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Messenger

LA COURRIERE MAGAZINE

**Dedicated to the Fatherhood of God
and the Brotherhood of Man**

Edited by
NELLIE CRAIB BEIGHLE
(Formerly Dr. Nellie Beighle)



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LA COURRIERE MAGAZINE

EDITED BY
NELLIE CRAIB BEIGHLE
(Formerly Dr. Nellie Beighle)

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The Receipt

Of a copy of LA COURRIERE MAGAZINE is an invitation to take stock in it and to subscribe for it.

LA COURRIERE MAGAZINE

VOL. I

AUGUST, 1915

No. 3

George Fox and His Disciples

Taken from the Book of Knowledge, Psychic Facts, by Nellie Craib Beigle.

[The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed Himself in the other, and remembers the inexorable law that with judgment it judges it shall itself be judged.—EDITOR.]

George Fox was born at Drayton, in Leicestershire, in July, 1624. His parents were of the Church of England; his father a weaver and George himself was put apprentice to a shoemaker who dealt in wool and cattle. George does not seem to have had much to do with the shoemaking; he took most delight in attending to the sheep and to farming operations. He was early visited by religious convictions, and sought enlightenment from the clergy around him. It was not likely, however, that such ministers as Baxter has described could do him much good. He fell into great distress of mind and walked many nights by himself in great spiritual troubles and sorrow. The clergyman of his parish, one Nathaniel Stevens, so far from communicating spiritual light, drew from George and used to make his sermons out of what he heard from him in conversation. George, therefore, went to an ancient priest at Mansetter, in Warwickshire, and endeavored to learn from him the causes of his despair and temptations; but this "ancient priest" had no better counsel for him than "to take tobacco and sing psalms." But George signified that he was no lover of tobacco, and as for psalms he was not in a state to sing. Then the priest bade him come again and then he would tell him many things. But when George came the priest was angry and pettish for George's former words had displeased him; and he was so indiscreet that what George had told him of his sorrows and griefs he told again to his servants, so that it got amongst the milk lassies, and grieved him to have opened his mind to such a one; and he saw they were all miserable.

comforters. Then he heard of a priest living about Tamworth, who was accounted an experienced man and therefore he went to him, but found him like an empty hollow cask. . . After this, he went to one Macham, a priest of high account; and he, no more skilful than the others, was for giving George some physic and for bleeding him. But they could not get one drop of blood from him, either in the arms or the head, his body being as it were, dried up with sorrows, grief and trouble, which were so great upon him that he could have wished never to have been born, to behold the vanity and wickedness of men; or that he had been born blind and so he might never have seen it; and deaf that he might never have heard vain and wicked words or the Lord's name blasphemed. (Sewel's "History of Christian People in derision called Quakers," Vol. I, pp. 8-12.)

Fortunately for George Fox he was driven from seeking spiritual aid from all such "empty casks," to the true means, his Bible and earnest solitary prayer for Divine illumination. He retired into the fields and spent whole days and nights reading and praying in a hollow tree. Here he found what is divinely promised, that to those who knock it shall be opened; that those who seek spiritual teaching from the Divine Spirit itself shall find it. His darkness, his doubts, his despair, gradually cleared away; and he came to see the truth developed to his understanding, pure and free from all school glosses. Never since the original proclamation of the gospel to the simple fishermen of Galilee, had its noble reality been so completely manifested. It came to him unclouded, unimpeded by any preconceived or preinculcated notions or conventionalism. There were in his hollow oak, no "royal reasons" to warp God's truth, no college logic to cramp it; pure and unadulterated it issued from the Divine mind as the waters of Siloa's fount, which "flowed fast by the oracle of God." It came forth in all its august but simple greatness, and Fox, a soul of the most honest and intrepid mould, embraced it with that love and faith which are ready, not only to die for it, but to suffer all contempt and wrong for it whilst living. Lord Macaulay, in his "History of England," has treated Fox as a fanatic ignoramus and little better than an idiot. It was the only judgment to which such a man as Macaulay could come. Fox must be an idiot to a man like Macaulay and Macaulay must have been an idiot to him.

Macaulay was essentially an outward, worldly-minded man, a man given up to Whiggism, and standing well with the world; and verily he had his reward. Fox was the exact antipode of such a man. Fox was no fool; on the contrary, he was a man though destitute of much human education, possessed of a masculine understanding, of a power of reason against which the florid rhetoric of Macaulay would have stood no more chance than did the ablest sophisms of the ablest men of the time; judges, officers, clergy, statesmen, of Cromwell himself, as may be seen by his history. Macaulay, with his mere worldism, could no more understand a man of the intellectual calibre of Fox than a monkey's subtlety can comprehend the massive sagacity of an elephant. The one was all superficial expedience, the other all eternal truth; the one having no root in the eternal soil of principle, the other all heart and principle; the one worshipping at the shrine of popularity and personal advantage, the other worshipping only the eternally true, the eternally holy, and despising every temporary profit or glory which could interpose itself in his life and death struggle towards it. Such men must remain longer than suns and systems remain; while truths are truths, and selfisms are selfisms, idiots, incontrovertible idiots to each other; with this difference, that Fox could have seen through and through Macaulay at a glance, whilst Macaulay could never fathom the profound greatness of Fox. The religion of Fox became, like that of the first apostles, a religion in which spiritual truth went for everything, mundane considerations, mundane reservations, mundane balancing of advantage, for nothing. With him all was for God and the insurmountable truth; all for man and his eternity, without any temptation from man as a favor-bestowing or praise-bestowing creature of a day. The mountain standing in the vastness and the solidities of nature knows nothing of the sheep which grazes it, or the butterfly which sports over its herbage; and they cannot comprehend the solid and age-enduring mountain. When they can understand each other, then Foxes and Macaulays will understand each other and not till then.

Fox was developed into the highest phase of Spiritualism, that of direct communion with the Divine mind, by the same means as the apostles and saints in all ages have been developed and baptized into it, by opening their souls in solitude

and prayer to the eternal Soul in a sublime, unflinching integrity. In this silent and perfect dedication to its infiltrations, in a heroic submission to its meltings and mouldings, he found all the outward husks of human theories, the outward shadow of self-indulgence, self-weakness, self-cravings and self-wisdom drop away, and a pure, calm, resplendent wisdom and strength rise up in clear vision, and make him a free man of the universe, triumphant over pride, passion and temporal desire in the power and unity of God.

He had now rapidly to unlearn what he had learned in established teachings of the age. As he was walking in a field, on a First-Day morning, it was discovered unto his understanding, that to be bred at Oxford or Cambridge was not enough to make a man a minister of Christ. At this he wondered because it was the common belief of the people; but for all that he took this to be a Divine revelation and he admired the goodness of the Lord, believing now the ordinary ministers not to be such as they pretended to be. This made him unwilling to go any more to church, as it was called, to hear the priest Stevens, believing that he could not profit thereby; and therefore instead of going thither, he would get into the orchard or the fields by himself, with his Bible, which he esteemed above all books, seeking thus to be edified in solitariness. At this his relations were much troubled; but he asked them whether John, the apostle, did not say to the believers, that **"they needed no man to teach them, but as the anointing teacheth them."** And though they knew this to be Scripture and that it was true, yet it grieved them, because he would not go to hear the priest with them but separated himself from their way of worship; for he now saw that a **true believer was another thing than they looked upon it to be;** and that being bred at the universities did not qualify a man to be a minister of Christ. Thus he lived by himself, not joining with any, nay, not of the dissenting people, but became a stranger to all, relying wholly upon the Lord Jesus Christ.

