

# The Progressive Thinker.

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

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## A House Haunted by Spirits.

### Right of Tenants to Annul Contract.

#### Memorandum in Defense of the Duchess de Castelpoto Against the Baroness Laura Englen, Laid Before the Court of Justice in the Eleventh District of Naples.

(Translated especially for *The Progressive Thinker* by A. Monthan Tattersfield from "Annales des Sciences Psychiques," edited by Dr. X. Dariez. Prof. Ch. Richet C. de Vesme, editor-in-chief.)

In our May issue we gave a résumé of an article by Andrew Lang, in which the eminent anthropologist, when speaking of a recent trial concerning a haunted house in Egham, England, observed, that the legal questions connected with haunted houses constitute a suitable theme for a student of law in search of subjects to treat.

Now, the above subject has not been treated by a young candidate for the toga, but by one of the most distinguished lawyers of Naples, M. Francois Zingaropoli, who is not only a convinced Spiritualist, but author of several learned works on mediumship. The novelty of the case, the interest attached to this question from a scientific point of view, as well as from the historical and legal documents collected by M. Zingaropoli in his memorandum have decided us to produce the same.

THE EDITORS.

#### Quod Agitur.

Quite recently in the second story of the house in Largo S. Carlo alle Martelle, No. 7, belonging to the Baroness Laura Englen and rented by the Duchess de Castelpoto and family, some mysterious spontaneous manifestations were revealed, which became so troublesome, disturbing the peace and tranquillity of the inhabitants, that they were obliged to sleep somewhere else; and on their return, seized by a justifiable panic, they were compelled to sleep in small, uncomfortable rooms where the phenomena were less frequent and not so violent.

The manifestations, as it often happens, took place periodically, describing, so to say, a parabola, first ascensional, then tending to diminish.

In the beginning there were raps and strange sounds in a long corridor, which became louder at the fall of the evening, and still more pronounced in the hours of the night. Later the removal of furniture was noticed, sometimes in such a noisy manner that it claimed the attention of the tenants below. Once, steps were heard and a specter of human form was seen on the threshold to the room occupied by Mgr. Michel Canaciolo and the two sons of the Duchess, throwing a key at the far wall of the corridor. Later on it was discovered that there was an old door, now made up, and covered by plaster and wallpaper, it seemed as if the specter would make a symbolic allusion that there was something hidden on the other side; at the very same time a large stone fell from above and a little later, while the family was assembled in the drawing room, there were further disturbances in the adjoining rooms. That very evening, seized by terror, the tenants left the house.

They returned the following day, and after dinner decided to spend the evening somewhere else; leaving everything in perfect order, putting out the electric lights, they locked the house, the servants leaving as well.

On their return about eleven o'clock in the evening, they were disagreeably surprised to find the hall door barricaded from the inside with heavy furniture, which they found great difficulty in removing. A second surprise awaited them; the very moment they put the foot inside the room they were struck by a ray; and all the candles in the chapel, adjoining the drawing room, were suddenly lit.

The following day the Duchess and her husband came to consult me. I proposed to have these spontaneous manifestations tested by an experimental seance with a view, if possible, to determine the phenomena. But my advice was put aside on account of the family's Catholic ideas, and, moreover, his lordship bid the curate of Saint Charles to do exorcisms; but it seems that neither the holy water nor the invectives towards Satan were effective!

A friendly proposition to break the contract was then made to the owner, Mme. Laura Englen, which it was said, the Duchess de Castelpoto was very reluctant to do, because, during the two years she had been living in the house, she had spent large sums of money in rearranging and decorating it according to her taste.

The proposition was bluntly repulsed as being a dodge, prepared beforehand, to bring the house into disrepute.

Now an unfair and underhand contest began. The commissariat as well as the archiepiscopal ward were applied to, as if the Ilirios could conduct the rebellious spirits to prison!

Then the Duchess saw herself compelled to apply to the magistrate, and by an order, dated Oct. 4, 1907, the owner was called before the judge to hear the annulling of the contract declared; because the peaceful enjoyment of the house had been destroyed by acts that were attributed to occult forces or entities, in such a manner as to arouse a justifiable and serious terror in the tenants, and causing consequential harm.

In case of opposition it was asked to be allowed testimonial evidence.

The chief point with the owner was to contest the reality of the phenomena; and, in the second place, to advance that they were caused by the presence of a medium among the members of the family, and, therefore, would sue the tenant for damages for the annulling of the contract.

#### Objective Reality of Spontaneous Manifestations.

The opinion of a Catholic:—"It is surprising, more than surprising, to find still in our time, persons of great talent, who ignore true spiritual facts of which the world is full; not only simple-minded women within the precincts of home, but men of the world."

—Father G. G. Franco in "Lo Spiritismo," fourth edition, Rome, 1907.

The opinion of a Positivist:—"I am thoroughly ashamed of myself and very much regret having fought with spirit obstinacy, the possibility of facts, called spirits," facts exist, and I boast of being a slave to facts."—Cesar Lombroso in a letter to M. Ciolfi, dated Turin, June 25, 1891, the "Tribuna," July, 1891.

These are the opinions of two such different thinkers; one, Father of the "Society of Jesus," who speaks in the name of dogma, and the other, master of the "School of Positivists," speaking in the name of science!

Both, however different their ideas may be, meet on the same ground, that of the real presence, verifying the same thing. And it is, therefore, the judge, from the very beginning, ought to take into consideration that every dispute, whether of a doctrinal or religious nature, is irrelevant to the present question. We shall not be able to attribute the phenomena to the same cause, but as to their existence we cannot but agree.

The points in question are: If these spontaneous mysterious manifestations are real?

Have these things actually taken place in my client's house? If so, are they a sufficient cause of annoyance and disturbance to prevent the tenants enjoying the rented house in peace?

The nature of a counselor's pleading prevents me expounding

largely on the subject, which moreover is an extensive one from whatever point of view it is considered, and its literature so rich that volumes would be required to exhaust it.

That my opponent, a slave to the preconceived ideas of an illiterate multitude, smiles, wonders, and dares to treat me as a fool, is perfectly excusable. To him all this is like an unknown language; he would show good sense if he admitted his ignorance, while he shows the opposite in denying what he does not understand.

As to the "mental morbidity" which my opponent so rudely ascribes to me; may he himself find the alienist who is to attend to me, but he had better take care not to knock against such men as Bianchi, Morrelli or Lombroso, who believe in the reality of phenomena, but, of course, are in the wrong when they dare to differ from his opinion!

Histories and chronicles from all times have transmitted to us the most varied facts of spontaneous, mysterious manifestations—houses frequented by phantoms, all kinds of persecutions inflicted upon the inhabitants by invisible agents, damages done to persons and things, fires, knocks and noises, removal of furniture, objects hidden or produced, quite a whole series of phenomena that it would be impossible to classify.

Often during such conversations you are deeply impressed with some circumstance; to begin with, you hear the so-called strong and enlightened minds—the cheap skeptics—laugh at these legends, then, by and by, they themselves tell about some old tradition in their own family, some mysterious sign, some warning, some vision, some incomprehensible occurrence.

From time immemorial up to the present, similar facts repeat themselves.

Read the widest circulated daily political pages, and in nearly every issue, you will come across spiritual facts repeating themselves incessantly.

Tradition of infested houses is so ancient, well known and adventurous, that in all languages words are found to designate these occurrences. In German it is "Spuk, Spuker"; in English, "haunt, haunted"; in French, "maison hantée"; in Italian, "case spittate or infestate," besides the expressions of local dialects.

On this subject there is a very extensive literature. One of the most important works is "L'Historie du Spiritisme," by C. de Vesme. Among the great number the following works may be mentioned: Glanvil, "Sadduceism Triumphs," a complete demonstration of the existence of visions, phantoms, spirits and the magical, published towards the end of the seventeenth century; Stead, "Real Ghost Stories," London, 1897; Eumemoser, "Geschichte der Magie," Leipzig, 1844; Goerres, "Die Christliche Mystik," Munich, 1879; De Mirville, "Les Esprits," Paris, 1863-68; Crowe, "Night Side of Nature," Rouledge, 1892; Lang, "Cook Lane and Common Sense," London, 1895; Kiesewetter, "Der Okkultismus," Leipzig, 1896; Hudson Tuttle, "Arcana of Spiritualism," One must also remember the famous "Proceedings of the Society for Psychical Research," London, a work remarkable for its serious researches and its severe tests of facts.

It is not possible to speak of all the scientific reviews, I might, for instance, mention "L'Archivio di Psichiatria," by Lombroso, and "les Annales des Sciences Psychiques," by Richet, where you often meet with accounts of spontaneous manifestations examined and discussed by the two savants.

Among the recent and most complete works I ought to point out Professor of Engineering Henri Passaro's "Sutta, Manifestazioni Spontaneamente Misteriose," which preceded my book, "Gesta di uno Spirito nel Monastero dei P. P. Gerolomini in Napoli." History from the seventeenth century illustrated and published for the first time by Detken, Naples, 1904.

In M. Passaro's monograph the subject is treated for the first time in a methodical form, discussing laws, causes, and conditions for producing spontaneous manifestations; also the way how to discontinue the same. M. Passaro, in the work in question, enumerates by the authority of works of the highest standing in paragraphs 13-14 one hundred and fifty guaranteed, and most interesting cases, which have taken place in modern times.

I am not able to give an account of them for fear of exceeding the limits of a model defensive memorandum, but I may speak of two facts which were recently brought about in Italy, the one, because it took place at a trial identical with the present one; the other because it was observed, proved and discussed by a savant above suspicion, the universally renowned Cesar Lombroso.

In Florence, year 1868, Rue Ghibellina No. 14, were spontaneous manifestations similar to those in many other cases.

The tenant abandoned the house, suing the owner for consequential damages. The court of justice granted the petition because unaccountable facts were lucidly proved in the debates. The details were set forth in the legal chronicle, "L'Opinion," July 18, 1868, by a journalist who declared himself anti-Spiritualist. I extract from the reference a few passages bearing upon the most prominent phenomena.

"Towards the end of last December (1867) the phenomena commenced to manifest themselves by noises like rumblings underground, and sudden knocks on the table, round which the family was seated. One of the sons, an ex-soldier who ordinarily lived outside Florence, proposed to stay awake alone one night, relying upon his skepticism in spiritual things as well as upon the strength of his arms, should he come in contact with anybody. After midnight he descended into the kitchen, and when approaching the threshold he heard the things in the cupboard rattle and crack. As he goes forward a loud tinkling noise in his ears makes him dizzy; then he seems to see a shower of stones and a heap of debris near the wall. Suddenly he feels his arm firmly grasped, at the same time as he gets a violent earbox, and seems to be hurled against the wall. After these noises and commotion he picks up his lantern from the floor and seems to see a shadow."

These circumstances were again confirmed by a great number of witnesses, whose depositions were repeated in the "Annali."

One and all confirmed the apparition of a phantom dressed in white with a large hat like the "Brothers of Mercy" wear, as well as knocks underground noises, and the turning upside down of furniture and household goods.

(In the apartment of the palace of S. Carlo alle Montelle several similar facts have been experienced, as our witnesses will be able to clearly testify.)

In his "Archivio di Psichiatria" for November (XXII.) 1900, page 101, Cesar Lombroso occupies himself with facts in question from Turin, rue Bava, saying:

In an inn kept by a certain Tumero some very strange phenomena displayed themselves; imagine! The bottle and barrels in the cellar below were the objects for mysterious stone throwing, and moved about from place to place, under noises like the whole house was going to be overturned.

Lombroso concludes on page 105:

It is curious to see how numerous these facts have become during the last years, and so easily furnished with proof, while for nearly two centuries nothing was known, except in the lower strata of society which had no communication whatever with the cultured classes; this was not because the facts did not exist, but the cultured classes, not believing in them, did not pay any attention to them.

Nowadays when these facts take place, they are noticed and studied, though they are easily forgotten, as in this case, and find obstacles in not being believed; and would easily be turned into ridicule did not men of science receive and examine them with the greatest care."

Lombroso's opinion, which agrees with that of so many modern illustrious savants, is like a seal of confirmation on the objective reality of mysterious spontaneous manifestations already proved!

The master of the Italian school of Positivists, author of "L'Homme Criminel" and "Genio di Delia," recognized the reality of what the

demonologists affirmed centuries ago\* L. P. Candide Brognolo in his "Manuale Exorcitarum" (Bergame, 1651), page 318, on the question: "In what manner houses generally are disturbed by demons," groups with admirable composition the various cases of manifestations that happen usually and frequently in houses, saying:

"Houses can be haunted in different ways by evil spirits to such a degree that they often are made uninhabitable; sometimes they appear before the inhabitants in form of phantoms to terrorize them. Other times they overthrow and break crockery, disturb the inhabitants, preventing them sleeping, and many other serious offenses, such as throwing stones, swords and similar things, and very often inflict blows. Sometimes they appear in the form of goats, pigs or monsters. Other times they go in for smaller disturbances, such as waking up the sleepers, covering them with teguments, or pulling off the sheets and blankets and so on."

The real presence of the facts is thus admitted by the most different creeds, and the tales from ancient history, surrounded by the legend's mist, are strengthened by comparison with similar facts verified in our days.

"What impresses," says C. de Vesme, in his "L'Historie du Spiritisme," quoted above, "is the enumeration of a great number of cases, all similar to one another, repeated in all times, testified by so many persons, who could not all, very well, be charged with hallucination or imposture; this is the co-ordination of all the traditions and creeds of all people, of all times, of all affirmations of those who have studied the subject, even in a superficial manner."

In conclusion of the present subject, what is most important to settle is, the objective reality of manifestations. The judge, convinced of the reality, is obliged to admit the possibility that they repeat themselves, and because one of the two parties affirms that they have taken place, he shall not be able to refuse the claim. This discussion of their cause and explanation is avoided by the magistrate in his examination.

I am aiming to prove that discomfort and damages have been caused, not to explain HOW, WHY and by WHAT they have happened; nevertheless as a mere idea, it might not be superfluous to say that the great debated question is the nature of the producing agent of the phenomena, which, among theologians—in spontaneous manifestations—is most often the devil; while among Spiritualists it is always the spirit of a defunct, and among the Positivists the fact is the result of the human attitude and power; nevertheless the three hypotheses agree in admitting, without conditions, the reality of the facts.

