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To all to whom these

Announcing the Graduation of

M. J. O'Brien.

American School of Practipedics of Chicago

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The Lodge School of Spiritualism.

(P. J. K.)

Agreeably frank is the admission of Sir Oliver Lodge, when during one of his lectures in Carnegie Hall at New York, he said, "No man is asked (or expected) to believe what he has not actually experienced, or at least had a literal proof of."

Such an admission by Sir Oliver shows that he does not expect all to accept his closely studied cases as facts, and which is on the whole a complimentary bouquet to even such an audience as a sensational, mad, America, brings to the bearing of all mystic. A part of the faith that Sir Oliver Lodge is now an exponent of, is as old as the world itself, and that part is—"the immortality of the soul and the Life Everlasting."

The English Scientist placing this as his foundation to the "New Faith," he now stands for giving an additional possibility—not probability — of an "attenda" to the old creed, and as material as the age we live in, seeks to standardize death with possibilities of explanation rather than what it has ever appeared to be. To accept the teachings of this New School of Spiritualism (as undoubtedly they will be accepted by thousands of the weak and gullible) would be to throw down and destroy as necessary sequences much and many of the dogmas of the creeds and churches.

An examination of the words of Sir Conan Doyle, Mr. Leaf, Sir Oliver Lodge and others of the New Thought, shows those points regarding the next world which have been gleaned from Spirits of the Deceased.

(1) Life is taken up in the next world at the point it is broken off here.

(2) A person is no better or worse when he enters upon the next world than he was here.

(3) There are the same sources of existence

Here is—in those three points—a distinct contradiction to the Bibles of every church and creed, for what about that edict that "the humble will be exalted," or "after death, comes judgment," or the rewarding of the just as well as the punishment of the wicked? Strange truths those, and that yet sound so natural even against such declared and assuming "non-change" as present-day scientists would make probable.

A recent issue of the New York Times reports a warning uttered before the Catholic Library Association by the Rev. Dr. Joseph McMahon against Catholics attending spiritualistic services. He told his congregation that the church placed "an absolute prohibition upon any dabbling in spiritualism," and this was in view of the approaching visit of Sir Oliver Lodge to America.

"The consciences of Catholics are now enlightened by instructions from the Holy See," he said, "and any Catholic attending a service will be conscious that he is sinning against the Holy Ghost." Clergymen of the Protestant Faith, are too, outspoken in this denunciation. Such divines as Rev. Dr. Frederick Lynch, Rev. Dr. P. MacKay, Rev. W. B. Rastorrough and others condemn in plain and unmistakable terms the spirit of the new cult. England has gone medium-mad, and never has occultism had so many fervent disciples. Fashionable mediums are having the times of their lives. Their "consulting rooms" are thronged daily with an eager crowd of inquirers, and for a couple of pounds one can hold communication with any of the departed from Socrates down to Dr. Crippen. And as the people have gone mad over this new manifestation, so too have the newspapers and magazines, and hardly a month goes by that some prominent magazine does not feature an article on some form of spiritualism from Sir Conan Doyle, Sir Oliver Lodge, Professor Hyslop, Mrs. De Kovan, Margaret Cameron or some other well known name.

Mrs. Celestine Saunders is the latest to enter the arena, and Mrs. Saunders, who is reputed to be the greatest living prophetess and psychic medium for the Psychological Research Society of America, makes these claims, "That she knows how the soul appears leaving the body. Its action, its size, its color. How the soul attends the funeral of the body. What the soul does before the body is buried. The first expunge of the soul in eternity. Clever Mrs. Saunders!"

But this woman goes farther—as if there were no limit to her impudence. She speaks of casting out Devils, and says that by psychic means evil spirits (that have taken possession of the insane) may be ejected. The new year has come to us charged with some surprising effects, and a madness in sensation is around. There is apparently no limit fixed to which these bold and daring enthusiasts may reach, and in the material light in which the new craze is regarded, nothing is sacred. Men and women are playing with the cult of death, they are grossly handling the mysteries of mysteries and facing in horrible research the infinite. Minds crazed with fanatic enthusiasm are intrepid in this unchristian groping into the spirit life, and forgotten is the ban of God Himself on the mystery of death He has made immutable.