Amongst these inquiring spirits, or seekers as they were called, George Fox went forth in 1647, directing his first course into Nottinghamshire and Derbyshire. "During all this time he never joined in profession of religion with any but gave himself up to the disposal of the Lord; having forsaken not only all evil company, but also taken leave of father and mother and all other relations; and so he travelled up and

down as a stranger on the earth, which way he felt his heart inclined, and when he came into a town he took a chamber to himself there and tarried sometimes a month, sometimes more, sometimes less, in a place, lest, being a tender young man, he should be hurt by too familiar a conversation with men." (Sewel, Vol. I, p. 15.)

As he had forsaken the priests of the establishment, so he left the separate teachers too, because he saw there was none amongst them all that could speak to his condition. And when all his hopes in them and in all men were gone, then he heard, according to what he relates himself, a voice which said, "There is one, even Jesus Christ, that can speak to thy condition." Having heard this his heart leapt for joy and it was shown him why there was none upon the earth that could speak to his condition, namely, that he might give the Lord all the glory.

He was now in a continual progress of spiritual teaching by inward revelation. He learned experimentally that Christ is the light that truly enlighteneth any man that cometh into the world; and this became so fundamental a doctrine of his that the people who gathered about him were at first called "The Children of the Light." Yet he was a diligent reader of the Scriptures, that speak at large of God and Christ, though he knew him not but by revelation, as he who had the key did open. George was in the highest state of mediumship and of Spiritualism, namely, in direct communication with the Spirit of God; and his followers cultivated this highest condition and laid down their whole system upon it, paying little attention to the secondary condition of ministrations through angels, which has been the more particular dispensation of this more material age. Yet we shall see that he and his friends showed themselves distinguishers of dreams, casters out of evil spirits, healers in the name of Christ, and predictors of events, etc. They possessed many of the gifts of the true Church, though they desired above all to walk in the immediate power of the Divine Spirit, and to call all men to this communion as the source of all Christian teaching and edification. So much was this the case that they were accused of not believing in the outward Christ, who died at Jerusalem, because they taught that the outward death of Christ there and then would avail little without the inward life and perpetually quickening and reform-

ing power of His Spirit. This absurd calumny has even been reiterated in our time as it was by honest but misinformed Richard Baxter. The Rev. Robert Philip, in his lives of Whitefield and Bunyan, and Dr. Wardlaw, of Glasgow, have repeated the calumny, scarcely allowing Friends to be Christians on that account, the simple truth of the matter being, that whilst they fully believed and proclaimed their belief in the outward Christ, they were the first to draw attention to the great doctrine of his indwelling and regenerating life in the soul, then treated as a myth, but now from the Quakers readmitted to general credence. In the Articles and Homilies of the Church of England, indeed, this doctrine existed, but at that day it had ceased to exist in the credence of the clergy and was continually ridiculed by them when asserted by Friends.

With the people whom Fox came amongst were some who believed much in dreams; but he taught them to make a very necessary distinction betwixt one kind of dreams and another. He told them there were three sorts of dreams. Multiplication of business produced dreams; there were whisperings of Satan in the night seasons, and there were also speakings of God to man in dreams—facts amply confirmed by modern Spiritualism. Amongst his continued spiritual openings he had several precisely of the kind made since to Swedenborg. In Nottinghamshire it please the Lord to show him that the natures of those things that were hurtful without were also within in the minds of wicked men; and that the natures of dogs, swine, vipers, and those of Cain, Ishmael, Esau, Pharoah, etc., were in the hearts of many people. But since this did grieve him he cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit these evils?" And inwardly it was answered him, "That it was needful he should have a sense of all conditions; how else should he speak to all conditions?" He also saw that there was an ocean of darkness and death, but withal an infinite ocean of light and love, which flowed over the ocean of darkness in all which he perceived the infinite love of God. (Sewel, Vol. I, p. 18.)

Again he says, "I saw into that which was without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God, which cannot be expressed by words; and I have been brought to the very ocean

of darkness and death; and the same eternal power of God which brought me through those things was that which afterwards shook the nation, priests, professors and people . . . And I saw the harvest white, and the seed of God lying thick on the ground as ever did wheat which was sown outwardly, and none to gather it, and for this I mourned with tears."

The shaking which came through Fox, of priests, people, officers, magistrates and learned men was a great revolution little understood at the present day. Of late there has been much talk of Quakerism dying out, and sundry books have been written to show the causes of it; but those who supposed such a thing little knew what Quakerism was or is. It is not a religion of caps and coats, but of the great principles of the New Testament, which at that day lay trodden under foot. Fox went on under a process of revelation till he saw the whole mighty scheme of the gospel in its grandeur and fulness. He came to despise all mere outer forms, and to grasp the inward and eternal principles of Christian truth—**THE TRUTH**—as he emphatically termed it. This consisted in the doctrine that Christ is the Word, the Light and the Comforter which enlightens every man that cometh into the world and leadeth into all truth. That by opening our hearts to this divine and ever-present Teacher we have all truth in "the two great books of God, the Bible and Nature," opened up to us. That in Christ we are born again new creatures and trained up into perfect men in Christ Jesus. Like Wesley, since he believed in the possibility of the attainment of perfection in this life, and in the perception of acceptance with God, he came to protest against all State establishments of religion—that Christ's religion is free and self-sustaining. That it is utterly opposed to all despotism in creed, or in politics; to usurpation of the personal liberties of man; to all giving and receiving of titles of worldly honor and flattery. He refused, on this account, to pay what he called hat-homage, by taking off his hat to people, and to use "you" to a single person. All these things, he asserted, sprang from pride and an inordinate self-love and vanity; and how truly this was the case was seen by the resentment and the persecution which the refusal of them occasioned. He rejected baptism by water and the sacrament of the Lord's Supper as non-essential forms, the baptism of the **Spirit**

being the true and essential baptism; and that if we commemorated the Last Supper, though only recommended to Christ's own immediate disciples, we ought also to wash one another's feet as a ceremony more strictly enjoined. He taught that tithes were anti-Christian, both tithes and those to whom they were given being terminated with the tribe of Levi. He showed the impropriety of calling that a church which was only the meeting place of the Church, and generally styled those steeple-houses. Never was there such a stripping away of the old rotten bark of ecclesiasticism, so thorough a return to the naked truth of the gospel. Such a system was sure to bring down a tremendous tempest of persecution, and the whole history of the Society of Friends down to the Act of Toleration by William III is a history of as frightful and ruthless persecutions as ever fell on any Christian body from any Church calling itself Christian. The history of these awful "sufferings" fill a huge folio volume. The Five Mile Act, the Conventicle Act, and the Oath of Allegiance and Supremacy were made the means of fleecing the Friends by wholesale. Fox and his disciples could not take any oath at all, seeing that Christ had most explicitly said, "Swear not at all," and therefore this oath was made a continual snare to them. Fox had soon vast numbers of serious inquirers of all ranks flocking to him, and as they declared that the gospel ought to be preached freely—"freely ye have received, freely give"—the clergy saw that, if this succeeded, their craft was gone forever. Therefore clergy, and magistracy, and soldiery came down on these modern apostles "who turned the world upside down," and they were plundered and thrown into prison by thousands. Fox and nearly all his eminent followers passed many years in prisons—such dens of filth, inclemency and wickedness as now strike us in the description with amazement. Two thousand five hundred Friends were in prison at one time, and three hundred and sixty-nine died there! In Bristol, at one time, every adult Quaker was in prison for his faith; and the children still met, in spite of the beatings and insults of their persecutors, who struck them in the face, as they were accustomed to do the women, whom it was a favorite plan to drag by the hair, pinch their arms till black and blue, and prick them with bodkins and packing needles. When this would not do they banished them to the colonies and sugar

plantations, and sold them for slaves, where their doctrines soon spread, and persecution became as hot as at home, especially in New England, where the famous Pilgrim Fathers exceeded all others in monstrous fines, flogging of women from town to town, cutting off ears, and hanging! These people, who had fled from England on the plea of escaping persecution for religion there, turned the most savage of persecutors, showing that their boasted love of religious freedom was but selfishness.

