camp of my early  
years of work and I am always at  
home in that charming spot by the  
blue, glad sea.

MARY T. LONGLEY,  
N. S. A. Secretary.

## A Wild-Eyed Project.

We learn an attempt has recently  
been made to organize in a neigh-  
borly city, what the projectors term an  
Independent Spiritual Society, under  
a charter from the state of Illinois, in-  
stead of becoming subordinate to the  
State Spiritualist Association.

Is there not a conflict in the expres-  
sion, an "Independent society under a  
state charter?" Independent is de-  
fined: "Not subordinate or subject to,  
nor dependent upon another govern-  
ment, person or thing." How is it  
possible for a society to be independ-  
ent, and yet dependent on a state gov-  
ernment for existence? It would be a  
gross misnomer to so designate such a  
society.

A society can be incorporated under  
the state laws of Illinois, but it is dif-  
ficult to see what good can be gained  
by such an organization. An act of  
incorporation for religious purposes  
can be gained by complying with the  
terms of the statutes, and paying into  
the state treasury \$10. Certain forms  
and procedure are required which usu-  
ally needs the aid of a lawyer, whose  
ordinary fee in such cases is \$25. Then  
an annual report, with another fee  
is required, without which the charter  
is forfeited.

Such incorporated society cannot  
be recognized by the State Spiritualist  
Association. It would stand isolated  
and alone, foreign body, without as-  
sociates, sympathizers or assistants in  
case of calamity or distress.

The Spiritualist State Association is  
an incorporated body, with authority  
to charter subordinate societies. Its  
fees for such charter is \$5, one-half  
the fee for an act of incorporation by  
the state, and no attorney's fee is  
needed to perfect the procedure. A  
small annual per capita tax is levied  
on members, which goes into a gen-  
eral fund to advance the common in-  
terest.

Old, staunch Col. Benton well said:  
"Our troubles come from uneasy polit-  
icians; our safety from the tranquil  
masses." It is so in the case under  
review. No quiet, thoughtful, work-  
ing Spiritualist would dream of so  
wild and impracticable a movement as  
an act of incorporation by the state,  
when a better charter, with equal  
privileges, can be gained with but a  
fraction of the expense from the State  
Spiritualist Association.

Mrs. Clara Ward has moved from  
Peoria, 30 Enterprise street, Bow-  
ling Green, Ohio, where she can be ad-  
dressed.

The only competition worthy a wise  
man is with himself.—Anna Jameson.

The sure way to miss success is to



Excellent. Price 10 cents.











## COMING BACK TO AMERICA.

The Notorious Medium, Ann O'Della Dine Debar, Fresh From an English Prison, Is Coming Back to This Country.

London, Aug. 13.—Ann O'Della Dine Debar, notorious in three continents for her swindles, is at last free, having been released on ticket of leave from Aylesbury prison. Under the name of Laura Jackson she was sentenced December 30, 1901, to seven years' penal servitude for connection with an immoral cult known as "Theocratic Unity," of which her reputed husband, Theodore Jackson, was the head. By good behavior she obtained the maximum reduction of penalty.

Mrs. Dine Debar has been known under many names in the United States and Great Britain, but her great notoriety was achieved as the perpetrator of a so-called spiritualistic deception, by which Luther R. Marsh of New York was in his old age stripped of the fortune he had accumulated in the practice of law.

## Claimed to Be King's Child.

Though claiming to be the daughter of King Louis I. of Bavaria and Lola Montez, she was in fact the daughter of Professor John C. F. Saloman, once of Washington, and later of Kentucky. She became the wife of Gen. Joseph H. Dine Debar in the '70s, and later traveled about the United States representing herself as the personification of occult powers and the revealer of hidden truths, spiritualistic and otherwise, and in this way, while living in Washington square, New York, she met Marsh and by means of alleged spirit materializations and spirit-painted pictures so infatuated him that he gave her large sums of money, and deeded to her his home in Madison avenue.

About this time General Dine Debar left the adventures, who went to live at the Marsh home, and also hired apartments where she officiated as a priestess of spiritualism and won greater notoriety.

## Sent to Prison in America.

Suit was brought to show her up as an impostor and she was charged with conspiring to defraud Marsh. Her trial resulted in her conviction and she was sentenced to a term of imprisonment. On her release she went to Europe, then returned to America and, going to the west, got into more difficulties through her representations of bogus spiritualism.