But the unknown or inexplicable origin of the fact does not prevent its existence, and we are "slaves to the facts," as Lombroso so happily expresses himself, who from being an adversary becomes, by trying and trying again, a fervent partisan of our doctrine.

If one denies the unaccountable, nothing remains; we admit that the grass grows, though we do not know how it goes to work, only we see often grass than phantoms of the dead. And if they are not explained—it is because they are not studied.

Many people occupy themselves with botany, but very few with Spiritualism. At the most if it shall be true that they cannot be explained by known causes—so much the better; they will aid us to discover unknown ones.

Therefore, I do not advance any hypothesis to explain the phenomena that took place in the house, S. Carlo alle Martelle.

That there shall have been devils, elementary spirits, souls of the defunct, unknown forces or badly defined tricks, illusions, hallucinations, suggestions, would, as my evidence clearly shows, be useless to discuss. What is certain, that is, that the phenomena have deprived the tenant of the peaceful enjoyment of her house, and under such conditions the right of the Roman law, the jurisprudence of intermediate as well as modern times have approved of the annulling of the contract and reparation of the damage in favor of the tenant.

F. ZINGAROPOLI.

Naples, Italy.

#### LETTER FROM AN EARNEST INVESTIGATOR.

His Investigation Not Attended With Success.—Believes Norman's Spirit Photography to be Wholly of Mundane Origin.

To the Editor: I read with much interest in this week's issue of *The Progressive Thinker* the exposure of the mediums, Norman, Mayoy, Moss and Nichols by Howard Carrington of the American Society for Psychical Research.

You will possibly remember having received from me several letters in relation to my experience with this man Norman.

I am glad finally one whom you consider capable has made investigation, and you have thought well enough of the same to publish his findings. For the purpose of again bringing this subject before you as seems proper, I will advise that for several years I have been an earnest and painstaking investigator of the philosophy and phenomena of Spiritualism, and in line with this investigation I went to Lily Dale two years ago last summer, where I visited various mediums of renown, that were recommended by so-called reputable Spiritualists in attendance at the camp. Among others, a friend who accompanied me and I visited Norman, and sat for "spirit photographs." We were told to call the next day when he would have the pictures, which we did, and were then informed they were not yet developed, but that later we would receive our pictures by mail. Norman had our money and we went our way, and in a week or two we each received our photographs. Each photograph of my friend and of myself had attached to it the picture of some spirit or mortal of the same person.

The photographs of each had attached three supposed spirit pictures, as I explained one of the spirit pictures on each of our photographs was the same, and they all were the same as sample spirit pictures Norman had taken on his studio as an exhibit, so it is plain he keeps in stock spirit pictures to use when he can make a sale.

I and my friend went to Lily Dale for the purpose of investigation, and this experience with Norman was a corker to our simple faith, and from that time my friend has taken no stock in Spiritualism as he holds he was faked, and will have nothing more to do with any of it. I, on the contrary, thought I would expose the trick, as I believed it would not be permitted if exposed, and that is why I wrote you at the time. I also wrote the secretary of the camp at Lake Helen, where I read of Norman through the medium of *The Progressive Thinker*. I received no acknowledgment of my letter, and one year ago last winter I was traveling in the South and visited Lake Helen, where I found Norman installed, and so I

took pains to explain to the president of the camp of my experience with him, and he seemed to dislike to be annoyed with my tale, and left me.

Last summer I again visited Lily Dale and had a reading with Mrs. McCoy, and also attended the materializing seance of Mrs. Moss, where I had about the same experience as related by Mr. Carrington.

Spiritualism has attracted my attention more than any other subject in later time, but I confess I hardly know what to think of it when some of its strongest advocates seem to uphold the worst kind of deception. To me the deception practiced by those so engaged in this cause is the worst possible, and I abhor it from the bottom of my heart.

I have not given up hope that I may be able to find truth in this, but I confess I am very much discouraged, as I have been robbed right and left by those practicing their damnable profession right under the care and protection of the camps where the best advocates of the cause are in charge.

I believe the Society for Psychical Research is doing a great work and will prove the truth of spirit return, if it is possible, but those practicinglegerdemain will work more injury in a day than truth can accomplish in an age, and it's high time every one honestly interested in the cause of Spiritualism should leave no stone unturned to rid the ranks of the deception practiced. I have been much interested in the course *The Progressive Thinker* has taken in trying to aid in detection of fraud, but I did think you gave but trifling heed to my attempted expose of Norman.

H. H. HATHAWAY.

Binghamton, N. Y.

*The Progressive Thinker* should visit weekly the family of every Spiritualist in the United States. Should YOU, not being a subscriber, happen to receive a SAMPLE COPY you should look it over carefully, and see the vast amount of interesting matter it contains. By receiving its visits weekly you will keep in touch with this great movement the world over, and at the same time realize that you are assisting in sustaining the largest Spiritualist paper published on this earth to-day, and thus you will aid in disseminating the grand truths of SPIRIT RETURN. Subscribe for *THE PROGRESSIVE THINKER* now, and send for one of our remarkable premium books. By becoming a reader of the paper you will learn about the Spiritualist camps, and know also what the Spiritualists are doing and saying the world over.

Who plays for more than he can lose with pleasure stakes his heart.—Hier.

#### THE GOLDEN HARP AND THE NUMBER 12.

Inspirational poem by W. J. Colville, given in Parrot Hall, Alameda, Cal., March 31, 1908. Subject suggested by audience.

The symbol of the golden harp,  
Shines out upon you from above,  
A symbol of eternal truth,  
A token of abiding love,  
An emblem of united hearts  
Where many strings in union blend,  
And many notes in harmony  
Their pure, united music send.

Life is a golden harp, indeed,  
Each native power is on a blest string,  
And when they all in union sound,  
Oh, then, what harmonies they bring!

Such harmonies as may delight  
Angelic ears in realms on high,  
While blest immortals through the world  
Which roll in space, majestic fly.

The golden harp suggests to us  
Strong, holy thought, one blessed way

Whereby we may evolve a light  
That on the earth may always stay;

For gold doth signify in truth  
The transmutation of all things  
Into one perfect usefulness,  
When every power its tribute brings,

And lends its influence to the whole  
As in a garden filled with flowers,  
Each one is beautiful and fair,  
While all adorn the fragrant bowers.

The Rosicrucians of old times  
Did seek long years to find that stone

Which should resolve all baser things  
Into one metal, gold alone.  
Is there a way? Can we resolve  
All powers of life in one great whole?

The law of use we all may find  
Revealed in nature through the soul.

All things are precious and when gold  
Is spoken of in realms of mind,  
As John on Patmos did behold  
The floor of heaven of gold refined,  
Truly the golden floor doth mean  
Surest foundation, perfect truth,  
Which signifies the USE of all.

The ABUSE of nothing; so that youth,  
Manhood, and age alike may meet,  
And all may blend their forces here,  
Until the chosen instrument,  
The golden harp, must needs appear

Firm and compact, while every string  
Doth symbolize some human life  
That bringeth melody its own  
To conquer fear, to vanquish strife.

The golden harp! oh, will ye not  
Be living strings, with sweet accord  
Responding to the angelic touch  
And answering to the heavenly word!

Oh, will ye not in love's embrace  
Unite yourselves in one great whole,  
Where stronger, weaker ones are lost  
In oneness of the perfect soul?

The golden harps which sound in heaven  
Are radiant forms grown strong through love;  
And those who play on golden harps  
Are angel guardians from above,  
Who downward bend, that through their love  
They may bring forth such strains  
As souls in harmony give forth,  
When graces all in peace combine.

Oh, let this be your symbol, now,  
UNION IS STRENGTH; in glad accord  
Blend all in perfect harmony,  
Until from you more strong than war  
There shall go forth a living power,  
The music of the holy life,  
Which everywhere, wherever it flows  
Will be with holiest purpose rife.

The number twelve is introduced  
As symbol of the perfect whole.  
The trinity is also here  
To signify the full control  
Of truth o'er nature's entire bound,  
Till soul and mind and body meet  
In harmony of perfect love  
And wisdom, making life complete.

So may we meet, so may we blend,  
And may each life become a string,  
Our whole humanity our harp,  
Whose every note doth music bring,  
Such music as in heavenly spheres  
Vibrates with health, with joy  
Whose light  
Shines strongly, kindly, everywhere  
Revealing truth's resistless might.

It was a Voice from the Spirit World,  
"John Hipner returned from Buffalo, N. Y., last week where he was a guest of his sister. Friday he received word that his sister was dead."

To the Editor: In connection with the above item, Mr. Hipner lives on a farm two and one-half miles west of this village. A few days before her death, Mr. Hipner was lying upon a couch at home in a half-awake state, when something said to him, "If you want to see your sister alive, go to Buffalo." He at once made preparation and went, and upon arrival there found his sister lingering from a paralytic stroke. After returning home he got news of her death. The old gentleman asks, "What was it that spoke to me? Would you call it telepathy?"

I. T. DAMON.  
Millington, Mich.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—giving the world with mercy, and joy.—Robert C. Ingersoll







# Evolution of Life Forms.

## A Masterful and Learned Contribution to the Scientific Study of a Deep Subject.

To the Editor: I have just read the able and interesting address of Col. R. T. Van Horn, on the "Evolution of Life-Forms," published in a recent number of The Progressive Thinker. I can heartily agree with many of his important statements, but I am not in harmony with some of his spiritless conclusions. That the germs of life do exist in nature, and are only waiting for proper conditions to bring them forth into manifestation, only needs, as proof, a careful observation of natural phenomena. After an original pine forest has been cleared away, it is not uncommon to see the poplar, the cottonwood, the ash, or even the oak tree springing from the same soil. From whence came the germs producing these new species of plant life? Again, if the fires are kept from destroying the young plants, in a short time we shall see belts of growing timber of various kinds along the margin of our prairies, streams, or, if you should go out into what is called our "American Desert," a hundred miles from other farm land, and should irrigate and cultivate a tract of land, it would be but a short time before you would have many varieties of weeds growing on land that never produced anything but soapweed and sage brush.

It is evident that these life germs are existent in nature, and are only waiting the proper conditions to bring them forth. What was their origin and the manner of their evolution?

Sir Oliver Lodge has said: "The basis of physical life still eludes us, and I am of the opinion that until we are willing to look beyond the material plane it will remain unrecognized." I think this is certainly the truth, and it is quite important that we turn our attention in the direction of a higher source of life. While I am free to admit that the potency of life is apparently inherent in nature, I can not get away from the conviction that there is an antecedent of nature, prior to, above and beyond, nature; that from which nature has derived her possibilities.

Herbert Spencer, who has been called the greatest interpreter of physical science, has said: "We are compelled to recognize an inscrutable Presence, of which we can discover no beginning and no ending," and "among the mysteries that grow more mysterious the more they are thought about, there remains this absolute certainty: We are in the presence of an Infinite and Eternal Energy, from which all things proceed. This is almost consonant with the language of Paul, the great interpreter of religious science: 'God is not far from any of us, for in him we live, move and have our being. We are also his offspring.' The same writer also said: 'The things that may be known of God are revealed unto men; for the invisible things of God, since the creation, are clearly seen, being made manifest in the things that are made, even his Eternal Power and Divinity.' Nature, then, is only a revealer of its author. God is immanent and also transcendent, above and beyond nature. The Mind that devised the 'Plan of the Ages,' the Life that inspires, the Power that executes and the Law that governs.

The evolution of individual spirits is the basis of material evolution and the origin of species both in vegetable and animal life. But before there can be any evolution of spirit there must be an involution of spirit.

How and when was spirit involved in matter? A few years ago it would have been a presumption almost bordering on blasphemy, to have mooted such a question, but in the light of recent investigation and discovery, nature has revealed her secrets, so that he who wills may read.

Prof. R. A. Millikan, of Chicago University, said: "The value of radium does not consist in the fact that it is worth many thousand times its weight in gold, but by its revelations we have made long strides toward the solution of the most important question in science, namely, what is the constitution of matter?"

Sir Oliver Lodge has expressed the opinion that in the emanations of radium and radio-active substances we have reached the ultimate analysis of matter, and that they reveal the important fact that matter is composed of electricity and of that alone. These rays or radiant emanations are of three distinct qualities: First, the alpha ray, which is positive or magnetic. It is possessed of a great attractive force and immense velocity of radiant energy. Second, the beta ray is negative, electric or repulsive, and has a still greater radiant velocity. The third or gamma ray is so exceedingly subtle, that it has almost escaped the ken of the scientist. It has an intensely penetrating power, and a radiant velocity that is equal to that of light. This is the Roentgen or X-ray, so-called because it is an unknown quantity. It has the power of creating radio activity in other substances at a distance from the radiant body. It is the life-giving and health-restoring potency of radium, electricity and the sun's rays.

Mr. Lodge says: "We have not yet experimentally demonstrated that matter is composed of electricity. We have only been able to separate matter into its constituent electrons—but it seems to me that the converse of this must be true and I am looking for some laboratory worker who shall, ere long, exhibit matter newly made from stuff that is not matter."

In this new analysis of matter the alpha ray is the positive electron and the beta ray is the negative electron. They are the moieties of cosmic electricity, but we have not yet been able to account for the gamma ray. Prof. Millikan says: "It is so subtle that it is of but little importance." Not so, for upon it depends all of the possibilities of matter. Man has by "searching found out God." It is the Life and Wisdom and Power and Law of nature—IMMANENT SPIRIT.

If we admit that matter has been separated into its constituent electrons, we have certainly reached a very important event in the progress of science, but we have found only two forms of electrons, and there is evidently the third element which in our effort at the construction of matter we have not been able to control, and we shall probably not be able to control it until we have learned its true character and fully realize our relation to it. It is that Infinite and Eternal Energy from which all potencies proceed, for it is Power itself, Life itself, Mind itself, Beauty itself, Form itself and Law itself. Without it there can be no matter or objective existence. We have learned that the positive electron is charged with magnetic force. The negative electron is charged with electric energy. These opposite varieties of power are the source of all cosmic life and activities.

Electricity is not a primary element, and electrons are embodied potency. Hence the constituent analysis. We shall have to go at least one step farther and get back to the Beginning.