All this time at home (that is, for thirty years), the Friends were stripped of their property by means of the before-named enactments, the informers receiving one-third of the spoil. They were charged ten pounds apiece for attending a Friends' meeting, and twenty pounds apiece if they opened their mouths to defend themselves on the pretense that they preached! Their meeting-houses were pulled down—those in London, by Sir Christopher Wren! Their very beds were dragged from under them, and one woman's body was torn from a grave! From 1655 to the end of this persecution half a million of money, or money's worth, was wrenched from them. One clergyman said he would rather see all the Quakers hanged than lose a sixpence by them. The informers lived jovially on them. They entered freely into their houses, kept the keys of their doors in their pockets, and declared that they would eat of the best, and drink of the sweetest, and these rogues of Quakers should pay for all. When they complained to Archbishop Sancroft of these villains he coolly replied, "There requires crooked timber to build a ship!"

These are singular features of the state of the national church and its universities in George Fox's time, and of what people suffered for spirituality then. We Spiritualists of to-day walk in silken slippers and are let off with a harmless sneer or two. Having shown what Fox and the Friends endured for Spiritualism, we may again revert to a few more traits of its peculiar character.

The power evinced during some meetings was such that the house seemed to be shaken, and on one occasion a clergyman ran out of the church lest it should fall on his head. This was at Ulverstone, but the thing was of frequent occurrence. In 1648 George Fox had "an opening," such as

Swedenborg records of himself. "The creation was opened to me; and it showed to me how all things had their names given them, according to their nature and virtue. And I was at a stand in my mind whether I should practise physic for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord." He says that the Lord showed him that such as were faithful to Him would be brought into the state in which Adam was before the fall, when the natures of all things were, by the divine unity, known to man; and that so they would come to know the hidden unity in the Eternal Being. He was shown that the professors of physic, divinity and law were all destitute of the true knowledge and wisdom necessary for these professions; and that nothing but this divine illumination could bring them into it. It was shown him, however, that his labor was not to be physical but spiritual. It was at this time that he felt a certain assurance of his acceptance with God.

At Mansfield Woodhouse he found the gospel gift of command over disordered spirits manifested in him. There was a distracted woman under a doctor's hands, being bound, and with her hair loose. The doctor was trying to bleed her, but could get no blood from her. Fox desired that she might be unbound, and he then commanded her in the name of the Lord to be still; and this had such effect that she became still; her mind settled, she grew well, and became a convert to his doctrine and remained perfectly sane till her death. Soon after he restored a person who was ill by prayer. "There being in that town a great man who had long lain sick, and was given over by the physicians, he went to visit him in his chamber; and having spoken some words to him, he was moved to pray by the bedside, and the Lord was entreated, so that the sick man was restored." A still more remarkable case is recorded by him in his "Journal." "After some time I went to a meeting at Arnside, where Richard Myer was, who had long been lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand upon thy legs,' and he stood up, and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents would hardly believe it; but, after the meeting was done they had him aside, took off his doublet, and then saw it was true.

He came soon after to Swarthmore meeting, and there declared how the Lord had healed him."

These cures by spirit power Fox regarded but as incidental objects of his mission; but we should have been glad to have had this particular record of others; for such there were, and numerous ones, according to his account. "Many great and wonderful things were wrought by the heavenly power in those days; for the Lord laid bare His omnipotent arm, and manifested His power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils are made subject to his name, of which particular instances might be given beyond what this unbelieving age is able to receive or bear." Still we have a considerable number of instances of the healing power of God exerted in the early history of the Friends. At Ulverstone, Sawtrey, the justice of the peace, set the people upon George Fox, who beat him so terribly with cudgels that he fell senseless on the common to which they had dragged him; but, recovering again, and being strengthened by immediate power, he stood up, and stretching out his arms, said with a loud voice, "Strike again; here are my arms, my head and my cheeks." Then a mason gave him such a heavy blow over the back of his hand with his rule that it was much bruised, and his arm so benumbed that he could not draw it to him again, so that some of the people cried out, "He has spoiled his hand forever." But he, being preserved by the love of God, stood still, and after a while felt such extraordinary strengthening power that he instantly recovered the vigor of his hand and arm (Sewel, I, 77).

In the ferocious treatment which the early Friends received they were often wounded so desperately that, to all ordinary ideas, they never could recover; but they bear continual testimony to a supernatural healing. Miles Halhead, one of their preachers, "was so beaten and abused at Skipton that he was laid for dead; nevertheless, by the Lord's power he was healed of all his bruises; and within three hours he was healthy and sound again to the astonishment of those who had so abused him, and to the convincing of many" (Ibid., p. 91). Soon after the same undaunted soldier of Christ was attacked by a mob at Doncaster which was again urged on by the priest; was once more knocked down and beaten, as was supposed, to death. In the evening, however,

he entered a chapel, and sorely bruised as he was, he preached, and at the conclusion of his discourse "the Lord made him sound of all his bruises" (p. 93). William Dewsbury, another eminent Quaker minister, was set upon at Coldbeck and was nearly killed by the mob; but "was healed in the same astonishing manner" (p. 96). Barbara Blaugdone, a most courageous female minister, was so cruelly flogged at Exeter for preaching that the blood flowed all down her back; but she only sang during the operation so that the enraged beadle laid on with all his might to make her cry out, but in vain; for, says the historian, "she was strengthened by an uncommon and more than human power." She afterwards declared that her feeling was above all suffering.

Another evidence of the existence of Christian Spiritualism among the early Friends was their power of seeing into the internal state of people, and often of foreseeing, through this, calamities about to befall them. Barbara Blaugdone, already mentioned, having a "concern," that is, an impression, in her mind to speak to the Lord-deputy of Ireland regarding the persecution of the Friends, an attempt was made to impose upon her. As she knew neither the person of the deputy nor those of the chief people about him when she was brought into the drawing-room, a person presented himself as the deputy. She stood silently, and the room being full of people, they asked her why she did not do her message to their lord. She answered, "When I see your lord, then I shall do my message to him." Her internal monitor assured her that this was not the deputy. Soon after he came in and sat down, and she immediately addressed him on the subject of her concern.