Under the name of Vera P. Ava she fell into the hands of the Chicago police, who sent her to the penitentiary at Joliet for two years. Released from that institution, she married William J. McGowan in 1896 at Chicago. McGowan, like Marsh, was a man of wealth, but this did not deter her from the practice of fraud.

In 1899 she was run out of New Orleans with Theodore Jackson, whose wife she then said she was. A year later they turned up in Cape Town, South Africa, where Mrs. Dine Debar called herself Helena and Jackson called himself Horos. Occultism and hypnotic performances were the order here and one of her Scotch friends, a wealthy contractor, gave his money to the woman to establish a colony of brotherly love.

## Evidence Is Loathsome.

Soon afterward the pair went to London, where they promoted the "Theocratic Unity" organization, scandals in connection with which led to their arrest in September, 1901. The trial, which continued at intervals through three months developed facts of such a loathsome character that several of the London papers excluded from their columns all reports of the proceedings of the court.

Justice Bigham summed up strongly by saying in his opinion that it was difficult to conceive of more revolting and abominable conduct than that which had been attributed to them. The jury quickly returned a verdict of guilty; whereupon the justice sentenced Jackson to fifteen years penal servitude and his reputed wife to seven years penal servitude.—Chicago Chronicle, Aug. 14, 1906.

## A Prominent Spiritualist Passed to Spirit Life.

Although a young man, being only 19 years old, Lloyd M. Cobb was well known among the Spiritualists of Norwich, Conn., and Worcester, Mass., and his able contributions to The Progressive Thinker have made him known to thousands of its readers.

On Friday evening, August 24, he passed away at the summer home of his sister, Mrs. H. M. Taft, at Fisher's Island, N. Y., after three days of illness, suffering from pneumonia. He was known as "Junior," was the only son of Mrs. Annie M. Cobb of Norwich, Conn., and his sunny, cheerful nature endeared him to all. For years he has been debarré from the pleasures enjoyed by other boys on account of a physical disability that would have crushed a less ambitious spirit, but as Junior often remarked, his cross was a blessing in disguise, as it led him to investigate religious systems of thought and as a result, he became an ardent Spiritualist; a writer upon its philosophy, an exponent of its phenomena and a follower of its principles.

Funeral services were held on Monday afternoon, August 24, at the home of his sister, Mrs. Charles A. Dorett of Norwich, Conn., the writer officiating. Conspicuous among the numerous floral gifts that blanketed the room and rasket were pieces representing the "Gates Ajar," the "Cross," emblematic of the one so patiently borne by him, a "Pillow of Rest," and two beautiful wreaths of roses.

The body was taken to Grafton, Mass., on Tuesday and placed in the family lot, after a short service. Mr. Cobb leaves a mother and two sisters, but they have the blessed assurance that he is not "a stranger in a strange land," but found a welcome home from loved ones gone before, and will be a ministering angel to those who so tenderly cared for him and who now so lovingly miss his physical presence.

## ALBERT P. BLINN.

## LAKE PLEASANT, MASS.

## LOVE OVER ALL.

There's never a rose in all the world But that makes some green spray sweeter; There's never a wind in all the sky But that makes some bird wing feather; There's never a star but brings to heaven Some silver radiance tender; And never a rosy cloud but helps To crown the sunset splendor; No robin but may thrill some heart, His dawn-like gladness voicing; Love gives us all some small sweet way To set the world rejoicing.

## Anon.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

## AN OPEN SHOP.

Illustrating a Dream on the Part of the Poet and the Philosopher.

The labor unions of Chicago have purchased a cemetery, where only members of the union may be buried.—News Item.

All his life in a union shop He earned his daily bread; They buried him in a union grave, When the union man was dead. He had a union doctor, He had a union nurse; He had a union coffin, And he had a union hearse. They put him in a union grave, When he was good and dead; They put up a union monument Just above his head.

And then he went to heaven, But to stay he didn't care; He kicked because he said that some Non-union men were there. He then went down to the other place, And then produced his card; Then Satan threw an earnest face And studied good and hard.

And then he laughed, his hands did rub, Till he thought he'd never stop; "Lord bless your soul," said Beelzebub, "Why, this is an open shop!"—Typographical Journal.

Moral:—Then back to heaven he went again, And vowed to never more complain, But after this he'd take his chances To compete with others for his finances.—The Altruist.