Mrs. Cora L. V. Richmond said in her Psychic World, under the control of Dr. Benj. Rush (I quote from memory and I do not suppose I get the words exact). The construction of matter is on a plane where the molecules are so infinitesimally small that the most powerful microscope can not reach them. Electrons are the dual constituents of ions. Oxygen is the lightest known substance, and one atom of oxygen contains 37,000 ions. These all have a rotary and an orbital motion and perform their evolutions in their atom with no more danger of collision than the planets in our solar system. An atom of gold is composed of 175,000 ions, and 200,000 enter into a single atom of radium. We shall have to enlarge the capacity of our imagination some before we can get down to an ion. But let us get back to the Beginning.

In the Beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the abyss; and the spirit of God moved upon the waters. If we interpret this legendary statement in the light of the most recent scientific discoveries, it will shine with the clear light of modern advanced thought.

In the beginning of the evolutions of countless systems of worlds, the substance of which they are all composed was a formless abyss of inert molecules, void of life, intelligence, love, power, heat or law, but SPIRIT, that Infinite and Eternal Energy from which all potencies proceed, moved upon the molecules of this abyss, impregnating them with its own possibilities, converting molecules into electrons, the positive and negative merit is of creative power. Paradoxical as it may seem, these male and female electrons, charged with directly opposite energy, have a strong affinity—one for the other, and uniting in sexual embrace form a magnetic electric body called an ion.

These opposite forces impart to the ion a rotary and orbital motion which are never lost till this union is dissolved in that curious phenomena known as radio-activity or combustion. It is the perpetual motion of vital activity, the primary cause of all cosmic motion, and evolutionary potency. It is that vibratory impulse of Infinite Energy that throbs in all the universe of matter, making possible its phenomena and its final attainment! Electrons are composed of molecules of primordial substance, impregnated with spirit. They are the positive and negative elements of cosmic electricity. Ions are composed of a positive and a negative electron constituting a primary spark of mechanical electricity. The magneto-electric dynamo is an ingenious arrangement of horse-shoe magnets, by which their positive and negative poles are rapidly brought into juxtaposition, the electrons of cosmic electricity are polarized by the magnetic poles and every time one passes the other these male and female electrons enter into ionic union, forming sparks of mechanical electricity which are conducted by insulated wires as a current electricity, to some apparatus adapted to a mechanical application.

Atoms are aggregates of ions together with a quantity of inert molecular substance composing the body of the atom and the grosser part of matter. The character of an atom depends upon its ionic value. As already stated in an atom of oxygen contains 37,000 ions, an atom of gold 175,000, an atom of radium, the heaviest of all known substances, is composed of 200,000 ions with just enough molecular alloy to hold it in solid form. Here is the difficulty in obtaining radium in large quantities. If you can separate it from its molecular body it is ionized and can not be controlled as a solid, but it is dissipated in the form of electricity. Other substances or metals than these mentioned above are composed of other ionic values. Life germs existent in nature only waiting for climatic and cosmic conditions to call them forth on the plane of evolutionary unfoldment are organized on the same plane of ionic values, overruled by that Omnipotent, Omniscient and Omnipresent, Infinite and Eternal Energy from which all things proceed.

Linton, North Dakota.

### BALBEE, IND.

#### The Cause Flourishing in That Section of State—Interesting Particulars.

To the Editor: If you will kindly allow me space in your valuable paper I will attempt to give a brief report of our Association, which is located in Eastern Indiana (Jay County), being a country association and known as West Grove Spiritualist Association, and I suppose is among the oldest associations within the state, having been organized Dec. 19, 1868, in an old log church, having at that time fifty members, but the faithful work of the members with the assistance of the veteran workers, Henry C. Wright, Ed. Lockwood, James Hudson, Dr. Cooper, Joseph Mendenhall, Hiram Gregg, Thomas Gray and William Allen, all noted lecturers of that day. The association grew in numbers, reaching one hundred members, when in 1873 it was necessary to build a large frame church, with seating capacity of three hundred, and at this time we were visited by Mr. Eli Brown and wife, of Michigan, I think, who organized a large and enthusiastic lyceum under the guidance of the Lyceum Guide, written by Emma R. Tuttle.

At this time our church was the only country church anywhere near, giving us quite an advantage over the present time, as we now have four other churches of different denominations within three miles of us in either direction, but nevertheless this year finds us, I think, above par with the others as to membership, having at the end of the year just closed fifty-five members. After the erection of our new church, the services of Brother A. B. French as lecturer were procured. After his time expired he was followed by Brother Fishback, Mrs. Colby Luther, Moses Hull, Geo. W. Kates and wife, E. W. Sprague and wife, Harrison D. Barrett, Harry Moore, Will J. Erwood, Miss Elizabeth Harlow, W. V. Nicum, Mrs. Sarah A. Crossfield, and a great many others that I cannot call to mind at present.

When the National Association was organized we took out a charter and worked under it until the State organization was perfected, after which we re-organized Oct. 29, 1904, and have since been identified with said State Association, holding charter No. 5.

We usually have, on average, one lecture each month. So far this year we have had three. One by Russell Wattles, of Ellettsville, Ind. and two by Mrs. Sarah A. Crossfield, of Muncie, Ind.

Mrs. Crossfield came to our home last Friday evening, and on Saturday at 1 p. m. she delivered a funeral discourse at the Flat Friends' church, at the funeral of one of our neighbor Spiritualists, Mrs. Mattie White, to a large and attentive audience of both sexes, who plainly showed their appreciation of what was being said. She drew the line very closely, pointing out the advantages of Spiritualism up to, and during, such trials, comparing them with those of orthodox teachings of the past and present in a very masterful way.

And on Sunday morning, the 29th, we gathered at our church to celebrate the sixtieth anniversary of Modern Spiritualism, by having an all-day meeting (big dinner included, as many who may read this know West Grove to be famous for).

At 10:30 meeting was called to order by the president, and Mrs. Crossfield proceeded to treat us to what she termed a heart to heart talk on Spiritualism, its growth and development of the last thirty years, which was handled in a very able and instructive manner.

At 12:30 the tables were spread and everybody seemed to do justice to what was before them. After two hours of eating, visiting and instrumental music we were again called to order to listen to another feast of thought.

This time, the subject given by one of the audience, was, "What Advantage has the Religion of Spiritualism (if any) Over the Religions of Other Denominations in Shaping the Destiny of Humanity, Both in This Life and the Life Beyond." To this question Mrs. Crossfield surely did justice in a most masterful way, holding her audience for two seemingly short hours. At the close of the lecture our secretary informed us that she had enrolled five new members.

night, Mrs. Crossfield left our home for her home at 723 S. Elm street, Muncie, Ind., where she may be found or addressed by any one desiring her services for funerals or lectures for either of which our association most highly recommends her. Yours for truth,

E. A. GRAY, President.

#### Anniversary in Boston, Mass.

The First Spiritualist Ladies' Aid Society held its anniversary exercises at Appleton hall on March 27. The hall was tastefully decorated with flags, and the platform with cut flowers, bouquets and potted plants. The meeting opened in the morning by singing, after which the president, Mrs. Mattie E. A. Albee, welcomed the friends in behalf of the society.

The arisen members, Mrs. A. S. Allen made a short address, and spoke of the sacredness of the hour, and all that it meant to Spiritualists. Mr. Hebron Libbey, a veteran Spiritualist, said he would speak in the name of our ardent friend and brother, Dr. A. H. Richardson, and bring congratulations from him to the mortals of earth! Mrs. Shirley read an original poem that was well received. Mr. Fred Miles, of Marlboro, spoke of Spiritualism and what it meant to him; he was looking forward to the time when there would be a church without a creed, where all could meet in brotherly love. Mrs. Lizzie Shackley closed the morning session.

After a short intermission to feed the physical, the afternoon session was called and Rev. A. P. Blinn made a short address. He spoke upon Spiritualism as a religion. He thought some might differ from him, yet said there was really but one religion, but many conceptions of it. Mrs. Haldee Hall then sang one of Mr. Longley's songs, which was appreciated by all. Mrs. Nettie Holt Harding spoke of the growth of Spiritualism in the last sixty years, and said she was pleased to know it was meeting the church and what it meant to her with communications. Mrs. Annie Morgan gave a vocal selection which was well rendered. Mrs. Mary Lovering then read two communications from Rev. Cudworth and Mrs. Hattie Mason pertaining to things spiritual; they were well written and conveyed much spiritual thought. Mrs. B. W. Belcher made remarks and read messages; they were all recognized.

Rev. F. A. Wiggin was the next speaker. He said in part that some need no confirmation of the messages, yet it is always gratifying to receive the same. He said: "I believe the time is ripe when we as Spiritualists should deal with affirmations, we should use argument as little as possible; a truth never needs an argument, we must prove it by action. I get very little consolation about Spiritualism going into the churches; I want them to receive all the benefit they can from it, but Spiritualism must be gathered into its own church. The churches will (or the ministers) speak of the life hereafter, the immortality of the soul, but will they invite a medium to go forth and speak, or who they will pulp and demonstrate the fact? No. Then I say Spiritualism is not going into the churches; I am zealous of making Spiritualism so strong, so broad and so deep that it can hold in its embrace the great redeeming truth of the world."

Miss Bernice Abbott then gave a whistling solo, which was splendidly rendered, accompanied on the piano Miss Elizabeth Abbott. Mrs. Shackley then voiced messages. Mrs. N. J. Willis spoke briefly of the event that had called us together. Mrs. H. Hall sang several selections during the afternoon. Mrs. A. L. Warren, vice-president of the Manchester Society, spoke briefly and brought greeting to the Ladies' Aid. Mrs. I. Moore closed the meeting with benediction.

The evening session opened with singing. Mrs. A. S. Waterhouse spoke upon equal rights for all the sexes, and (repeatedly) Mrs. Annie Morgan sang: Miss O'Leigh read an original poem, "Anniversary Day," which was very fine. Mrs. Maude S. Bishop then spoke briefly and gave many messages, which were all recognized. Miss Etta Willis always writes a special poem for the Ladies' Aid anniversary, and she presented the same at this time. Dr. Wm. Hale gave a vocal selection, and Rev. F. A. Wiggin spoke of Amanda Baller, said it seemed as though she was present and with or beside Dr. Hale when singing. He spoke at length of the duties of Spiritualists, and urged us to come together every Sunday and concentrate our thoughts in one grand temple, and thus show to the world we are a representative body. Mrs. Nellie Abbott, of Lawrence, Mass., gave messages, which were greatly appreciated by all.

After resting the remainder of the day, Mrs. S. G. Cunningham said she was

always glad to bring a crumb of comfort to everybody she reached, and she gave many interesting messages, and all were recognized. Mrs. Annie Chapman spoke of Spiritualism and what it meant to her; how it had brought light and sunshine into the heart and she was glad to lift her voice at this anniversary time in honor of the living truth. Dr. Wm. A. Hale spoke of the Herald of Truth, and what he was trying to do with it to make it a popular paper. Mrs. Warren, of New Hampshire, spoke briefly; the president, Mrs. Albee, made a very pretty speech, thanking all heartily for their kindness in making the anniversary a success. Thanks were extended to Mrs. A. T. Butterfield, Mr. J. E. Hayward, Mrs. Bullock for flowers; to Mr. J. B. Hatch, Mrs. S. W. Johnson for flags, and to all who in any way assisted the officers in making this sixtieth anniversary a success. Special thanks were extended to the ladies in the banquet hall for their devoted attention to the "physical," showing by their efforts they understood the need of material food as well as the spiritual. CARRIE L. HATCH, Boston, Mass.

#### Verdon Park Camp Meeting Ground Booming.

During the past winter much work has been done at this park. Many new avenues have been cut out, and over forty cords of wood obtained therefrom and fitted up for use of hotel and cottages. There are now on the ground thirty cottages and eight or ten more will be erected this season, also a fine stable for horses.

There is a fine large pavilion for meeting, etc.

The management are using all available means in improving and beautifying the grounds, and so have decided this year to give free use of the pavilion for one, two, or three weeks in August—some GOOD RELIABLE medium for public or private sittings, readings or speaking, said medium to have all that can be made. The officials will render all possible assistance in making expenses light, and in co-operating in any way to make things agreeable and pleasant. There are always many calls here for private sittings, and no doubt success would attend the efforts of a good, honest, medium, male or female.

Successful meetings have been maintained here for the past twenty-four years. Dr. B. F. Austin was our principal speaker last year, and he was delighted with the place and the people. It is a beautiful spot on the Penobscot river, near Port Knox and Bucksport.

FREEMAN W. SMITH, Sec. Rockland, Me.

#### SIXTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Observed by the First Spiritualist Union, of Norwich, Conn.

On Sunday, Mar. 29, three well attended services were held in observance of the sixtieth anniversary; the evening service attracting an audience that filled our church to the doors. The platform was beautifully decorated with palms, potted plants in full bloom, and cut flowers in profusion.

The morning service opened with voluntary upon our pipe organ, splendidly rendered by Mr. Charles A. Dowsett, and the invocation by our resident speaker, Rev. Albert P. Blinn, who gave a powerful address upon "The Reality of the Spiritual World." A duet by Mrs. Charles S. Twist and Miss Hadie Blackstone was followed with messages by Miss Emma B. Smith, of Lawrence, Mass. Mr. Blinn closed the service with a benediction.

The afternoon service was held under the auspices of the Progressive Lyceum, with a most interesting program consisting of songs, recitations and instrumental selections. Every child in the Lyceum taking part. Interesting addresses were also given by some of the older members along lines appropriate to the occasion.

The evening service was exceedingly interesting, and the musical numbers, which included selections upon the organ by Mr. Dowsett, an anthem by a chorus of six voices, a duet by Mrs. Twist and Miss Blackstone, a contralto solo, "Rock of Ages," by Mrs. Geo. S. Beebe, added greatly to its impressiveness. A reading, "His Spirit Mother," by Mrs. Jennie E. Burdick and an original poem, "The Oneness of Life," by Mrs. Emma B. Smith, were greatly appreciated.

Mr. Blinn, as the speaker of the evening, gave a masterly address upon "Our Fates," in which he emphasized the thought that we have ceased to fear the dead and to worship the spirits, for we have come to the realization that they are "just our folks," men, women and children like ourselves; a little wiser, perhaps, but still not yet perfect or infallible.

The service closed with excellent message work by Mrs. Smith, and the benediction by the pastor.