George Fox, going to Hampton Court to speak with the Protector Cromwell regarding the persecutions of the Friends, met him riding in Hampton Court Park and before he came to him he said he perceived a waft of death to go forth from him, and coming to him, he looked like a dead man. Having spoken to Cromwell of the persecutions of the Friends, he desired him to come to Hampton Court the next day; but on going there, he found him too ill to be seen, and in a day or two he died—September 3, 1658.

Marmaduke Stevenson, one of the Friends hanged by the Pilgrim Fathers, says he heard a distinct voice saying, "I

have ordained thee a prophet to the nations." Catherine Evans, who, with her companion, Sarah Cheevers, was thrown into the Inquisition at Malta, heard a voice saying, "Ye shall not die!" and on that voice they calmly relied, and, after many sufferings and threatenings, came out safe. When some English ships arrived, and endeavors were made for their liberation, the voice distinctly said they could not go yet; and then, spite of all efforts at that time, it proved so.

George Fox predicted the desolation of London some years before the fire took place; but two of his disciples again predicted it more distinctly still. Thomas Briggs went through Cheapside and other streets, preaching repentance to the inhabitants, and declaring, like Jonah at Nineveh, that unless they repented London should be destroyed.

The system of the Friends was entirely so spiritual a system that they could not make a single religious movement without spiritual guidance. It compelled them to refrain from all outward manufacture of ministers; God alone could make and qualify such. They were compelled to refrain from all forms, formulas, rituals and ceremonies. They could only sit down together, and receive the ministrations of the Divine Spirit. As that Spirit is promised to all who sincerely seek it, there could be no exceptions from its operations and endowments. As God is no respecter of persons, so there could be no difference of ranks and titles in the Church except such as He individually put on His members. The Friends could neither pray nor preach without immediate influence from the Spirit of Christ. However much the Society has since changed, however much it has since lost, however much it has cooled in its zeal and conformed to the spirit of the world; however much the growth of wealth has corrupted it, it has never abandoned its faith in the purely spiritual nature of its jurisdiction. Those who of late have seen it relaxing certain strictnesses, abandoning certain forms of costume, opening itself up to more liberal views of art and science, and social life, and have imagined that the day of Quakerism was drawing to a close were never more mistaken. Quakerism, being simply and solely primitive Christianity, can never die out. As it never could be circumscribed within the bounds of a sect—George Fox never wished it to be so—so the sect of Quakers may perish, but its principles must eternally remain. Those proclaimed by Fox and his Friends

have now gone out from them into all bodies of the Christian world. The doctrine of the immediate influence of the Spirit of God, of the anti-Christianity of war, of slavery, of the pride of life, of the emptiness and deadness of all mere ecclesiastical forms; the doctrines of the true baptism being the baptism of the Spirit, the true Lord's Supper the daily feeding on the bread of life, which, like the manna in the wilderness, is spread every day before every soul. These doctrines have gone forth, or are going forth from the Society of Fox, never to return till they reach the ends of all the earth.

Never did a Christian body hold so firmly to their standard of truth against the scorn and the scorings of the world. Firm in their faith, no terrors, not those of death, could daunt them for a moment. When all other sects complied, they stood immovable, even to the smallest iota of conscientious conviction; and they were the first to wring from the government the rights of marrying and burying, and exemptions from oaths, with other privileges. They gave to Christian testimony a more manly stamp. The very name of Quaker became the highest of burlesques; for they never **quaked** at whatever man or tyrant could inflict upon them. They who nicknamed them so were, in fact, the Quakers.

This high and entirely spiritual nature of Quakerism has exhibited itself in every period of its existence down to this hour. I could bring a whole volume of instances of the acting of the Friends under immediate spiritual guidance. William Penn, in founding Pennsylvania, showed his practical reliance on the doctrines of the New Testament. When all other settlers declared the American Indians not to be trusted; when Cotton Mather, a minister of the Pilgrim Fathers, declared them to be the children of the devil, and that, if he had a pen made of a porcupine's quill and dipped in aquafortis, he could not describe all their devilishness; when they were hunted down by so-called Christians with bloodhounds, and exterminated with fire and sword, Penn went to them unarmed, in Christian kindness, and made that just treaty with them which Voltaire says was the only treaty ever made without an oath, and the only one never broken. I must, however, refer the reader to the lives and works of Friends of all periods for plenty of spiritual manifestations. Instances of the ministers, in their preaching, having particular states suddenly communicated to them,

and their preventing suicides and other crimes, are frequent. Extraordinary providences, and rescues from imminent peril are of common record amongst Friends. John Roberts, of Cirencester, used to be consulted by his neighbors on the loss of cattle, etc.; and after a short silence he would invariably tell them where to find them. See also the lives of John Woolman, Davis Sands, of Stephen Grellet, a minister whose memoirs have been recently published; of Elizabeth Fry, or, indeed, the life of almost any one of the ministers and eminent men amongst them at all times. As no denomination of Christians has ever recurred so fully and firmly to the primitive practice and condition of the Christian Church, so none has received more brilliant and convincing proofs that the gospel in which they trusted is no cunningly devised fable. The promises, by Christ, of supernatural powers to his Church, have been believed and fully demonstrated amongst the Friends.

Each must see God with his own soul. Each must behold Him through the colored glass of his own nature. Each one must see in Him according to his own capacity of perception.

When the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

We regret that Dr. J. M. Peebles is compelled to remain at Battle Creek, Mich., for a longer period than anticipated, as we were in hopes that he would have returned to his Los Angeles residence and favored us with one of the series of articles that he is to write for "La Courriere." We had hoped to begin this series in this, the August number.

James G. Blaine would never turn back to re-enter his home, even if he had forgotten something.

Admiral Farragut says he used to be guided by a still, small voice which told him what to do in battles.—S. F. Chronicle Magazine.

Human and Animal Bodies

By J. M. PEEBLES, M. D.

The Hindu Guru said to a disciple, "Lessen or shed the flesh that encumbers you."

Paul said, "Present your bodies a living sacrifice." Of course he meant clean bodies.

The Hebrew prophet said, "Cleanse thyself; purify thyself with hyssop."

Jesus said, "I sanctify myself," that is, by bathing, fasting and praying, he came into a closer oneness with the Father.

And we press the point that our bodies are the self-built cottages, the sacred vehicles, the holy temples of our spirits; and hence should be kept clean and vigorously healthy. Never put into the body poisonous drugs—allow no virus from the sores on beasts to be put into your children's arms. Vaccination is an injurious scourge, causing eczema, tumors and cancers in after years. Avoid even a thought in favor of vivisection. If this practice must prevail, then let some advocate of it go on the board or bench and be vivisected. This would in sincerity, becoming a martyr. Animals have sensations and affections as do human beings; and to knife their living bodies is not only murderous, but it stultifies and hardens human nature.

The great words are, Thought, Reform, and Progress.

"Live, live today; tomorrow never yet
On any human being set."

Los Angeles, Cal.

One of the Arguments

One of the powerful arguments for compulsory vaccination against smallpox is the fact that during the past three years more than fifty vaccine and serum manufacturing companies, capitalized for \$20,000,000, have been licensed by the United States Government.—The Post-Dispatch.

Biblical Passages of Psychical Significance

The object of this article and previous articles, and those that will follow, is intended to show that the Psychic Law is throughout the tenets of every religion in regard to the return of spirit.

I have taken from the Bible and Testaments the different phases of spiritual communication.