We re-publish the above verses, and one of our own, not with any intention to make light of trade-unionism, but to show how inconsistent it is in trying to ignore the rest of the world in order to secure its own selfish purposes. It teaches the lesson that selfishness toward others will always react against ourselves, and that none can expect to live in harmony with others unless they grant others the same rights and privileges that they demand for themselves. But while we disapprove of the exclusiveness and violent methods of trade-unionism, and acknowledge the great benefits they have secured in ameliorating the condition of the working people in many ways, we must also deplore some of the measures and conditions which employers sometimes impose on their workers. Yet the irrepressible conflict between them can never be settled so long as their conflicting interests are maintained. The strife between labor and capital will continue to grow from bad to worse until both parties can be made to understand that it will be a great deal more to their pecuniary benefit to combine the property and labor and carry on business together as equal partners.—The Altruist, St. Louis, Mo.

## THE MORNING BRINGS ITS BLESSINGS.

When all things go wrong and you're so blue That you don't know what in the world to do, Just sit you down in a quiet place, And wait your own self face to face; And you'll find the cause, and that it's best To give yourself just a few days' rest, And make up your mind such a small affair, Shouldn't bring wrinkles and silver your hair, And 'twill all come right in the morning.

If you feel you were not in the least To blame For loss of your friends when misfortune came, If he turns his head to suppress a smile At your ragged clothes, just you wait awhile; Console yourself with the wholesome thought That your good name was earned, not bought, That you have paid for the clothes you wear, And for purchased friendship you do not care; And he'll change his mind in the morning.

When the winds moan loud, and skies are drear, When the soul grows weary, and night is near, Remember to-morrow will come your way, That your gloom presages a brighter day. Though the raindrops beat 'gainst your window pane, And the blasts of grief cleave your heart in twain, Just look up through your tears and smile, For daylight is coming after a while, And the sun will shine in the morning.

When friends pass out and you mourn them dead, They only have started on ahead To clear the brush and the stones away So you can come along next day. They will grasp your hand in welcome sweet, And brush the dust from your tired feet, And say, "We love you. This hour is blest; We're so glad to see you! Sit down and rest." And you'll all be glad in the morning.

M. FRANCES BEETZ, Spokane, Wash.

"HE CONFESSES." The Venerable Levi Wood, Now Eighty-two Years of Age, Confesses He Has Been Mistaken.

To the Editor:—We read in the "Word of God" that if we confess our sins before the world, Christ will forgive them for us at the "throne of pardon," to him who "sits in judgment," and as delays may be dangerous, as my head is whitened over with 82 summers, I improve this opportunity, and assume the privilege of confessing to the world that I held some prejudices against Harrison D. Barrett, judging from an article published in The Progressive Thinker some time ago, but on meeting him at Vicksburg camp, and getting fully in touch with him instead of the article, and listening to his lectures, the same sweetened all the sour grapes that had set "my teeth on edge," and made them digestible, and could assimilate them. And now the life force necessary to sustain the physical is lavished upon our worthy brother and earnest worker for many years to come, is the desire and prayer of

LEVI WOOD.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Circles Gatherings." By Mattie & F. H. Bland. 128 pages.

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## The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

## Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garrettsman Hall, corner Ashland avenue and W. 18th street.

The Light of Truth Church will hold services in Hopkins Hall 528 W. 33rd street, near Stewart avenue. Conference every Sunday at 3 p. m. Lectures at 8 p. m. The hall number is 361-263 East 43rd street. Conducted by Mrs. Ida Cleveland.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 44th street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-263 East 43rd street. Conducted by Mrs. Ida Cleveland.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabasha avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages at 8 p. m. by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best table available will be secured for all.

To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Rising Sun Mission holds services every Sunday. Lyceum, lectures and tests at 3 p. m.; lectures and song service at 8 p. m. Advanced speakers, good test mediums and good singing. Temple, Oakley Boulevard, between Jackson Boulevard and Adams street.

Spiritual Mission Chapel (Old 77) East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-Englisch Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Twenty-third and Clybourn streets. Every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

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

Chicago Spiritual Alliance Church, in Vincennes Hall, 36th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission, free. Mrs. Dixon will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president; No. 44 East 51st street.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygiea Hall, corner Ogden avenue and Robey street. All welcome.

Rev. Lucy A. Hodge Kountz, pastor. The Christian Spiritualist Society holds ten meetings every Sunday afternoon and evening at 3 and 8 p. m., at Reiger's Grove, DesPlaines River and West Madison street, conducted by Miss Sarah Thomas.