Our society is in a flourishing condition, spiritually, numerically and financially, and the three years' experience with Mr. Blinn as our resident speaker has convinced us that itinerant speakers with occasional test mediums does not mean either progress or growth. A settled speaker has meant both to us.

On Sunday, April 15, Mrs. Nettie Holt Harding, of Somerville, Mass., one of our best known test mediums, will serve us morning and evening as Mr. Blinn is in Marlboro, Mass., on that date. MARY P. CLAPP, Norwich, Conn. Secretary.

#### Mass Meeting at Grand Rapids, Mich.

The M. S. S. A. held the second mass meeting since we started the same in Grand Rapids, Mar. 21 and 22. The meetings were well attended, and much enthusiasm shown. The principal speaker was Mr. Will J. Erwood, one of the young workers, who is one of the best educated and most fearless speakers on the rostrum. He has a pleasing personality, intensity of thought, and earnestness of purpose, and fairly rivets his listeners to him. Other workers were J. C. Andre, J. E. Walker, Dr. A. B. Spinnay, Miss Emma Gibbs and Mrs. Belle Fuller, each showing great earnestness in their chosen work.

The Grand Rapids people, and especially the Psychic Research Society, have been more than kind to the M. S. S. A. In the past year, and

wish to extend to them the thanks of the M. S. S. A., also to each of the workers who assisted for their courteous treatment of the same, and to each one who assisted financially. May they live long to reap the harvest of what they have sown. Arrangements are under way for a mass meeting in Detroit, which, however, will be announced later. MRS. EMMA-SNOW-HOYT, Secretary M. S. S. A. Battle Creek, Mich.

#### Coming Queen City Park Campmeeting, Burlington, Vt.

To the Editor: Great effort is being made to have one of the best meetings ever held at the Park. Geo. W. Kates and wife are engaged for the first ten days, commencing Aug. 2. About the 11th W. J. Colville comes for ten days. About the 20th J. Clegg Wright and Mrs. Helen P. Russeque come and remain until the closing meeting, Aug. 30. The Vermont state's speakers, President A. F. Hubbard, Mrs. Emma Paul, Mrs. Abbie Crossett, and Vice-president S. N. Gould have also been secured. Mrs. Effie C. Chapman will be at the camp and give spirit messages. Some noted mediums are expected. Miss Bond, of Worcester, Mass., is to have charge of the music. Fred M. Hunt, who has so successfully managed the hotel for the past two years, has leased the same for the coming season, and will spare no pains to cater to the welfare of his guests. Queen City Park is situated on a bluff, about two miles south of the city of Burlington, on the shore of Shelbourne Bay. This bay is one of the most beautiful and picturesque on Lake Champlain.

Here are the finest sunsets in America; lovely wooded walks and drives; boating and fishing; four passenger trains daily with mail; electric cars every twenty minutes; postoffice, telephone, store and restaurant connected with the hotel. L. L. McAllister, of Grand Rapids, Mich., has leased the photograph studio, and will put it up in first-class shape for all kinds of photographic business. In due time circulars will be issued giving full particulars. S. N. G.

#### Anniversary at Greenfield, Mass.

Sunday, Mar. 29, was a very rainy day in western Massachusetts, but good audiences attended our anniversary services. The principal address of the afternoon was by Francis Bailey Woodbury, ex-secretary of the National Spiritualists' Association. Dr. Sumner Chapman also gave a brief address. Music, vocal and instrumental, was also a feature of the occasion, and recitations, readings, etc., by the children. Mrs. Nettie Holt Harding of Boston gave spirit communications.

The floral display was very beautiful. All the decorations being by McDonald, a local florist. In the evening Rev. R. F. Churchill gave an interesting address, followed by N. H. Harding with address and spirit communications.

Mr. and Mrs. Fred Eaton, who were about to leave town to take up their residence in Worcester, Mass., were requested to come forward to the platform by F. B. Woodbury, who, in a brief speech, presented them with an exquisite cut glass cream pitcher and sugar bowl in behalf of the society. This is the fifth year this association has come up anniversary day free from debt.

Many friends of Lake Pleasant have been very much excited over the report that the streets of the old camp ground were to be turned over to the town of Montague. The board of management met here on the 28th inst. and voted not to endure such a movement until they were positive about the results to come from such action.

This association will hold its usual camp meetings and have secured as speakers and mediums Hon. Charles R. Schirm, Helen Palmer Russeque, May Pepper, Vanderbilt, C. Fannie Allyn, Tillie U. Reynolds, Elizabeth Harlow, Frederick Nicholson, Edgar W. Emerson, Rev. Albert Blinn and others.

The process of rebuilding Lake Pleasant continues and some costly and handsome residences are going up.

Officers of Greenfield, Mass. Spirit Society elected: President, Francis Bailey Woodbury; vice-presidents, Dr. Sumner Chapman, Henry A. Lee; directors, Eberhardt Rist, William McIntire, Charles Gardner; treasurer, Chas. Gardner; pastor, Rev. R. F. Churchill; honorary member, Dr. Sumner Chapman.

The society is out of debt and in good condition. COR.

#### Anniversary Exercises in Alameda, Cal.

Tuesday, March 31, witnessed three great gatherings in Parrot Hall, 2309 Santa Clara ave. The first meeting opened at 10:15 a. m. Mrs. Mary A. Wells of San Francisco, and W. J. Colville were the orators of the occasion.

Mrs. C. E. Hubbard gave spiritual messages, many of which were extremely convincing. Good singing by the assembly added zest and harmony to the occasion. From 1 till 2 p. m. an excellent lunch was served in the Committee Room, thoroughly enjoyed by the fully 600 visitors.

The second meeting, when the hall was crowded to overflowing, began at 2:30. Splendid addresses were made by Mrs. Heckman, of Seattle, and Dr. Coulson Turnbull, editor of "Light-bearer." Mrs. Ada Smith-McMillan, of Oakland, gave remarkable satisfactory demonstrations of clairvoyance, and said, under decided inspiration, many helpful and encouraging words to several members of the audience.

A most delightful feature was the beautiful singing of Mrs. Kenworthy of Seattle. A collection was served at 6 p. m. which a large number of visitors greatly appreciated. The final meeting opened at 8 p. m., when the hall was again crowded. Mrs. Heckman and W. J. Colville were the principal speakers. Mrs. Hubbard gave spiritual communications. The utmost harmony prevailed at all the sessions and much was accomplished. The audiences were representative of a wide extending neighborhood.

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SATURDAY, APRIL 18, 1908.

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## Facts Worth Considering.

Alcohol, diluted as rum, whiskey, brandy, wine, etc., in its physiological action, is a diffusive stimulant, increasing the action of the singular circulation. In contact with carbon in the capillary flow, according to Liebig, animal combustion ensues, followed by heat and excretion of carbonic acid gas. Temporarily alcohol augments muscular strength, invigorates the brain, and is succeeded by depression, both mental and physical.

Keeping these facts in mind, what is the physiological effect of tobacco on the animal economy?

Tobacco is a narcotic. It depresses the heart's action, and retards the flow of blood in the arteries. It reduces nervous action, disorders digestion, produces general debility, and a long train of sympathetic derangement.

Habitués of either of these drugs form a habit from their use as difficult to overcome as it is to escape the habit of opium or cocaine eating.

Depression following the use of tobacco, either chewing, smoking or snuffing, is best overcome by an alcoholic stimulant; hence very frequently both these pernicious habits are practiced by the same person, the one effort attempted to be overcome by the resort to the other.

The laborer, wearied by toil, smokes or chews to quiet the nerves and give him rest; whilst the lawyer, doctor and frequently the priest, uses a stimulant to overcome mental fatigue, or to excite the brain to more vigorous action.

The *Progressive Thinker* complimented the ladies two weeks ago for antagonizing the use of intoxicants. With greater commendation we would encourage their warfare on tobacco; for its use seems to increase the appetite for intoxicants to overcome the lowered vitality produced by the narcotic; so good ladies, count *The Progressive Thinker* as your auxiliary in fighting either of these hindrances to progression.

And now let all the world stand aghast while we go the ladies and God's pretended vicereigns, the clergy, one better, and pray their aid to stay the bloody hand in slaughtering our fellows, the harmless domestic animals as well as the non-destructive wild one, our associates in mortal life, and probably in the immortal state. They have the same right to existence here or hereafter as we. It was a priestly falsehood, pretending to voice Omnipotence, that gave man dominion over them and their flesh for food. It is a savage state, we can apologize for it; but in an enlightened age it is akin to murder—foul, brutal and inexcusable murder! Eating their flesh, and making sepulchres for them in our stomachs as disease-breeding acts; the sooner ended the sooner man will ascend the scale of being.

But bad as are all these vices, another rises before us, and that, after, worshipping a pretended Son of God, who, say the clergy, was sacrificed to appease the great anger of his Almighty Father, to save humanity from the torture of a burning hell, churchmen hold frequent banquets to feast on that Son's flesh and drink his blood. Think of it, good sisters, and exhaust all your energies in efforts to correct this terrible evil. It is a species of cannibalism that is abhorrent in this age of refinement.

## Incontrovertible Facts.

The New York Observer, a Presbyterian organ, says Prof. Arthur Lloyd, of Tokio, a devout orthodox believer, who has studied Japanese Buddhism unweariedly for a score of years, has made the startling discovery that the original of Japanese Buddhism was written in Alexandria in the first century, by a man of India, saturated with Alexandrian philosophy, phraseology, and ideas. The Observer adds to "the startling statement," possibly the apostles of Jesus saw and knew of this writing, and that when Paul wrote of giving his "body to be burned," he had before him a famous Buddhist who did this very thing." See 1 Cor. 13:3.

The Buddhist who burned himself on a funeral pile, aged 83 years, referred to by the Observer, was Calanus, with whose manner of death it would seem the author of Paul's Epistles was acquainted. Calanus became attached to Alexander, in his descent of the Indus to the sea, B. C. 325.—See Rollins' History of Alexander, Sec. 17.

The reader will now open Vol. XII. of the *Encyclopaedia Britannica*, page 784; there he will find a brief sketch of Buddha, and learn that his teachings spread all over India, and about B. C. 244 Asoka, king of Magadha, became a zealous convert to the Buddhist faith. Asoka supported 64,000 priests, founded many religious houses, constructed monasteries, convened several councils, published the faith throughout India, inscribed his edicts on pillars, in caves and on rocks, and set up 64,000 memorial columns, many inscriptions extant to our times. Quoting:

"Asoka recognized proselytism by PEACEFUL MEANS as a state duty. The rock inscriptions record how he sent forth missionaries [say other sources of information, 64,000 to Assyria, Syria, Palestine, Egypt, the several provinces of Asia Minor, and even to Greece] to the utmost limits of the barbarian countries, to intermingle among all unbelievers, for the spread of religion. They shall mix equally with Brahmins and beggars, with the degraded, and the despised, both within the kingdom, and in foreign countries, teaching better things. Conversion is to be effected BY PERSUASION, NOT BY THE SWORD. BUDDHISM was at once the most intensely missionary religion in the world and the most tolerant. This character of proselytizing faith which wins its victories by peaceful means, so strongly impressed upon it by Asoka, has remained a prominent feature of Buddhism to the present day. He collected the body of doctrine into an authoritative version, in the Magadhi language or dialect of his central kingdom in Behar, a version which for two thousand years has formed the canon of the Southern Buddhists."

Passing to page 786, *Encyclopaedia Britannica* and we learn this zealous monarch, Asoka, established vast monasteries, and formed seats of learning. Quoting again:

"Ten thousand monks and novices of the eighteen schools there studied theology, philosophy, law, science, especially medicine, and practiced their devotions. They were supported from the royal funds."

Now go with us to Palestine, to the west coast of the Dead Sea and the lower Jordan, and 144 years before our era we find the Essenes, a sect of Jews located there and holding views in common, and PRACTICING THE IDENTICAL HABITS OF THE BUDDHISTS, EVEN TO BAPTISM BY IMMERSION. They were mentioned by Josephus, Philo, and Eusebius. An epistle written to the Macedonians 144 years B. C. (see 1 Maccabees 12:2) mentioned by Josephus as the time when the Essenes were at the place named. It fixes a date we cannot well controvert, as a period 100 years later than the time Asoka sent missionaries there.

Philo, born 20 years before Jesus, tells of the same sect in Egypt, there known as Therapeutics, and of their great numbers, and the founding of monasteries, which were filled with monks. They became so numerous, it is stated, 70,000 could be rallied in a single hour in Alexandria.

John the Baptist whom Christians represent as a forerunner of Jesus, and who baptized the latter in the Jordan, according to the Gospels, seems to have initiated Jesus into that sect.

Now, pray, tell us how the Japanese professor manages to reverse all these dates, fixed by incontrovertible authority, and trace the parentage of Japanese Buddhism to "letters written from Alexandria in the first century?"

The facts are, the Buddhists were teaching every feature embraced in Christianity, less, as we have before stated, persecutions for opinion's sake, and her scholars are grasping at straws to divert attention from their own slimy foundation.

A very recent correspondent took exception to our tracing the Essenes back to the Buddhists, and denied there was any relation between them.

We find Buddhist missionaries were sent to Palestine to teach just exactly the same views and practices we find one hundred years later among these Essenes; we know similar views sprang up in the various provinces of Asia Minor, as in Egypt; and is it not a violent presumption, as the lawyers would say, that all faiths teaching views in common, came from the same general fountain? The parallels have several times been stated in these columns, and there is no need of their repetition.

Bunsen, in his "Angel-Messiah," page 50, said:

"The most ancient of the Buddhist records known to us contain statements about the life and the doctrines of Gautama Buddha which correspond in a remarkable manner and an IMPOSSIBILITY BY MERE CHANCE, with the traditions recorded in the gospels about the life and doctrine of Jesus Christ. It is still more strange that these Buddhist legends about Gautama, as the Angel-Messiah, refer to a doctrine which we find only in the Epistles of Paul, and in the fourth Gospel."

The *Progressive Thinker* has long maintained that Paul's Epistles were written a hundred years before the alleged crucifixion of Jesus and cited internal evidence from one of the Epistles confirming the claim. It maintained still further that those Epistles, doctored to serve Christians, were originally written to another people, and here we have one of the ripest Oriental scholars really confirming our position.

The late Max Müller, of Oxford University, in his "Science of Religion," page 253, said:

"Between the language of Buddha and his disciples, and the language of Christ and his apostles THERE ARE STRANGE COINCIDENCES. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know many of them existed before the beginning of the Christian era."