- Physical manifestations.
- Inspiration of mediums.
- Speaking in unknown tongues.
- Materialization.
- Healing.
- Trance.
- Ministry of angels.
- Independent spirit voices.
- Speaking through trumpets.
- Levitation.
- Direct spirit writing.
- Clairaudience.
- Clairvoyance.
- Dreams and visions.

Now I will prove the facts from our Book of Knowledge, Psychic Facts, that we have the same laws now as in biblical times.—Editor.

Spiritualism of the Bible.

Spiritualists who would prove their faith by the Bible will find that it furnishes the strongest evidence. From Genesis to Revelation, the nearness of the spirit world and the intercommunion of spirits and mortals runs like a golden strand through all its pages. Not only spirit communion, but every phase of the manifestations distinctly known as modern spiritualism, is represented on many occasions, often hundreds of years apart.

This similarity of expression shows that the same psychic laws held then as now, and there has been no change. Spiritualism furnishes the key whereby the mysteries of the Bible and its miracles are explained with a clearness commentators have not been able to attain for want of the knowledge it furnishes. Though angels are understood to be special

creations, and spirits to have ascended through mortal bodies, the words are used by the writers of the Bible as interchangeable, as shown by the following passages:

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in a vision." Daniel 9:21. He previously says that this spirit "stood before me as the appearance of a man." Chapter 8:15.

"He maketh his angels spirits." Psalms 104:4.

Luke places the departed spirits on a level with angels. Chapter 20:36. "Neither can they die any more for they are equal to the angels."

The terms are indiscriminately used. "And as Peter knocked at the gate a damsel came to hearken,—then said they, it is his angel ('spirit')." Acts 12:13, 15. "I am he that liveth and was dead, and behold I am alive forever more." Rev. 1:18. "The soul of man separated from his body." Math. 14:26; Luke 24:37.

Spiritual Body.

"There is a natural body and a spiritual body." I. Cor.

Physical Manifestations.

The angels unloosed Peter from chains in prison:—"When they were past the first and second ward, they came to the iron gate that leadeth into the city, which opened to them of its own accord, and they went out." Acts 12:7-10. "And when he came unto Lehi, the philistines shouted against him, and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands." Judges 15:14.

A fine psychical manifestation is recorded in Exodus 14:24-25, where the Lord "Took off the chariot wheels" of the Egyptians. "An angel" went before them in a pillar of fire. Exodus 14:19.

The moving of a table now is represented by an angel rolling back the stone from the door of the sepulchre. Mat. 28:2.

Inspiration of Mediumship.

"For to one is given by the spirit the word of wisdom; to another the word of knowledge, by the same spirit." I. Cor.

12:8. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." Ezekiel 2:2. "To whom hast thou uttered words, and whose spirit came from thee." Job 26:4.

Speaking in Unknown Tongues.

"To another divers kinds of tongues: to another the interpretation of tongues." I. Cor. 12:10. "And they were filled with the holy ghost, and began to speak with other tongues, as the spirit gave them utterance." Acts 2-4. "If any man speak in an unknown tongue let it be by two or at most by three, and that by course; and let one interpret." I. Cor. 14:2, 27, 32, 40. If there be no interpreter they were to keep silent. It appears that they had a great deal of trouble in the meetings or St. Paul would not have cautioned them to have all things "done decently and in order." I. Cor. 14:40.

Materialization and Clairvoyant Appearances.

An angel appeared to Hager. Gen. 16. Two came to Abraham so perfectly materialized, that "they did eat." Gen. 18. An angel wrestled with Jacob. Gen. 32:24. The spirit of Samuel conversed with the woman of Endor. I. Samuel 28. An angel came and fed Elijah. I. Chron. 21; protected the three Hebrew children from fire. Daniel 3. An angel appeared to Joseph in a dream. Matt. 1. Moses and Elias appeared on the mount; an angel appeared to the two Marys at the sepulchre. To Zacharias, Luke 1; to the shepherds, Luke 2; to Mary Magdalene, John 20; opened the prison doors, Acts 5; to Peter in prison, Acts 12; to Paul in vision, Acts 16 and 27; and Deut. 4:12. A "Materialized" book was shown. Ezekiel 2:9. Joshua saw and conversed with a spirit who held a drawn sword in his hand. Josh. 5:13. David saw a spirit similarly armed. I. Chron. 25. A spirit appeared to Daniel clothed in linen whose loins were girded with fine gold. Daniel 10. Feeding the multitude of 5000 on five loaves and two fishes. Luke 9:12-17. Making wine at the marriage feast.

Trance.

How he was caught up into paradise and heard unspeakable words, which it is not lawful for man to utter. II. Cor. 12:2, 4. Like all those who have fallen into a trance, he did

not know "whether in the body, or out of the body" which saw the vision of the Almighty falling into a **trance**, but having his eyes open. Numbers 24-16. "But while they made ready he fell into a trance." Acts 10:10.

Ministry of Angels.

"And the angels ministered unto him." Mark 13. "And the angel of God called to Hagar out of heaven." She was deserted in the wilderness. Gen. 21:17.

"The angel of the Lord encampeth around about them that fear Him, and delivereth them." Psalms 34:7.

"For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands; lest thou dash thy foot against a stone." Psalms 91:11, 12. Matt. 26:53; Acts 5:18, 19 and 8:26 to 38.

A man appeared to Paul and told him to "come over into Macedonia and help us." Acts 21:4.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs to salvation?" Hebrew 1:14.

Paul had a clear understanding of spiritual agencies. "Likewise also the spirits helpeth our infirmities." Rom. 8:26.

Clairvoyance.

"Come and see a man who told me all things I ever did; is not this the Christ?" John 4:16-29.

Elisha clairvoyant. II. Kings 5:6. "Behold, I see the heavens opened and the son of man standing at the right hand of God."

Paul was clairvoyant. Acts 28.

Samuel is consulted as a seer by Saul. I. Sam. 9:3, 10:20.

Clairaudience.

"And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me? And the men which journeyed with him stood speechless, hearing a voice but seeing no man." Acts 9:4-7. The apostles heard the voices of Moses and Elias on the mount. Matt. 17:3-5; also Rev. 1:10.

"Now the Lord told Samuel in his ear, a day before Saul came." I. Samuel 9:15, 16.

Job was addressed by a spirit. "Now a thing was secretly brought to me, and mine ear received a little thereof. There was silence and I heard a voice saying." Job 4:12 to 16. See Zach. 1:19.

Direct Spirit Writing.

On the walls of Babylon. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." Daniel 5:5.

David received the plan of the temple from a spirit, and the pattern of all he had by the spirit, of the courts of the house of the Lord, David gave to Solomon." I. Chron. 27.

The 19th verse says: "All this said David, the Lord made me understand by writing, by His hand upon me, even all the work of His pattern."

"There came a writing to him (Jehoram) from Elijah the prophet." II. Chron. 21:12. According to the chronology, Elijah had been for some time dead, hence it must have been by his spirit.

Levitation.

"And when they were come up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no more, but Philip was found at Azotus." Acts 8:39, 40. The meaning intended evidently is that Philip was transported by spirit power. This is clearly expressed by Ezekiel. "And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me between the earth and the heaven." Ezekiel 8:3.