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"Teacher" Wants to Know.

Editor Evening Telegram.

Dear Sir,—In reviewing the last copy of the N.T.A. Journal I was surprised to read that the Executive of the N.T.A. had voted down the resolution that Teachers be pensioned on two-thirds the average salary for five years. I must confess I fail to see why there is a difference in the pensioning of a teacher and of other civil servants. If we compare the average salary of a teacher with that of the other employees of the civil service, we find the teachers' average is lower.

When the teacher is going to be pensioned he is forced to be retired on two-thirds the average salary for the last ten years, while the civil servant is retired on two-thirds the salary he is receiving at the time of retirement. Yet in all the years he has been teaching, the teacher has worked for a smaller salary than his brother in the other departments.

Those gentlemen who form the Executive of the N.T.A., especially the headmasters of the city colleges, have not to worry whether it be a five or ten year average they will be retired on. They have always received a good living wage even before the Government granted those war-time increases to offset the high cost of living. If they were pensioned on two-thirds the average salary for ten years in pre-war days, it would be a very respectable income to live on. In the great majority cases the out-port teacher has not received any kind of a respectable income until the present time. If we look over the school reports they are still receiving fairly modest ones. Then why is the exception made in his case? Why cannot the dominion be generous and place him on the same footing as other Government officials and give him two-thirds the salary he is receiving when he retires from one of the noblest and self-sacrificing professions in the state?

In all associations it is the rule for the executive of the organization to put in concrete shape the expressed views of the majority of the members of the body. The two conventions which were held in St. John's, voted nearly unanimously for two-thirds the teachers' salary the year of retirement. The N.T.A. Executive made no effort to carry out the will of the majority of its organization. They sent no deputation to the Government and get their views on the matter. The members of the Executive discussed the matter amongst themselves and the majority present went so far as to vote down the proposal to give the teachers two-thirds the average salary for five years.

If the present Executive of the N.T.A. does not want to carry out the wishes of the teachers, the teachers should call another convention next summer and elect an Executive that will. The slogan of the convention should be, Teachers should be placed on the same footing as other civil servants and be retired on two-thirds the salary they are receiving when they are retired.

In conclusion, I may add all the teachers of the country should be members of the N.T.A. They should take more interest in the organization, elect an Executive that will carry out the wishes of the teachers and be a powerful factor in the educational life of the dominion.

Sincerely yours,
TEACHER.
Trinity Bay, Feb. 14th, 1920.

To-Night's Literary Debate.

The Methodist College Literary Institute debate for to-night promises to be of particular interest. The subject for discussion will be, "That the Autocracy of Labor is more tyrannical than the Autocracy of Capital." Mr. H. Gordon Bradley, L.L.B., will lead the affirmative side, and Mr. R. F. Horwood the negative. The subject was set for March 4th, but the executive committee changed the fixture. The attendance at the debates this year is larger than for many years past. The organization is singularly fortunate in having in active membership many of our prominent citizens, quite a few of whom are very ready to acknowledge the assistance the Institute has rendered in fitting them for positions of responsibility in the community. Upwards of fifty new members have been admitted this year, which speaks well for its vitality after an existence of fifty-three years. A large attendance to-night is looked for.

To-Night's Hockey.

The line-up of to-night's hockey game will be:

St. Bon's	goal	Feldians.
Power...	r defence	Hunt
Brien...	l defence	Tait
Callahan...	right wing	Rendell
M. Power...	centre	Ewing
Murphy...	left wing	Payne
Crawford...		Alderdice
Kelly, Walsh and Higgins will be the spares for St. Bon's, and Winter, Bennett, Bugden and Reid for the Feldians.		

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50 cases Valencia Oranges.
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