These quotations come from the pens of responsible scholars. They cannot be disputed; so now an obscure and unknown person, with necessarily a very limited knowledge of Oriental history, is trying to make it appear Buddha learned of Christians, instead of the reverse, and the Christian press is indorsing that falsehood. They are doing in this matter precisely what was done with Old Testament literature. The authors of that collection of fragmentary history, purloined from Babylonian and Assyrian history, with some from Egypt, and much additional imaginary legends, adapted all to suit their needs, located them in and about Jerusalem, then claim the real authors stole the matter from the Jews while they were slaves in those countries.

Give Rev. Babcock and others like him leave to preach what he thinks and KNOWS, as he asks, instead of playing the pettifogger, and advocating what he does not believe, then the truth will come from the pulpit; but never while mere tools of the church, employed to sustain a barbarian creed, infringe on modern civilization, and dominates it.

## A Mismonger.

Fraternally, adverb, from frater, brother, is correctly used by a brother in addressing a brother, or a sister, but is very incorrect when used by a sister addressing a brother. The latter, to use a word of Latin derivation, in place of sisterly, should write sororically, from soror, sister.

Society of Brotherly Sisters, or Fraternal Sisters, or Fraternal Daughters is a terrible mismonger, and should be corrected.

## Spice.

The Sunday-school boy, asked by his teacher: "John, who made you?" Quoth John: "I don't know." Teacher, turning to a four-year-old lad, "Dick, who made you?" "God." "Now, John, are you not ashamed of yourself? You don't know who made you, a great big boy of ten, and there is Dick, who answers promptly and correctly." When John: "He has been made but a little while, and he ought to remember."

## Encouraging.

Dr. Brown, of Rockford, Ill., writes, "a large number of letters and postal cards have already come to hand expressing great pleasure at the probability the late articles in these columns, and, possibly a few additional ones, exposing Christian origins, will appear in book form, and will be accessible at moderate cost for gratuitous distribution. Each person who has written has been laudable in indorsement of the series, and expresses a desire for several copies. A Portland, Maine, correspondent hopes, with TREMENDOUS EARNESTNESS, the book will be published," and desires several copies; and another, in the same mail, from Oregon, is equally urgent the series be published at an early day. Friends of the measure need only mail postals to the Doctor, which will be filed; and preserved. If there shall be sufficient promise to half meet the expense, the book will be published somewhere, possibly by *The Progressive Thinker*, should the Doctor fail to do so.

## ITS BREADTH GIVES US FRESH AIR.

No greater compliment could be paid *The Progressive Thinker* than that given by a distinguished lady of the East, when she wrote: "Your paper is (to me) the best in the ranks. ITS BREADTH GIVES US FRESH AIR." Yes, that is the aim of *The Progressive Thinker*—to give its readers FRESH AIR on all important subjects connected with Spirit Return. By doing so it is the one paper in the ranks of Spiritualism that has succeeded financially as no other Spiritualist paper ever did.

"To make war with those who trade with us, is like setting a bull-dog on a customer at the shop door."—Thomas Paine, in *Crisis*.

## ITEMS OF INTEREST

From Dr. G. B. Warner.

Only Spiritualists for revenue alone will indulge in any bitterness towards Prof. James H. Hyslop and the work done at Lily Dale last summer by the American Society of Psychical Research. Those whose convictions center in their pockets instead of in their conscience may be unable to enjoy their desserts in silence. Time will soon tell if such there be.

Spiritualists for Truth's sake will appreciate the fairness to which Prof. Hyslop aspired when they read that he has invited an article presenting the favorable side of that great summer center which will be published in this Society's Journal as soon as possible. Perhaps the substance of it will find its way later into *The Progressive Thinker* and *The Sunflower*.

An article in the *Toronto Morning World* of a recent date, inspired by Dr. John S. King, of that city, who is president of the newly chartered Canadian Society for Psychical Research uses this language: "It is difficult for the average human being to realize that what he does not know may be excellent knowledge after all. To ask him to take pains to prove himself ignorant is usually more than he can tolerate. But there are still a lot of people very fearful lest some alleged facts should be proven, and rather than face the ordeal of recantation they prefer to live in a fool's paradise. Others are fearful that some alleged facts should be disproven and have not sufficient reliance on the eternal truth of nature to convince themselves of its unity and harmony."

Prof. Hyslop's language should be blazoned over the entrance to every Spiritualist camp when he says: "SUCH PLACES SIMPLY INVITE INVESTIGATION BY THE VERY CLAIMS THEY MAKE."

The methods of judicial or court procedure are about as incomprehensible to the minds of laymen as are the ways of Providence to all save the Pope. Just as the Crumbaugh will cases had been comfortably forgotten by most of us, word comes that while the contest of Mrs. E. J. Crumbaugh's will has been settled and dismissed, that of J. T. Crumbaugh must be tried again. The latter involved by far the larger sum, which was to make the way for a free public library, and build a Spiritualist church and salary a pastor thereof in Le Roy, Ill.

The jury in the trial court refused to sustain the old gentleman's will. The executors appealed to the Supreme Court of Illinois, which body held that the lower court "erred in refusing to direct a verdict for the proponents (the executors) at the close of all the evidence, and for that error the decree was reversed and the cause remanded to the Circuit Court for further proceedings not inconsistent with the views" of the higher tribunal.

Therefore the sixteen lawyers in the case evenly divided numerically, undertook to find out in the Circuit Court just what "further proceedings" were necessary. Those for sustaining the will wanted the case dismissed by the judge, WITHOUT SUBMITTAL TO A JURY, for want of equity. His honor so held and therefore the other side, the contestants, appealed to the Supreme Court and returned with a decree that the judge below erred in dismissing the bill for want of equity because he did not first have the verdict of a jury finding the issue against the contestants.

So each side has scored a victory in the upper court. Now it must again be heard by a jury in the Circuit Court of McLean county. Note, however, this significant language by the justices of the Supreme Court: "If it is again submitted to a jury and the proof is not substantially different from that offered upon the first trial, the chancellor (presiding judge) should, upon proper motion, made either at the close of the evidence for the contestants or at the close of all the evidence, direct a verdict for the proponents" (the executors).

Rehearing is expected in May. GEO. B. WARNER.

Another Pioneer Spiritualist Gone.

It is with real sorrow we are compelled to announce the demise of our friend, and until quite recently frequent contributor to *The Progressive Thinker*, Maj. Chas. H. Matthews, at his home in New Philadelphia, Ohio, on March 26, after a short illness, aged eighty-nine years. The major was a practical printer, and for many years a publisher having founded his first paper in 1834. He was an ardent Spiritualist. See the brief biographical sketch in his old paper, written by his former business associate.

The major while here on earth found his greatest joy in the thought that his spirit could meet and hold communion with the spirits of departed loved ones.

The G. A. R., of which he was a member, conducted the funeral exercises. His body was cremated. Thus one by one the pioneers of our faith pass to their reward.

In wonder all philosophy (say religion) began, in wonder it ends, and admiration fills up the inter-space; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge

Things unknown are the true scope of imposture and legend; and, lost to me, one after another, still I would not let. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Macaulay

## THE INSATIATE GULLIBLES AND BOGUS MEDIUMS.

"Nearer My God to Thee" is an exceptionally favorite hymn at bogus materializing seances, as illustrated in the case of Chauncey Britten, exposed at Battle Creek, Michigan. The crime, dastardly in its nature, committed by him, to connect the same with a hymn that many consider as sacred, is simply descending to the very depths of the worst imaginary hell of depravity ever conceived. What can be considered more ridiculous, more hatefully bad or more sinful than for a person about to commit a crime, and in order to conceal the same, to engage in prayer or the singing of a sacred hymn—at least sacred in the estimation of many persons. To what depth of infamy such a person has sunk—in fact he is so low that he is beneath contempt. And is not such a plain, palpable bogus seance a reflection on the common sense of the most ordinary kind we will say—of those who attended the same and endorsed the manifestations as genuine spirit phenomena? It is said that many of the women living in the east part of Battle Creek were regular attendants at the meetings and had become so firm in their belief that Britten was a "materializer," and that spirits existed, that they were afraid to walk about their homes in the broad daylight.

And why should these women with the commonest kind of common sense doubt the genuineness of the materialized spirits as they came forth, for was not the medium sitting under "crucial" test conditions? He removed his shoes and stockings, sitting in the audience. Then he arose and announced his intentions of carrying out the seance. To prove that he was no fake, he secured a large lard can cover and filled it with flour, taking it into the room which he was using for his "cabinet." Here he put the lard can cover on the floor and stepped into it, at the same time filling his hands with the flour. This he stated would prove that he would not move from his tracks as the flour would show.

Here was a "test" such as the insatiable gullibles could "swear by," and which has been proven repeatedly is no test at all; but they, poor souls, did not read *The Progressive Thinker*, hence were not posted, and were easily led astray. The careful readers of this paper are not the ones generally to be led into endorsing such a medium, or even attending his seances.

It is becoming a serious matter for reflection on the part of prominent Spiritualists, as to which class is the greatest curse to Spiritualism—the bogus medium or the insatiable gullibles who patronize him with their dollars! These gullibles are not thinkers; they rarely subscribe for a Spiritualist paper; they contribute nothing, as a rule, to support indigent mediums. They are no benefit to the cause of truth, yet you will find them clustering around fake seances as flies do around putrid meat.

But Britten declares that Riley and King taught him his materializing methods, a statement which, of course, they will emphatically deny. But however vehemently they may deny the charge, there are some who will believe that Britten in this one respect told the truth, hence we would advise Mr. Riley and Mr. King to step to the front and say: "We deny the statement of Britten; it is wholly false. Bring on your wire cage and confine us in that, or you can put a mosquito bar over us and securely lock it to the floor, and spirits will materialize just the same."

To deny the statement will not meet the expectation of Spiritualists; they want Mr. Riley and Mr. King to sit under conditions that will preclude the possibility of fraud.

LILY DALE, N. Y., AND HEReward CARRINGTON.

We published the result of Mr. Hereward Carrington's investigation at Lily Dale, as a matter of important news to Spiritualists generally. He is a member of the American Society for Psychical Research and always investigates mediums in a kindly spirit, earnestly desiring the truth, and he would be delighted to have the phenomena proved true in the course of his investigations. His experience at Lily Dale concerns the officials of that camp alone, and if at any time they have anything to say in explanation we will be glad to publish the same.

It will be no defense, however, of the various mediums whom Mr. Carrington visited, for us to publish that somewhere else in the remote past, the results were entirely genuine. A man steals a horse. Would it be in order to show that he lived with YOU and didn't steal your horse, and was perfectly honest, with you? What kind of testimony would that be? No sooner is it shown that a medium has done crooked work, than that kind of defense is adopted. Of some of the mediums Mr. Carrington discovered doing crooked work, we have published from time to time the most extravagant praise.

Things unknown are the true scope of imposture and legend; and, lost to me, one after another, still I would not let. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Macaulay

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## An Interesting Question.

What Are the "Dead" Doing for the Living?

The question at the head of these lines is not primarily concerned with the demonstrations the "dead" afford the living of their continued life, thereby to comfort and satisfy the living, for during the past sixty years the inhabitants of the other world life have steadily pursued that object. No, the interrogation concerns matters outside the accomplishment of the initial purpose animating our spirit friends their desires to hold communion with us. It means what are they doing to help us while living and doing in our present sphere of activity.

Two questions immediately arise. They are: "Can the spirits do anything to help us?" and "Do they desire to do anything?" If they are as we think, know, and have found them to be, alike more human and wider-voiced in their new surroundings than ourselves, we may safely take it, as we do fully, that they desire to help us, and, as "Where there is a will there is a way," so it is also fair to assume they do find the ways as well as the means of accomplishing their desire.

Intelligent and thoughtful Spiritualists have learned the important lesson that "mediumship" presents other possibilities besides those of its use by spirits for the production of the various phases of their control of mediumistic persons. It has also come to be well understood that the consciousness of personal control exercised upon men by spirits is not the only evidence of spirit direction and inspiration. Indeed, looking at mediumship from a broad philosophical viewpoint, "mediumship" is really the activity of psychic faculties which ordinarily lie dormant in most of us, but are stimulated into action through spirits in, or out of, the form. Such faculties are, too, the indications that we all possess the powers possessed by the spirits who use our faculties to enable them to co-relate their consciousness to ours, and thus they are able to link up our avenues of personal expression to theirs. Accepting this view, we reach the conclusion that we all possess a normal base of possible association with the minds and consciousnesses of the "dead," and as that base is developed and cultivated (by whatever means does not matter for the moment) we present active points of contact to the spirits, who may simply inspire and direct us without any consciousness upon our normal life that we are controlled in the ordinary usage of that word.

The world continually refers to the "inspiration" of its poets, dramatists, orators, preachers, scientists, and reformers, but what does the world mean by such reference? A man cannot be inspired by a non-existent thing, nor can he be inspired at all if there is not something in him corresponding to, and capable of assimilating the "inspiration." And if we admit deity into the question no normal brain could withstand an inspiration therefrom. So intermediate, "transformers" would be requisite to break down the current to a pressure the human brain could safely respond to. But, putting aside a too wide speculation, it may be safely admitted that inspiration comes to man, and men and women, from the spirit world and its peoples.

But who are the peoples of that other life? Are they not the poets, dramatists, orators, preachers, scientists, and reformers, as aforesaid, who have lived here? But also are there not others, to whom we are so often blindly and self-sufficiently oblivious, the millions of the ordinary men and women—they who have toiled, who have starved, who have suffered from the thousand and one injustices, iniquities, and miserable conditions of this very civilized and most Christianized world of ours? What did they find on entering the next life? Not much, if anything, of what they had been taught to expect. They found that wealth carried no weight, that crowns and scepters were at a discount, that none had what was not truly theirs, that war and its panoply were condemned as barbarous and inhuman, that all who had in any way advanced beyond this state when they entered spirit life found the highest happiness in helping others and in promoting the welfare of all. Freed from the thralldom of priestcraft and dogma, they realized that brotherhood and love came through the law of right being obeyed by all.