"Then the spirit took me up and I heard behind me a voice of great rushing, saying, Blessed be the glory of the Lord from His place. I heard also the noise of the living creatures that touched one another. So the spirit lifted me up and took me away." Ezekiel 3:12, 13, 14.

Elisha causes iron to swim. II. Kings 6:5, 6.

Dreams and Visions.

Often spirit messages can be given during sleep that cannot be during the more positive state of waking. "Then was the secret revealed to Daniel in a vision." Daniel 2:19.

"And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way." Matt. 2:12.

"Then thou scarest me with dreams, and terrifiest me with visions." Job 8:14.

Speaking Through Trumpets.

"And it came to pass on the third day in the morning, there were thunders and lightnings, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." Exodus 19:16.

"And when the voice of the trumpet sounded long and waxed louder, and louder, Moses spake and God answered him by a voice." Exodus 19:19.

Independent Spirit Voices.

"Then there came a voice from heaven saying, I have both glorified it and will glorify it again. This voice came not of me, but for your sakes." St. John 12:28-30.

"And I heard a voice saying unto me: Arise, Peter, slay and eat. But the voice spake again from heaven; what God hath cleansed, that call not thou common." Acts 6:7-9.

Healing.

"Neglect not the gifts that is in thee, which was given thee by prophecy with the laying on of hands: meditate upon these things: give thyself up wholly to them: that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing so thou shall both save thyself and them that hear thee." I. Timothy 4:14, 15, 16.

"They shall lay hands on the sick and they shall recover." Mark 16:18.

"And Jesus put forth his hand, and touched him, and immediately his leprosy was cleansed." Matt. 8:3.

Paul recovers his sight. Peter cures the lame man. Acts 3:1 to 8. Elisha restores the life of the Shunammite child II. Kings 4:31 to 35.

"And then came again and touched me, one like the appearance of a man, and he strengthened me." Daniel 10:18. Luke 7:24; 8:46. Christ healed through the spirit.

Christ healed by magnetic power or touch. "And the whole multitude sought to touch him: for there went out of him, and healed them all." Luke 6:19.

How God anointed Jesus of Nazareth with the Holy Ghost (spirit) and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 11:38.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know. Acts 2:22.

To those who accept the Bible as the word of authority, here is a mass of testimony that is overwhelming. To those who recognize the Bible only as a history of primitive times, the physical significance of these passages has profound interest. The spiritualist sees in them man's early conception, as a spiritual being, of his relation to the immortal future; the beginning and foreshadowings of that philosophy, which by the evolution of thought, becomes the positive spiritual science of life, here and hereafter.

Abou Ben Adhem

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An angel writing in a book of gold;
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 "What writest thou?" The vision raised its head,
 And, with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerily still; and said, "I pray thee, then,
 Write me as one who loves his fellow-men."

The angel wrote, and vanished. The next night
 It came again, with a great wakening light,
 And showed the names whom love of God had blest;
 And, lo! Ben Adhem's name led all the rest.

—James Henry Leigh Hunt.

Saint Catherine of Siena

By Author of *Mademoiselle Moré*.

From both father and mother she would inherit the practical good sense which served her so well, but in truth, like Dante and Leonardo da Vinci and Shakespeare, she seems to be without spiritual ancestry, nor any more than in their case did her genius reappear in a later generation. In every way she was accurate when she said, as she did more than once, "My only teacher was God," words which are curiously like those of an earlier mystic, the nun Mechtild in the convent of Helfta, who referred all her knowledge to the direct teaching of God, and in this and many other ways resembles Catherine of Siena.

There were about ninety in Siena when Catherine was born, but some years later the plague again swept the city, and forty of these devoted women died while nursing the sick.

Naturally young girls were not eligible among them, and Catherine's request for admission met with a decided refusal. Meanwhile Catherine's health broke down. As soon as she was well enough she went with her family to San Obmerico, where, in the Cappella Delle Volte, she was blessed and invested with the cloak of the mantellata, and returned full of thankful joy to her cell. Reaction followed, such as many a devout nun has experienced.

Opposition over, the spirit is no longer roused to combat, and she realizes how much she has given up, what a long stretch of monotonous days lie before her, and if the sacred laws of health have been outraged, as in Catherine's case, the struggle will be yet more violent. She suddenly found herself beset with evil thoughts; profane words, such as she could never remember to have heard, rang in her ears; tempting visions, longing for earthly joys horrified and racked her; her cell seemed swarming with fiends, one of whom she called Malatasca, a name recalling Dante's Malabranche. Her only refuge in this horror of great darkness was to repeat, "I trust in my Lord Jesus Christ, and not myself."

Her name gradually became known far beyond the ward of the Oca; her voice, lovely both in speech and song, soothed dying beds; her touch and prayers healed the sick; it was

told that the daughter of Giacoma Benincasa was **cured** when the doctors had said there was no hope, and with each sufferer restored to health her fame grew.

That she had what to herself and all around her appeared miraculous power is beyond doubt, and even if we admit that her **cures** were made through natural laws, her power was none the less divinely given, nor does it detract from the reverence and admiration due to her, to accept a natural explanation of much that could only seem miraculous in a century which knew nothing of laws which even **now** are only dimly apprehended.

There is an astonishing combination of lofty spirituality and practical sense in Catherine's letters; they are a striking example of the peculiar quality of Italian mysticism which, like Wadsworth's lark, while soaring "To the last point of vision and beyond," still kept its nest upon the ground in mind. German mysticism is touched with gloom; French mysticism often runs into vagueness and sentiment; Italian mysticism combines the Leah and Rachel of Dante's Vision. It took indeed many forms and was found in characters as different as light and dark, in the Trecento, and sometimes those have been called mystics who had small right to the name.

Catherine lived in ineffable communion with the unseen, that true communion which consists not only in rapturous prayer and meditation, but in perception of being heard and answered; to her to die seemed gain, because she would so come nearer to Christ.

Petrarch has been counted a **mystic**, too, and in certain moods he also wished to die, and be free from temptations and weaknesses, but nothing could be less like true mysticism than his occasional fits of nervous discomfort as to how his account stood with heaven. He knew nothing of that inner life, that contemplation of God which the real mystic exists in, and which breathes through Catherine's letters, side by side with excellent common sense, which must strike even those to whom their spirituality may not appeal.

Pope and Saint.

Catherine had no share in the difficulties and luxuries and discomforts of the Pope's voyage. Like Joan of Arc

when her work was done, she only desired to go home and resume her life as a mantellata, but Charles needed the maid and Gregory needed Catherine too much to allow them to withdraw themselves, and Catherine was bidden to await the Pope at Genoa.

Whatever her enemies might invent, no one ventured to say that she had accepted gifts or asked favors from any one. Gregory allowed her only one hundred florins to pay the expenses of herself and her company during the return journey, to which the Duke of Anjou added another hundred, and, even considering the greater value of money in those days, this could not be called a large sum.

[The following extract from Edmund G. Gardner's version of the Life of Saint Catherine of Siena is of absorbing interest.]