## MRS. E. M. STEPHENSON.

Questions for the hour of 3 o'clock and 8 o'clock, Full reading, St. Fern Hill, Pierce Co., Wash.

Madam Amelia will answer 3 questions for the hour of 3 o'clock and 8 o'clock, Full reading, St. Fern Hill, Pierce Co., Wash.

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## Do You Need Spectacles?

Can you help you? We can help you. We have a new method of fitting spectacles, which is the most perfect yet devised. It is the only method that will give you perfect vision, and it is the only method that will give you perfect vision, and it is the only method that will give you perfect vision.

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## COURT DECLARES MEDIUMS ARE VAGRANTS.

Rev. Mrs. Rice, Lecturer of the First Spiritualist Church of Seattle, Held to Be Guilty of Vagrancy.

Reverend Mrs. Rice, one of the leading Spiritualist mediums of Seattle, pastor of the Seattle Psychic Society, and lecturer at the First Spiritualist Church of Seattle, was declared by Judge Albertson this morning to be a vagrant within the meaning of the law. The court held that mediumistic readings which the defendant urged were simply religious observations, constituted fortune-telling, and that one who gave such readings was guilty of the crime of telling fortunes within the meaning of the statute defining vagrancy. A bond to keep the peace was exacted of the defendant.

The decision is one of great importance to the Spiritualists of Seattle as it gives the police unlimited authority to put an end to the public and private readings which form a large part of their religious services. Mrs. Rice admitted that for her private readings she had always accepted compensation, and that it was the rule for the leaders in Spiritualism to do the same. The court did not pass upon the question as to whether mediums had a right to give readings, but his decision overruled the inference that it was immaterial whether a fee was exacted or not.

## Had Right to Accept Fee.

Rev. Mrs. Rice and members of her church testified that she held ordination papers from the National Spiritualists Association as a pastor, and was empowered as part of her religious duties to give readings. She declared that it was part of the teachings of her religion for her to transmit to private individuals communications that she received from departed spirits. The acceptance of a fee for these readings she declared did not detract from the religious aspect of her work any more than the acceptance of a fee by a clergyman for performing a marriage ceremony did from his religious standing.

Judge Albertson, however, refused to take this view. He declared that the law did not recognize a religion that violates the law. If fortune telling was a part of the ceremonies of the spiritualist religion the law would not protect them in the practice of it where it was expressly forbidden by statute. The court held that mediumistic readings constituted fortune-telling, and that the State did not give them liberty to hold such readings.

Friends' Condemn Decision. The court room was filled with Spiritualists who congregated in the corridors and condemned the decision as an infringement upon their religious rights. An appeal will at once be taken to the superior court. Rev. Mrs. Rice's case is a test case. All the spiritualist mediums in the city are aiding in her defense.

Mrs. Rice was arrested as a result of the crusade of Chief Wapenstein to clean the city of fortune-tellers and mediums. Rev. Mrs. Rice had apartments in the Hotel Vendome and advertised herself as a medium. May 24 she gave Police Stenographer Harry Ford a mediumistic reading. Her arrest followed. She was adjudged guilty of vagrancy by Justice Davis, and took an appeal to the superior court.—Seattle Times, Aug. 22, 1906.

Copy of Resolution Adopted by Washington State Convention in the Matter of Miss Rice.

Whereas, The recent arrest of Miss Rice (Mrs. Burleigh), the regular pastor and ordained minister of the Seattle Psychic Society, by the police, charged under a state law with fortune-telling, was an outrage which should be condemned by all Spiritualists; and

Whereas, The consideration of measures toward building up Spiritualist societies is of little use until the ministers of such societies can be insured against the recurrence of such outrage; therefore,

Resolved, That we, in convention assembled, hereby pledge ourselves to do all in our power to carry to a successful issue the appeal taken to the Superior Court of Seattle on Miss Rice's behalf, and in the event of an adverse decision by said Superior Court will aid in carrying the case to the Supreme Court and in repealing the law which makes it possible for mediums to be prosecuted as vagrants.

The above was adopted by Delegate Burton, recommended by the committee on resolutions, and unanimously adopted.

CROSSING THE LINE. As when across the far horizon's rim The watcher sees the white sails slip from view And waits o'er gleaming waves a fond adieu, White sails and vagrant tears his eyes begin.

He knows his loved one is not lost to him, But safely guided by the good ship's crew, Her long and lonely way she doth pursue To