Here is the point of the parable. Those referred to had suffered in this life, they knew where the shoe pinched, and out of their compassion for those still suffering on earth (it may even be out of their indignation at the wrongs an erroneously constructed society had inflicted upon them while on earth) they have breathed into the minds of their fellows upon earth that tremendous message called Socialism, which appears to be fraught with so much of good and ill in its composition. Amid the hubbub of the battle, and amidst the tangled maze of its purposes, there is to be detected the tones and the threads of a sounder doctrine of social life, duty, sobriety, service, justice. To each man his deserts, from all men their duty. Poverty dreams of wealth as hunger does of banquets, but let us avoid confounding the material aims with the still higher needs of a man's life. Let us clearly realize that the "dead" are inspiring us continually, and that the cry of the worker and the sufferer on earth is but an echo of the words of those who suffered here, and who now strive to preach from their higher state the gospel of a more righteous life for all on earth. In such way we verily are sure the "dead" are doing much for the living.—The Two Worlds.

## SPIRITUALISTS, AT WORK!

Important Letter from Secretary Kates.

It is high time that all Spiritualists should be at work.

The cohorts are organizing against us. Even a Congressman lately said he would offer a bill in that legislative body AGAINST SPIRITUALISM, in order to make it impossible to hold seances or do mediumistic work. A hearer of this intent argued with him against the folly of his proposition.

Spiritualism is being called a "fad" because some scientists have proclaimed that the phenomena of the spirit are being demonstrated.

WHY SHOULD WE BE LETHARGIC? I feel impelled to say that you should ally yourself with some local effort to promulgate Spiritualism. If you have no society to ally yourself with, then hold some meetings in your homes and obtain the co-operation of friends who know that Spiritualism is demonstrating truth.

This office would like to have information of the status of the cause in your locality. Send a small amount of postage and it will all be used to pay for the mailing of SPIRITUAL ESSAYS to you for distribution. Send me the names and addresses of your local society officers.

Let us know your address, and what is needed.

Speakers and mediums should keep us informed of their address where at work. Societies having a capable working medium should inform us. Tell us what your opinions of work necessary is for our people who can possibly visit you. This office should be a bureau of information. We must not slumber, nor must our workers be permitted to labor against odds that Spiritualists can avoid. Do not hesitate to write me any desire you have.

and our fellow Spiritualists may have.

Let us co-operate as never before.

GEORGE W. KATES, Secretary, N. S. A.

600 Pennsylvania Ave. S. E., Washington, D. C.

2,000 GIRLS USE

MENTAL TELEPATHY.

Efforts Get Appropriation of \$600,000 to Build New High School.

New York, Mar. 22.—With more than 2,000 high school girls using mental telepathy to force the issue, the board of education yesterday approved an appropriation of \$600,000 to build a new high school to be called the Washington Irving High School.

Some time ago the land was purchased and all that was necessary was the money for the building. Petitions signed by every pupil in the school and several thousand others were sent to the board. At 10:30 o'clock, when the board considered the matter yesterday, all class duties were laid aside in the present school and every pupil was asked to think hard and urge on the board affirmative action. "Appropriate the money and give us a new school," was said mentally by the entire school, and the mental process apparently had its effect, as the board passed the appropriation. The new building will be erected in Irving Place, between Sixteenth and Seventeenth streets.—Evening Telegram, Portland, Ore.

"I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Macaulay.



# The Worship of False Gods.

A Discourse Delivered Through the Instrumentality of Mrs. Gora L. V. Richmond, Chicago, Feb. 2, 1908.

"Thou shalt love the Lord THY God with all thy heart, and mind, and strength, and thy neighbor as thyself."

The latter clause seems to be more difficult to realize than the former. The reason is, that people always love Lord, THEIR God, whomever they may think their God to be. But they rarely love their neighbors as themselves.

The God who is Infinite does not require this worship; it is human nature that needs it; and the God who is Infinite does not care, personally. He is not a "jealous God" in the sense that the Hebrews supposed; and the Infinite knows that the states of human worship will be in accordance with human unfoldment or expression.

Worship is not a weakness, it is not a fault, as the iconoclasts, agnostics and materialists say. It is not born of fear, but worship is the expression of the highest ideal in human nature. And whatsoever represents the highest ideal, that will the person worship until that ideal is superseded by another. Therefore, when they were enjoined in ancient days: "If God be God, worship him; if Baal, then worship him," it meant that. For you know the Hebrews were very jealous of those others forms of worship, and Babylon held the learning, the science and the idolatry of the world. Baal was not a wicked god; he simply was not in accordance with the Jewish idea, and corresponded, perhaps, to Mammon of to-day. Anyway, whatever constituted worldly power was supposed to be Baal. Whatever constitutes worldly power is Mammon to-day.

The Name under which the Infinite has been worshipped, under all forms of worship is the synonym of the Infinite, the All-Mighty, Omnipotent. There is no difference in the finality of the name, the finality of expression, and whatsoever symbolizes the Infinite is, of course, the perfection of human understanding, the perfection of human enlightenment. Perception alone brings that knowledge. Therefore, any discussion with reference to God as a matter of fact. Any attempt to measure or analyze God is entirely irrelevant to the subject. It is utterly impossible to measure by a pint cup that which fills the universe, but that is what the people are trying to do who argue on the subject of the deity.

We have often said to people who have asked the question, "Who and what is God?" "If you do not know, we cannot tell you; if you do know, we do not need to tell you." Because this knowledge does not depend upon any condition, or any quality, or any qualification that the human INTELLECT can designate. While the words of your language are affluent and are fitted to express what is meant by the Deity, all those words after they are uttered must be less than that which they are intended to express. For instance, if you say, "God is Infinite," there is no other thing less than the Infinite that can express what the Infinite is, and you are trying to define the absolute by that which is less. If an intellectually attempts that, we say it is a false method. To say God is Omnipotent is all that is necessary; the word Om, the prefix, is the whole, that means the entirety, the infinity, the absolute.

People are ministered to according to their needs. You build block houses for the baby, not because the baby knows what the cube or square of the blocks are, nor because it knows the letters and numbers on the sides of the blocks, but you help them to build the little houses and the little pyramids and all the while they are learning the alphabet. Just so with the alphabet of higher knowledge; while you are building your block houses of physical and mental attainments, you will see the numbers, you will notice the indications of the infinite language; you do see them; but with all that science has claimed that "the universe is governed by law," there is nothing but intelligence that could have fashioned and discovered that law. The universe could not have made itself without intelligence, and it is the same kind of intelligence that was revealed to you by the little lace-like frost lines upon the window panes this morning, geometrically perfect. Perhaps nobody thought them geometrically true, or who drew them there, those geometrical lines. Perhaps the intelligence that knows about geometry does not call it by that name. There is an infinite splendor that is more than geometry, that you have not learned the name of yet, but you call it geometry. You do not suppose you know more than the thing that makes that tracery on the window pane geometrically correct. So the reasoning of the agnostic is out of the question; that of the materialist is out of the question.

The worshiper is always correct according to his or her perception of truth. We have no fault to find with people who count beads through their prayers; they mean something in doing it; to you it would not mean anything if you did not believe in it. But there is no more harm in saying your prayers with your beads than there is saying them just before your breakfast, or just before your dinner, or at stated times. The time to pray is when you feel like praying; it is the attitude or the state of mind you are in.

What is the worship of "false gods?" The sincere worshippers at the shrine of Buddha, even if he is symbolized there in an image that you do not like, that you do not think is beautiful, but which he calls Buddha, he knows perfectly well that it is not Buddha; he knows perfectly well that "Brahm," the eternal God, does not dwell in that image, but that image is for his mind, and he understands that it is needed for his worship. Is it any different from the crucifix, the symbol of Christ nailed to the cross, that is worshipped under the name of Christianity? They are symbols, and no one claims that the LITERAL body of Christ is fastened on that little crucifix that hangs on the wall or is suspended from the neck. That is a symbol merely.

All that passes as ceremonial in any Roman Catholic church or cathedral is symbolical, and the priests understand more or less the inner meaning, and the people follow according to their need. They have need to worship, they have need to be comforted, they have need of something to be done for them, and if it comes in the form of symbolism, that is the way they need to worship God. Then there are other forms of worship, such as are symbolized in the Calvinistic faith. If anybody can find comfort in the Calvinistic faith, why not let him have it? It is no "false belief" for those who believe it, for no one would believe anything so monstrous and know it to be false. At the time people accept any such form of belief, it is what they need. Of course, it does not alter anything; it does not make God angry, nor send Him any farther from them; that is their little crevice of light; it is not even a key-hole through which they are looking, but it is something.

Sometimes when you are looking out through the narrow spaces between these high buildings at a glorious sunset you may have longings and cravings to go out

somewhere where you can see the whole sky. But after all, that little glimpse is better than nothing at all; you do not want that taken away from you because you have not the whole sky. If a little ray of light came in through a crevice in the wall of a dungeon where you were confined, it would be better than none at all, or if it were a reflected light, or if it were less of a shadow. But whatever it is, the form of worship which any one accepts for the time, is to him or her a true worship if he or she is sincere.

Now our interpretation of the meaning of this is, that when it was said: "If God be God, worship him; if Baal, follow him," is that you cannot serve two masters at the same time. And it is this fiction of worship that passes in the world for worship, while people are not only serving "two masters" and call the name of God, when really it is Mammon that they do worship under those circumstances; but they neither know it nor know it by the name of Mammon, but they think they are following true worship, and call it the worship of God on Sunday, but do not call it by any name on week days; but it is the worship of Mammon. And whomever is not true to the kind of worship which they profess, is, of course, trying to serve "two masters," and that is false. The modern rendering of the text should be: "If God be God, follow Him; if MAMMON, follow him."

This God of Egypt, this God of India, this God that has NO NAME, but has a synonym in all tongues and among all people, no one has ever mistaken. The tutelary deities and lesser divinities of Egypt and India were none other than guardian spirits and angels, and it was not deemed irreverent to the Most High to ask the Deity or guardian spirit of any particular time, any particular occasion to help one. Spiritualists who seem to have thrown away all kinds of worship, many of them, nevertheless, consult their spirit friends; nevertheless, claim they have guardian angels. A great many of them make very high pretensions as to the exaltation of their guides and guardian angels.

Is the Hindu, who sees in these gentle "devas" and watchers of the night a representation of the infinite love, of the power that presides over the earth, any more idolatrous than you? He does not for one moment suppose that these devas or guardian spirits take the place of the Infinite.

Some of the evangelical orthodox churches are very jealous of their god, and so, of course, do not want to consult with guardian spirits for that would be an intervention between them and God, while in fact it is not any more of an intervention between God, and the person than consulting with the earthly father or mother. But the Puritans did not like people to think too much of their fathers and mothers or their children. You know the real, genuine old Puritan never praised the members of his family. There is one living in Connecticut, concerning whom your pastor knows. His daughter took charge of the household affairs when her mother passed on. She made most excellent bread, which her father enjoyed very much, but there never was a word of approval or appreciation from him. By and by they had a help-maid. This maid could not make very good bread, so the daughter showed her how, but she did not succeed very well. So one day the daughter made the bread herself. After eating some of it the father turned to the maid and said: "Your bread is excellent to-day, now you have succeeded in making it good." The daughter felt a thrill of delight; she had made the bread for years, and this was the first time her father had ever praised it, thinking it had been made by some one outside of his own family, so the Lord would not accuse him of thinking more of "his own" than the Lord. So the old Puritan spirit did not believe in letting love for one's family stand between him and his allegiance to God. There must be some regard for, and DUTY to, your family, but you must love God. So it came about in their minds that no ministering spirits or guardian angels should stand in the way of their single devotion to that one narrow idea of their God; that one little strip, that was not larger than the smallest kind of a crack, through which they saw the Infinite.

Now this is all there is to the different stages of human worship; there are no material forms that are enjoined. God does not expect people to bow down on their knees or faces before Him as the Infinite, but when they think and believe that there is only one attitude of prayer, that is their expression of devotion. There are a great many people who do not think they can pray unless they are on their knees, that they think is the attitude of prayer. Others think they express more devotion by bowing their faces to the earth, or looking toward the rising or setting sun. But whatsoever awakens within the human spirit the attitude of thanksgiving and praise is the means of true worship.

The Roman Catholic church is in many respects the best ORGANIZED church in the world, and people who are afraid of organization might borrow its example as to methods of organization, because organization is not necessarily enslavement. The Roman church includes the things that they know are needed for human worship. Among those things that they have happily hit upon is that they have not eliminated guardian angels, have not eliminated the possibility of the ministrations of spirits. Of course it must be done UNDER THE SANCTION of the church. Knowing the tendency of human beings to seek the light and help that is nearest them, and knowing that every helpful influence that is recognized as a help and strength to these people would some time or other be sought by them, the church did not eliminate the gifts of the spirit, but saw that they must be regulated. Therefore, that is a part of the history of the Catholic church which Protestant churches have not accepted, and which, until the present time, when a bishop of the Reformed Episcopal church has tardily recognized the gift of healing, have not been included in the Protestant church. They have been eliminated.

Everyone of these things must be helps, and you might as well say that the mother should not extend her helping hand to her little child just beginning to walk, which is its legitimate assistance, as to say these angels and ministering spirits shall not help mortals if they can. And that is what you are here for, helping each other and getting your own experience in the meantime. Therefore, as said before, any little form of prayer for help from any source is no blasphemy. It is not irreverent for you to pray to your mother for some bread when she is making the bread. Through her instrumentality from the great source of answer to prayer, she is the one to make the bread, so you go to her for a piece of the bread. As mother is there, you do not need to go to God for bread. When a poor colored man prayed for potatoes, some one hearing him, as he prayed so loud in his little cabin, told the neighbors who thought they would

answer his prayer and have a good joke on the simple-minded man at the same time, so they emptied a sack of potatoes down his chimney, and for which the poor man thanked the Lord. But the neighbors did not know that they were made the instruments for answering his prayer. Often people who are trifling, people who revile these things, are made the means of bringing about the very thing they are sneering at.

Everything good is true. Of course Constantine was made the means of carrying out a great many of the Infinite purposes. The truth is, that worshipping according to the needs of the hour, as said before, is the expression of the highest ideal state of the individual at the time and the personal needs frequently occupy the most of human attention. That is why people pray for these things. If they pray in the right direction, there will be an answer. But those things come only in response to certain states.