Catherine was now nearly twenty-four years old; a wonderfully endowed woman. Gifts had been given her to fulfill the impassioned hunger and thirst after righteousness; a divination of spirits, and an intuition so swift and infallible that men deemed it miraculous, the magic of a personality so winning and irresistible that neither man nor woman could hold against it, a simple untaught wisdom that confounded the arts and subtleties of the world; and, with these, a speech so golden, so full of a mystical eloquence, that her words, whether written or spoken, made all hearts burn within them when her message came. In ecstatic contemplation she passes into regions beyond sense and above reason, voyaging alone in unexplored and untrodden realms of the spirit; but, when the sounds of the earth again break in upon her trance, a homely common sense and simple humor are hers, no less than the knowledge acquired in these communings with an unseen world.

A young Dominican friar, Tommaso di Antonio Cafarini, soon to be very closely associated with her spiritual life, tells us that, before he knew her, he had received some of these mystical gifts through her confessor.

After Communion, or at other times when meditating upon the mysteries hidden in God, she would be rapt out of her senses for a while, and her body left rigid and seemingly lifeless, insensible to touch or wound.

Who is a Patriot?

We go to our unabridged and Webster says, "A patriot is **a person who loves his country** and zealously defends it and its interest." That is the kind of a patriot every boy should resolve to be—one who loves his country too well to allow her to be guilty of injustice, inhumanity or wrongdoing that he can prevent, and far too well not to protest against and condemn the evil he cannot prevent.

We older folks are grown lazy—yes, and cowardly. You boys will have to make our country what it should be, for your fathers and uncles and grown-ups generally are preaching a patriotism that means loyalty to your country, right or wrong.

Even the King of England, the Emperor of Germany, and the Czar of Russia preach this latter sort of patriotism to such effect that Europe is a vast graveyard for men who fought for their country—right or wrong—and died with no idea of what the fighting was about. Men are not "defending the best interests of their country" when they desolate the land of a people with whom they have no quarrel, bombard cities full of women and children or sink ships full of men who haven't even a chance to fight for their lives.

Away back in the eighteenth century a great nation was unfair to her colonies. Who was the patriot—the man who said the injustice must prevail, or the "rebel" who fought against it? Believers in the Declaration of Independence, please answer. In our oldest book of history, in the seventh chapter of Joshua, we read how God held a nation responsible for the sin of one man. In this government "of the people, for the people and by the people," God holds the nation responsible for unjust laws, unmerited suffering and all departure from the Golden Rule.

A newsboy was asked why he made so much noise, replied: "The kid dat hollers de loudest sells de most papers, **see.**" In this country, where men are sent to Washington to represent us—in making the laws and shaping our action as a nation, we cannot blame Congress for favoring the ones who "holler" most persistently for what they want.

When **you** boys do the voting, you will remember to do these things:

Elect **good** men to office.

Tell them what they are to do.

"Holler" at them till they do it.

However good a start it had, nothing ever went far without continual pushing—unless it was started down hill—and the patriot who takes pains to send good men to represent him must not be too lazy or cowardly to see that they **do** represent the true patriotism of the land—not some cruel, heartless group that selfishly "hollers" for what its members want, regardless of the **best interests** of our country.

A. H. HUTCHESON.

Medical Examinations for Chauffeurs

A Harrisburg dispatch says: "Vehement protest was heard from automobilists against a bill introduced by Senator Henry Wasbers, of New York, which provides no person shall be licensed to operate a motor vehicle unless he has passed an examination for physical fitness. The measure provides that such examinations shall be made by a licensed medical practitioner. It is estimated that the fees for the doctors would amount to \$1,250,000 annually."

Serenade

By J. W. WOOD.

Cool the breezes come, stirring vagrant perfume,
Shaking subtle sweetness from every nodding flower;
Mellow moonlit sky, aflood with dripping silver,
Filtered through the low-hung boughs of many a leafy
bower
Made for happy loves. Stars in golden garments
Hang their scattered fairy lights across the dark above.
Hark—the muffled roll of the far-off ocean
Beats an obligato to my aria of love.

A Talk with One of the Masters

Through the Psychic Powers of Nellie Craib Beighle

Evil spirits make approach and make themselves known to you; but if your thoughts are free from guile, and if love for mankind and a benevolent desire to be of use inspire you, you need not fear; such will have no desire nor power to harm you; they will only be a blessing by coming in contact with you, and they may have been brought to you by some beneficent guide for that purpose.

Inharmony, discord, dishonest dealing and impurity will open a door to malicious and depraved spirits. When once they enter they will not soon depart, but will make havoc with your happiness—but you yourselves have invited them in. Cultivate a pure life, sympathy and love for mankind, become honorable in your thoughts and transactions, and you will either banish them, or assist in converting them into angels of light.

Among the contrite and repentent souls I have communed with, I have found not a few who on earth were considered among the favored and respectable classes of society. I am not now speaking of those who appeared honorable, but whose souls bore the stamp of “hypocrisy”—but of those who were really intelligent and well-meaning, and who defrauded no man of his wealth, nor woman of her honor.

These parties possessed means and opportunities for accomplishing much good were afforded them; some of these opportunities may have been embraced, but all were not; and if so opportunities were not sought for, through which good works could have been wrought. The greatest affliction of these souls—the loud cry of their hearts, arise from the fact of their omission to do. They did not make the best use of the means at their command. They did not accomplish the good they might have done. They did not leave the world brighter and humanity happier because of their lives; and the knowledge of this, has brought them a keen pang of remorse and shame.

I have in mind one man who possessed on earth great wealth, and wielded a wide influence among his fellow men.

His word, his example in benefitting humanity would have extended a great way, and would have inspired others to speak the word and do the deed. But he neglected opportunities; he closed his eyes to the great slums of ignorance and suffering on every hand, moved on, coining his millions till death summoned him to the other life. Once established there, and familiar with his surroundings, once convinced that the accumulations of the material life were swept away from him, he began to reflect upon his life; once assured that spiritual wealth means honor and probity, and the accomplishments of good deeds, he began to count up his gains and to realize how small they were. True, he had sometimes bestowed charity upon a needy mendicant; for certain, he had contributed a handsome sum for some charitable object; but compared to what he **could** have done, with the means at his command, he had accomplished very little good, and he had entered spirit life a poor man. Sins of omission are common in the world. If we refuse to give a word of cheer or a smile of encouragement to a weary soul, we are held guilty, if we neglect to do all the good we can with the means at our disposal, we shall **not** be held blameless on high, even though we violate no special law. The moral government of the spiritual world is maintained by the high and ennobling principles upon which it is established. The directors and tutors of moral ethics rule by love alone, while the pure uplifting magnetism, that emanates from their holy lives, stimulates and strengthens the weakened sensibilities of those who come under their charge for disciplinary tuition.

He who passes from the body debased in character, whose moral faculties are undeveloped, who has merged the higher sensibilities in the constant exercise of unholy passions, is looked upon as a diseased soul. His nature is warped and one-sided; his spiritual powers are not unfolded; his inter being is out of harmony; as soon as possible wise intelligences, who have a positive magnetic power, approach and exercise their influence over him; his own mental and moral atmosphere may be in such a state of turpitude he cannot see them, but after a time he begins to **feel** their power working within him; it arouses him to thought; it awakens him to his condition and to his own needs; it continues to operate upon him until he cries out for help—until he **prays**

to be lifted out of **himself**; until he desires to grow in purity and goodness.

Then he is fitted to receive instructions his teachers have to impart, to feel the effect of the moral restraint they throw around him, and to sense the uplifting power of their presence. He is now conducted to a sanitarium where he receives the magnetic power and instructive lessons he requires to bring his soul into shapeliness, and he begins to give evidence of his **genuine** desire to be of use, by striving to do good to others by obedience to his guides, and by studiously devoting himself to his tasks.