When you want to open the avenues of SPIRITUAL blessings, of course that is different, hence you must open the avenues by spiritual seeking. People seem to have reversed the process; they ask by spiritual methods for material things; and they ask by material methods for spiritual things. That is the reverse process, and these are the "false gods."

When the Psychic Research Society claims that it will soon SCIENTIFICALLY demonstrate immortality of the soul, that is the reverse process. They never will. When people seek the altar of the spirit to find out future prices on "change," that is reversing the methods. They are worshipping false gods. They are using the implements that are given by heaven for spiritual good to serve the OTHER PERSON with. Of course his Satanic majesty in that instance being self—which is all the Satanic majesty there is. Therefore, that kind of worship does not bring satisfactory results. For a little while it may be, because those who minister in such ways in spirit always think they will lead you to something higher after awhile, and that you will worship not Mammon but God. When you do not, then the prophecies concerning material things fall, as of course they must. When you do not turn from seeking merely for material things then their help is no longer reliable. That is the method, that is the invariable rule after a certain length of time, because you are not seeking in the right spirit or direction for spiritual things.

Then when you have your knowledge and your light through one source, and claim another, when you are sailing under "false colors," when you use a false label, when you are not true to the name or thing that gave you your light, then you are worshipping a false god.

A great many people have criticized, who are in the mood of criticizing those things, the words that Jesus was said to have uttered when he asked his disciples to do certain things for his "NAME'S sake," do it for me, do it in "my name." Now that evidenced the cowardice of those disciples who were afraid on the day of the crucifixion and on the following day. Only the women were courageous enough to go to the sepulcher. The men were in hiding, those who DENIED THEIR LORD. Oh, no! They didn't know anything about him; they never heard of him. Who is he? That is the worship of false gods.

Whatever be the light that has given you comfort and strength that is YOUR light, and let your light so shine that it shall glorify your Father which is in heaven." Which does not mean your little personal aims and longings, but this light that has given you comfort and strength to bear your disappointments. All those reformers who were persecuted for opinion's sake, through the various stages of the Reformation; then the Quakers and the Shakers who had their persecution, and other reformers had their time of suffering, and so on through every new step; those who were loyal, those who were true, those who did not prove traitors to their light, who did not deny their Lord, were the ones who worshipped God with all their might and strength.

No matter if you change your BELIEF, you are not to worship the God of yesterday in your ideals. But what you are to be true to is the thing that gives you your light. A great many Spiritualists have hidden behind the liberal churches; they have gone into the Unitarian church. You know you do not have to believe much of anything to go there. Formerly the Universalist church was the receptacle for a great many people who accepted the thought of Spiritualism. Since then a good many of them have drifted into those churches that have no especial name, but call themselves "Independent Churches." The independent churches have been stretching out their ideas; although based largely upon the intellect, they do include some kinds of liberal religious thought. But there is not one of them that dares say Spiritualism. They call it "Psychic Research" if they want to talk about these subjects.

Now the way to serve humanity is to be true to humanity. If your light is from The Church of the Soul, say so. If it is anything else that lightens your pathway and makes it more luminous, call it by its right name. "Do this for my name's sake;" then Christianity was under a cloud; it was being persecuted. The Jews objected to this new teaching; they did not know the meaning of a loving God. The Romans who were holding empire over Jerusalem were jealous because they called this man "king of the Jews," and thought they were forming some kind of political complication. So he said be true to your conviction. Do not be ashamed of your Lord, even if you do lose your physical body. What is that compared to Truth.

Now this religion of love that is doing good to others; this light that comes to you is such an illumination and is so much better than any other. But you see what cowards you are after all; just as soon as a medium is persecuted everybody flies away; just as soon as there is a law made against anything you believe in, do you really

to the protection of your belief and those who suffer for it? That is what he meant. You follow after "false gods." Often you are governed by the prejudices of people; you are afraid of the name of the thing you worship, if it is not considered respectable. If so, MAKE IT RESPECTABLE; you are a part of the community, and of course you are respectable to whatever you believe in. The children are afraid of it because their parents do not respect it enough. All of this means, that whatever light is your highest conviction, that is your light to stand by to-day, that is your guidance, that is your strength. "Thou shalt worship the Lord THY God with all thy heart and mind and strength."

Now this Infinite God, this Infinite Love does not care what name this truth is called by, whether Buddhism, Brahminism, Parseeism, Christianity, whether it comes to you from the Jews or from the Christians, it is your light. The light of your soul that stands in relation to the Infinite. You are not called upon to account to this council, to this particular Episcopal, Methodist or other conference; you are not called upon to account to any Ecumenical Council. That which you are called upon to do is to be true to your light. It is this fidelity and truthfulness that indicates where you stand. These masses that are moved and swayed by creeds and dogmas are, nevertheless, governed in a great degree by that kind of fidelity, and you accept it who are going to the church where they are going. It is their worship, no matter what elements are worked upon, even if it is fear. You say they are going there through fear. What is it when the king of the realm or scholar joins the Romish church after having been in the Church of England; it is his light, if it is to you a false light.

It is the motive, it is that which they are doing between themselves and the Infinite God. This weakness, and eventually it is a weakness, and you are following after vain gods and idols when between opinions you falter as to whether you shall serve God or Mammon. If you are going to serve Mammon, serve Mammon with all your might and strength. We respect the man who has no other knowledge and does not claim to worship God when he is worshipping Mammon. These "publicans" and these "sinners" were nearer the kingdom of heaven than those "scribes, pharisees and hypocrites." What did he mean by that? This going up to the temple and there proclaiming that they worshipped the Lord with all their heart and might and strength, and loved their neighbors as themselves, and then go down to the marts of trade and sell and buy and barter things, not for their real value, but what they can bring in the market place. If you are engaged in the world of Mammon, and believe that is the right way to do, that is one thing. But if you do that all the week and go to the Christian church and say: "I am following the Lord God with all my heart, and the lowly Jesus, and I believe in the Sermon on the Mount and the Golden Rule." IT IS FALSE. You are following after false gods. You know that they worship Mammon; then how can you worship God. That is where you are tested. That is where the great flash-light of spiritual truth is thrown upon you. The whole of Christendom is under that flash-light to-day. Do you know this? Do you know what it reveals?

Here you stand confronting this lofty example that makes courage, fortitude, divine patience and loving-kindness. Confronting that which Mammon crucifies and slays. Look at the nations at war with one another; nations sending ships out to sea to intimidate other nations; nations that build warships, establish armies and navies and call themselves followers of Christ. These are the false worshippers of Christendom. These are they who do not set their light upon the hill that others may behold it; and these are they whom the centuries and generations are calling to account. The day of reckoning comes; the sifting process appears; the great cycles bring around the judgment, and the judgment is not simply the last day of the whole earth, but it is the last day of our earthliness, your worldliness, your Mammon-worship. Sometimes it comes in the bankrupt court, sometimes it comes in penitentiary for wrecking a bank, sometimes it comes in a great financial crash. These times will be more and more frequent.

It is between these worships of "false gods" that the crisis is coming; they are rushing upon each other now; they are being put to the test, and the test is destroying their worldliness. The day of judgment is here. It is here such day and hour as any are confronted with their falsehoods. It is here such time that people are confronted with their double-dealing. It is here when they are confronted by not loving God as they profess. You need not love Him any more than you can, any more than you do. But since the world began has there been a prophet or seer, a sage or poet that had a word of encouragement for the hypocrite; for him who professes to worship a meek, gentle and lowly example, and then wages war upon his kind in any way. And out of these temples of Mammon, out of these storehouses where grain is hoarded for higher prices, people come while an army of unemployed are crying for bread. What business has a Christian civilization with an army of unemployed people who are willing to work? How has it solved these problems? How has it borne forward the light of its truths?

Every account that comes to you of the strivings among the worshippers of Mammon proves the truth of what we say.

Now the day and hour are here, and lo! the voices call you over, and this commandment again appears: "Thou shalt love the Lord thy God with all thy heart and mind and strength, AND THY NEIGHBOR AS THYSELF."

And whomever saith that he loveth God, and at the same time hateth his neighbor, is the worshiper of a false God.

## Letter from San Diego, Cal.

To the Editor: Brother W. J. Colville left us on Tuesday, Mar. 24, after a course of well attended lectures, two each day, from Mar. 5 to 24, inclusive. His discourses were deep and impressive, showing a wonderful power of inspiration, and were highly appreciated by those who were fortunate enough to attend. He went north from here via Los Angeles, expecting to be at Oakland for the sixtieth anniversary exercises. On Friday, 27th, the Ladies' Auxiliary (the Busy Bees) occupied a grand reception to Mrs. Katie Harverson, who is engaged to tender our rostrum for the four months of March, April, May and June. The ladies had previously arranged a very interesting program, consisting of music, both vocal and instrumental, and recitations by a number of our most talented young people. On Sunday, the 29th, this being the day set apart for celebrating the sixtieth anniversary of the advent of Modern Spiritualism, we held an all-day meeting in the Temple. The Progressive Spiritual Society of San Diego, and the National City Spiritual Society, having been invited to join with us, we had really a striking union meeting. Mrs. M. P. Morrill, pastor of the National City Society, and Mrs. Harverson occupying the morning

hour. Mrs. Nickless, Pastor Cobb, of the Progressive Spiritual Society, at 3 p. m., and Mrs. Harverson in the evening. The day throughout was noted for its large audiences. An unusually large number of the members and friends brought their lunch baskets, and the ladies as usual furnished hot tea and coffee, both noon and evening, making it an all-around day to be remembered. T. J. McFERON, San Diego, Cal.

## Letter from Nellie S. Baade.

I spoke in Cleveland, Ohio, during February for the Spiritual Temple Society, one of the best. Their success is owing largely to Mrs. Grey, their president, and an indefatigable corps of officers and members who never seem to be weary in well doing. The Ladies' Aid is doing a great deal in paying off the indebtedness upon the Temple. All honor to such earnest workers. I left them after re-engaging with them for January and February, 1909; coming to Milwaukee to serve the Unity Spiritual Society, whose president, Mrs. Hattie Smith, an honest, earnest, truth-loving woman, aided by efficient officers, is doing a grand work of uplifting humanity. It was owing to Mr. and Mrs. Smith and

family that the hall for anniversary services was decorated in the most becoming manner, with palms, flowers, etc., while the Star Spangled Banner reminded us of the fact that under its protection we were permitted to worship at the shrine of truth according to the dictates of our own conscience. Mrs. Hattie Smith was also instrumental in procuring some of the finest musical talent of the city, and Miss Grace Smith, pianist, did herself proud. Altogether it was a day of gladness long to be remembered, and congratulations were received from all sources. Regarding the lecture and message work, I have nothing to say, as I was the only speaker and message bearer present, but I have been re-engaged for the month of April, and shall continue to do my best for all concerned. I have a few open dates left for camp work. Should any camp not too far from Detroit desire my services, please write me at 160 Harmon St., Milwaukee, Wis., and I shall hope in the near future to send in the names of several more subscribers for the dear old Progressive Thinker. Greetings to all."

NELLIE S. BAADE.

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Correspondent writes: The  
gressive Spiritual Society, cor-  
ling st. and North ave., were  
on Sunday evening, April 1st,  
kindly spirit, the excellent work  
convincing and comforting mes-  
sage of and Mrs. A. W. Bloom-  
Mrs. A. Moore. The audience  
an interested one, indeed, and  
prospects are good for this  
workers to be at the same place  
12th. Mrs. Hilbert is having a  
ed rest in the meantime."

- Dr. Peebles this year is engaged  
lecture at six different places  
aiming at the Century Mark.  
- D. A. Richardson now lives in  
set, and he, had he would like to  
all the Spiritualists residing there  
in the vicinity to make them  
known to him with a view of st  
a meeting there.

ing to the country is thickly settled  
the true believers. If they will  
dress me before coming, I will  
they are well taken care of."

Mrs. L. S. Chase writes from  
Pulman, Chicago: "The Ros-  
and Spiritual Culture Club has  
meetings at Book hall, 1126 E.  
can avenue three successive n-  
and the interest seems to grow.  
talent as Mrs. Cora Richmond  
Wilkins, Mr. E. C. Rhea and Mr.  
thersberg, all of the city, have in-  
tended to give attentive audiences.  
medias as Mrs. Krehner,  
Campbell, Mr. Temple, Mr. Lin-  
Mrs. Longstaff have given les-  
sages. The next meeting will be  
Easter Sunday evening. Ever-  
requested to wear a flower and  
harmonious conditions."

Weaver; the latter read the minutes of the society. The singing by Miss Lenzen, Solos and in the duets by Miss Lenzen and Mr. Arthur Hooper, was fine. The piano solo by Miss Bessie Kaplan, was grand beyond description. The violin solo by Carl Edwards was good. All in all, the night was a howling success financially and socially. A social affair is announced for Saturday, May 10, at 8 o'clock. Mr. and Mrs. Hooper prepared for a good time, and for further announcements."

Correspondent writes: "The at the Church of Progressive Protestants keep on increasing, and plainly evident that they will have to get more room. The Rev. Demby, was not in the dedication, but did his part in the same. He was assisted by the

Rolla Stubbs writes from Lake, Minn.: "I am pleased to that our society organized a Christian Progressive Lyceum on the anniversary of Modern Spiritism. 17 children were present, in two classes. Mrs. Mary Grave is General Auditor, and Miss Lavina Stubbins, secretary and treasurer. The much interest manifested in the

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report  
children's  
sixtieth  
anniversary.  
no classical  
Con-  
cubines  
there is  
a work.

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teners. All were delighted with the inspirational songs sung by A. Brooks, while Heath's orchestra mainly filled the air with strains of music.

Mrs. Nettie E. Howell, under inspiration the meetings were possible, was untiring in her efforts to make every one comfortable and happy. Under her able man-

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AND  
ANSWERS

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Address him at Berlin Heights, Ohio.

**QUESTIONS**—The Questions and Answers department is a host of correspondents, that to give all equal hearing, the answers to be made, the most condensed form and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style is therefore more or less of a summary of the substance of the questions and answers, and the supply of matter is not always sufficient to fill the space given, and hence there is unavoidable delay. Everyone has to wait his time and the answers are treated with equal favor.

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

HUDSON TUTTLE.

John H. Marvin: Q. I have just finished reading a book entitled "Death, the Meaning and Result." By John K. Wilson, an attorney of Bradford, Pa. I greatly desire to know if the statements of this book are true?

A. We have been informed by those who had opportunity of knowing, that all parties concerned were irreproachable in character, and that the manifestations were as stated. Yet these were of such exceptional character, and unlike everything else, they should have been met with great care before acceptance.

I am informed that Mr. Wilson has departed this life, and the book is difficult now to obtain.

A. J. Brooks: Q. There lives a man in our town who in his young days, spoke the Mexican language, but not having spoken it for twenty years he had forgotten it. It became necessary for him to have a surgical operation performed, and when the doctors put him under the influence of ether, he began to curse them in the Mexican language. Was a Mexican spirit that made him speak?

A. It is the most ready explanation that this man was under the influence of a Mexican spirit, and had he never heard the language spoken this would be the most plausible, if not the only theory maintainable. But he had been proficient in that language, and was unable to speak it because of disuse. It was not forgotten, only overlaid with the new speech he had learned. The facts which have been gathered in volumes on psychology, show that no impression made on the mind is ever forgotten. The experiences of years long past are brought into vivid reality by sudden shock or disease. An unlimited number of instances might be presented, parallel with this.

This man normally had allowed his early language to become obscured by his new form of speech. The chloroform awakened the memory of the old words to express the thoughts.

It is a rule in scientific research, spiritual as well as physical, to take the lesser cause, if it satisfactorily explains, rather than the greater. If we can explain a manifestation without appeal to spirits, we must do so. We gain nothing, rather weaken our case, by introducing evidence, which is not unequivocal. There is such an abundance of proofs which tend to the other interpretation, we can well afford to retain only that to which no objection can be urged.

Anna Stockinger: Q. It has been declared by Catholics and Protestants alike that the Italian assassin of the Denver Priest was a Socialist. This has led me to reflect that their men Jesus was a Socialist in so far as teaching that each should do to the other as he would wish to be done by, but was he not more an Anarchist Communist?

If the Biblical account of the temple scene is true, did he not use violence against the money changers? His ideas were carried out, that all persons should enjoy their property in common, governed by no law except the golden rule, would not the two most fearful words in the English language (Anarchist Communism), describe almost exactly the manner in which the nominal founder of the Christian Church teaches us to live in our social relations?

A. The Essenes, according to all accounts, were full-fledged socialists, and Fourier added nothing to their tenets. The "Early Christian Church" was to all intents and purposes an Essene organization. In fact, the Essenes were lost in the Church. It was the same society under another name.

I am not endorsing Socialism, but when Christians repudiate Socialism, they repudiate the foundation of their faith. Socialism will have to bear the obloquy of the crime of this assassin, as it does of the act of the nihilists because goaded by unbearable despotism and turning in blind, misguided rage on the tyranny they see no other means of escaping. Lamentable, abhorrent and should be repudiated by everyone who has the cause of socialism at heart. A very high cause cannot win by unrighteousness and assassination of tyrants, indirectly sanctions tyranny, and seats other tyrants more securely on their thrones.

E. M. M. Q. What books give most reliable information on early church history? I mean free from church influence.

A. Mosheim's History of Christianity in the first four centuries, and Gibbon's History, advertised in The Progressive Thinker, are perhaps all this correspondent desires. Of course the authorities on which Mosheim relies are doubtful, but they are the best there is—all there is. The same may be said of Gibbon's sources of information, but he brings a masterful critical mind to their interpretation.

Geo. Lancy: Q.—Can the phrase, "continuity of life," be used in reference to life outside of or apart from the mortal form, not necessarily meaning immortality?

A. When we say: "The spirit life is a continuity of this," the sentence is not very correct in form, but expressive of a fundamental truth of the spiritual philosophy. The meaning of continuity is "uninterruptedness" (Century Dictionary). This continuity is not necessarily infinite and hence may be applied to a mortal as well as immortal. It applied to the life of an immortal, we should say "infinite continuity," of life.

T. M. C.: Q. Is it true that there are more deaths at the ebb of the tide than at any other time?

A. Facts appear to confirm this belief. F. G. Fairchild says that during five years he noted the hour and minute of 93 deaths, and of these all but four (who died of accident), went out with the ebb of the tide.

"I who have sat with my finger on the wrist of many a public patient, and noticed the pulse rise and strengthen, or sink or vanish, with the turning of the tide, know that it is a fact." Of twenty-one cases of death registered on the sea-coast of Long Island, at Orient, by Capt. D. B. Edwards, I noted that with only four exceptions, the aged, or those who were suffering from long sickness, died at the ebb of the tide. These cases were taken as they came, and afford an average that may be depended upon.

Not that the coming and going of the ocean waves as they roll around the world have special influence. The cause is more profound and blended with the force of gravitation. Not only is the ocean agitated and piled up beneath the moon; the deeper and more elastic a sea is more strongly fluctuated and electric and magnetic conditions change with certain periodicity. The maximum of positive forces is attained at high tide, and the negative at the ebb. The vital forces are stimulated by the positive conditions, and when this recedes to the negative the soul ebbs from the mortal shore.

It is well known that many diseases are aggravated by the approach of night, while others are most severe during the day. Nervous diseases are more severe during the negative period of night.

The spirit moves in the cycles of its changing environments. It circles with the seasons in wider spheres than those of day and night. Human life has its four seasons, and experiences and treasures the varied impressions it receives, and responds like a harp to the influences which beat upon it.

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I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coldest pole, it is the deadliest enemy to the human race. It is the cause of disease, of crime, of death, of dishonor, and crime, that it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime. All we have to do, gentlemen, is to think only of the wreck of the bank of the sea, of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded and withered breast of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by the devilish thing, and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the heart, it breaks the nerves, it breaks the mother, extinguishes natural affection, erases conjugal love, blows out filial attachment, blights parental hope. It produces weakness, not strength; sickness and not health; death, not life. It makes wives widows; children orphans; fathers beggars; and all of them paupers and beggars. It imports pestilence, and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries, and furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman, and support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligation, reverence, fraud, and honors infamy. It defames benevolence, hates love, scorches virtue and glanders innocence. It incites the father to butcher his helpless offspring; helps the husband to massacre his wife and the child to grind the partridge ax. It turns up men, consumes women, defeats life, curses God, despises heaven. It suborns witnesses, hurries persons, delays the jury box, degrades the citizen, debases the legislature, dishonors statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and unmitigated havoc. It poisons felicity, kills peace, ruins the address of confidence, slays reputation, and wipes out national honor; then curses the world and laughs at its ruin. It does all that, and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy.

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## Index Expurgatorius.

## An Impressive Lesson in Regard to the Intolerance of the Catholic Church.

Dr. Hurley, priest of the diocese of Elphin, publishes, through Messrs. Browne & Nolan, Dublin, a learned but lively book, entitled "A Commentary on the Present Index Expurgatorius." In 1897, the then Pope, Leo XIII., issued a letter, as a preface to certain rules which had been adopted and approved by the Congregation of the Index in reference to prohibition and censorship of books. These two documents, says Dr. Hurley, together with the *Sollicitudo* of Benedict XIV., "bring the church's legislation on the Index up to date."

The Index referred to is, of course, what is usually known as the "Index Expurgatorius," the catalogue of books, etc., under the church's ban. Dr. Hurley's summaries and comments are models of simplicity and lucidity, and perfectly naïve. Without hesitation, as without shrinking, he tells his story, and, even when describing excommunication and the actual and reputed effects of it, he does not flinch, but discusses the matter as another man might discuss the properties of a metal or the proceedings of a worm. If you disobey the "Index," that is to say, if you read certain proscribed books, or keep them sympathetically or out of curiosity in your possession, or if you cultivate Spiritualism, you may be excommunicated. But you will escape if you keep the books only while you are engaged in binding them, or distributing them in business.

Excommunication is a very severe thing, says Dr. Hurley. The person under the ban is deprived of all the "means of grace" while he is alive, and of Christian burial when he is dead. When church and state were so connected that the state was the right hand of the church, the hand came down upon him, armed. "The writings of the heretics of the early church (how early?) and of the Middle Ages were given to the flames, and they themselves imprisoned until they made a full and public retraction of their erroneous teachings," says Dr. Hurley. "But nowadays things are changed," he coolly adds; and "the state no longer renders to the church that allegiance and obedience to her, that it did in former times," when, "after the church had pronounced a person guilty, the state was ready to use the scourge." Alas, for those good old days!

The documents under examination are almost entirely concerned with books. Books appear to have always been the bogey of the Papacy. Even the Bible had to be the right version or the right translation. "It was a sin and a crime to read any other unless you were a professional theologian, using it for critical and educational purposes." Here is a portion of Dr. Hurley's summary of the original texts of the Sacred Scriptures published by non-Catholics? No: such editions are strictly forbidden to the general public. Would we be permitted to use them if they appeared to be whole and entire and faithfully and conscientiously edited? No: even then they would be forbidden. All translations made by non-Catholics are also strictly forbidden, especially those made by Bible Societies.

Even manuals of devotion, or books treating of morals, etc., are "proscribed" if they are published without the approval of legitimate authority. As for non-religious books, the condemnation is by classes and not by single works. For instance, Socialism comes under the ban, and all books explaining and commending it are forbidden. The same applies to Freemasonry, which is regarded as "hostile both to church and state."

It may be granted that, from the point of view of keeping the flock in the fold, all this is extremely adroit, but men are not sheep, and if the human flock is all along being penned in the fold, that will neither make for its health nor for its advancement.

The ban against "Spiritism" is sufficiently severe, but there is a little relaxing as regards Hypnotism, the reality and gravity of which Dr. Hurley fully recognizes. Dealing with the hypnotic state of "clairvoyance," he says: "When this stage is reached, a person may read in a language quite unknown to him, may diagnose diseases, explain their causes, prescribe remedies and use throughout the most correct and apt phraseology; he can predict the future illness of even an absent person; can foretell future events; is frequently rapt in ecstasy, and, while in this state, will oftentimes make the most marvelous revelations." What an admission!

Notwithstanding all that, the conclusion is that the Index proscribes at least books teaching and commending experiments in Hypnotism so far as "catalepsy" and "clairvoyance" are concerned; though other authorities decide that books teaching and commending the use of Hypnotism under ANY form, either for surgery or amusement, are proscribed.

Another class of books appear to be banned wholesale, namely, "those that narrate new apparitions, revelations, visions, prophecies and miracles; and those that introduce new devotions." The church appears to have had enough of these; certainly, in the past, it had a perfect gorge of "apparitions, revelations, visions, prophecies and miracles." It was perhaps time to stop. But, considering how long the church enjoyed its "Spiritism," it is a little ungrateful and inconsiderate to say of it now, as Dr. Hurley does, that "books teaching and commending it are proscribed, and that all the authorities are unanimous in pronouncing it superstitious." What about Satan reproving sin?

One more specimen of banning and damning will suffice; and it is a curiosity. We will give the passage entire, and then leave it to the subject to the judicious reader's selection.

"After having treated of the more common public prayers, the legislator now considers handbooks of devotion; and, with regard to these, he prescribes that no one shall presume to publish, without the permission of legitimate authority, prayer books, or books treating of piety or Christian doctrine, or books treating of morals, asceticism, mysticism, or any other similar subject; although they appear apt to foster and promote Christian piety. Should any books treating of those subjects be published without the approval of legitimate authority, they shall be proscribed."—Light, London.

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## First Association of New York.

At the sixtieth anniversary (held in Elks' hall) of the First Association of Spiritualists and Ladies Auxiliary, last Sabbath morning, March 29, the lovers of truth were given a feast of good things, especially in the uplifting and ennobling address of Mrs. Helen L. P. Russeque, of Hartford, Conn. The speaker has been highly favored with a semi-trance mediumship (or inspiration powers) by which the lofty spirits and intelligences take control of her body and utter their wonderful exposition and prayers so that when we are looking and listening the mind sees nothing but the grand spirit of utterance behind the veil of flesh. The most salient features of her address were as follows:

That nothing in the vast universe of being is destructible. God sends his powers of mediumship and enlightenment upon every grade of society. That Spiritualism never has been re-actuated. All creation, from the veriest protoplasm to the highest cherubim is divine. Infinite Justice of a loving Parent overruling all. The purpose of Spiritualistic truths as demonstrated is to clear away the debris of disease and weakness. That by HEAVEN is meant a condition of spiritual reality. That human consciousness. That the mighty powers of the spiritual world are beginning to build a better universe than times of mortal men have ever known. That in order to progress in this work the great rule of spiritual life must be unselfish. That the progressive spirits of the universe have come to destroy but to CHANGE, and moreover, because there is one great truth underlying the vast cosmic reality, viz., life, life everywhere. That we all must prepare for LIFE, not death (as materialists do).

Finally this great intelligence declared that in order for a religion to be vital and life-giving it must be such a religion of practice that it eventually becomes our own motion. Such was in substance the beautiful climax to the morning services and it left upon my soul an uplifting effect which shall never be effaced.

Sincerely for the Cause,

Brooklyn, N. Y.

The Sixtieth Anniversary at Battle Creek, Mich.

On Sunday, March 29, the First Spiritual church, room of Battle Creek, Mich., was the scene of a large and happy gathering of people from the city and its neighboring towns when the sixtieth anniversary of the birth of Modern Spiritualism was most appropriately celebrated. The room and rostrum had been tastefully decorated in green, orange and white, and the people arrived with a boundless supply of good-will in their hearts and food in their baskets.

The local pastor, W. J. Erwood, was assisted in the services of the day by that sincere and earnest worker, Mrs. Elizabeth Schaus, of Toledo, O. Mr. Erwood's morning theme was "The Growth of Modern Spiritualism," and was especially fine. Mrs. Schaus followed with a beautiful message, "Lycanthropy," which was an event of most interest, as the children were delighted with Mrs. Schaus' who talked with them in a very pleasant manner, along the lines of their work.

Dinner was served at 1:30 in the church room, to which the merry company did ample justice.

Mrs. Schaus' beautiful lecture of the afternoon could not fail to inspire her hearers with the necessity of putting into living practice the teachings of the Gentle Medium of Nazareth, for which the faith stands. The day was fittingly closed with the evening lecture by the pastor on "Spiritual Phenomena, Ancient and Modern," which he handled in a very able and satisfactory manner. There was also followed with messages. After a most pleasant and profitable day, the audience departed, wishing that this wonderful truth might bring its peace and joy to every sorrowing heart.

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