To say that we have no reformatory measures to discipline the spirit-world is to assert that which is not true. Yet, mortals may fall into such an error, because undeveloped souls are sometimes brought back to mediums, and to the conditions of earth-life to gain their first lesson in morality, and to make the first step of progress.

The reason for this course on the part of spirit philanthropists is that sometimes they have beings under their charge, whose nature is so intensely earthy, whose desires and inclinations partake so largely of the physical life that they are constantly attracted backward toward materiality. It is almost impossible to convince such that they have passed through the change called death.

By guiding such a one to a medium, and enveloping him in the atmospheric aura of such a sensitive, the wise teacher demonstrates to the spirit the power he has obtained by parting with his physical form, and when the incredulous spirit finds himself in possession of a mediumistic organism and expressing himself by the means of speech, writing, or signs, to a mortal, it dimly dawns upon him that as he is here, in the midst of unfamiliar surroundings, it **must** be true that he has passed through some change. However, the full force of his condition does not strike him until he withdraws from contact with the medium, and loosens his control of her organism. Then the psychological power that has so long held him in the thought of a physical life becomes broken, and for the first time he realizes that he is no longer a mortal.

The spirit is usually humbled, after such an experience—sometimes he is very much alarmed—and sinks into a state of quiet submission that enables his instructors to operate upon him with ease, and to bring him to an understanding

of himself. Thus the true reformatory discipline begins. The hitherto refractory one knows he cannot longer rule by the passions he has so long exercised, and knowing no other means of command, he remains quiet and listens to and obeys those who he now realizes desire to help and to uplift him. I am satisfied that in every instance when an evil or undeveloped spirit visits a pure-minded medium, or makes himself known to a circle of honest, earnest people, he is attended by a wise and exalted intelligence, who acts as his teacher and guide, and who, at the same time holds his turbulent passions in check by the influence of a high spiritual magnetism exerted over him. Therefore no medium, no kindly disposed person, need hesitate to receive and give gentle admonition and good advice to such returning spirits, for by so doing he or she is assisting the protecting angels of love and mercy in their beneficent labor of education, and uplifting repentant sorrowing souls.

Spirit life, in its moral, religious, social and political affairs, is not one whit less advanced than are the most progressive departments of human life on earth.

Indeed it is far ahead in its disciplinary, its tutelary, its socialistic and its civil rules. Its methods of government and of restraint are all that the most enlightened and humanitarian soul could demand for his race.

Were it not so there would be no advancement for man, and the operations of death would prove anything but a blessing to his soul.

When intelligent man shall so learn to govern himself that he will be his own sure guide to happiness; when he controls his appetites and passions so as to make a pure temple of his body; when he learns to so work in love for his neighbor, that prisons will be banished; when through his pure and blameless life the avocation of the physician and druggist, the lawyers and the jury will have disappeared, he will be able to establish a system of moral government similar to that which obtains in the spirit world; and when he does all this thoroughly, he will understand how to provide for and control the less tameable classes; to guard and watch over the criminal ones who come under his observation, so as to protect society from their ravages, and to save them to themselves as human beings, capable of being made good, moral, law-abiding citizens.

Report of Committee

Of Investigation of Dr. Nellie Beighle Before the Oakland
Psychical Research Society, December 28, 1893,
and March 1, 1894.

Oakland, Cal., March 8, 1894.

A meeting of the Oakland Psychical Society was held in its rooms in the Central Bank Building, corner Broadway and Fourteenth Street, on the evening of December 28, 1893.

The president called the meeting to order, after which Mrs. Doctor Nellie Beighle of San Francisco was presented to the society for its investigation.

She is a lady whose right arm is possessed of a power of a phenomenal character, entering about three inches above the elbow and extending to the tips of the fingers. The committee appointed by the president desires to make this report of its experiments held with said lady, which came under its direct observation and in the presence of the other members of the society. Doctor Nellie Beighle was first conducted to an adjoining room by a committee of ladies (members of the society), for the purpose of ascertaining whether an electric battery or any other artificial device capable of producing the power was concealed on or about her person. After thoroughly satisfying themselves, the lady was returned to the society in waiting for investigation, with the right hand and arm bare to the shoulder.

Five members of the society were operated upon in the following manner:

A chair was placed in the center of the room. Doctor N. K. Foster, a member of the committee, was the first to occupy it. When Mrs. Doctor Beighle placed her right hand upon his head he reported feeling a distinct shock, similar in character to which one would receive when coming in contact with an electric battery, though the vibratory force was devoid of that stinging or burning sensation usually felt when emanating from a battery, and the vibrations were heavy, less rapid and throbbing in character.

When the lady touched the hair upon his head with the tips of her fingers, the result was the same. If she touched the back of the chair the same force was observed.

With one finger she touched his forehead, moving it over the top and down the spinal column, the force following the movement of the finger.

The lady then took a common glass tumbler, used for drinking purposes, holding it in her right hand, and whenever the person was touched with it the same power was experienced. She pressed the glass against the bottom of the shoe on his foot with a like result.

When in contact with the force or power of this arm she touched the person with the tips of the fingers of the left hand the power instantly ceased.

Doctor Foster reported observing the temperature and pulsation of the arm to be in a normal state.

The most singular feature connected with the experiments occurred when the fourth person occupied the chair.

Doctor Beighle placed her right hand upon the subject in like manner as the others; when the hand came in contact with the back of his head she immediately exclaimed: "I can't take my hand away! Do you not suffer with pain in your head?" The answer was, "I do." While her hand remained against the back of his head her arm to the elbow became swollen and congested, having the appearance of an arm tightly bound with a cord.

After this experiment the lady was obliged to bathe her hand and arm in water. After they had resumed their normal condition, five hands, one of each of the five subjects, were placed one upon the other, Doctor Beighle placing her hand upon the top, when the sensation was plainly felt by all, from the first to the fifth below. She also used the glass with this experiment, producing a like result.

In the several experiments enumerated above, when the lady used the glass, she also held the same against the person by the pressure of one finger.

On the evening of March 1, 1894, Mrs. Doctor Beighle again came before the society for further investigation. Owing to a violent rainstorm at the hour of meeting, a majority of the members and invited guests (members of the medical profession) were unable to be present.

Dr. Frank L. Adams, a physician of this city, and C. L. Cory, professor of electrical engineering, a representative of the California University of Berkeley, by invitation were present and conducted the investigation.

Mrs. Doctor Beighle exhibited in her right hand and arm the same power and in a similar manner to that described at the meeting previously reported.

On this occasion, however, Doctor Beighle, in answer to the question, "Is this power or force always in your arm?" stated that power came only when she desired to use it for demonstration and in practicing her profession. She exemplified her statement by exhibiting her hand and arm with and without the power.

Mrs. Doctor Beighle (nee Nellie Craib) then gave a short biographical sketch of her life.

She is a native of Canada, born of Scotch parents, her mother dying when she was two years old.

Five years later, at the age of seven, she was brought to California, and has resided in the city of San Francisco most of the time since.

At an early age she developed various phases of mediumship. She became endowed with this peculiar power in her right hand and arm which, with two exceptions, has remained with her to the present time, using it in practicing the "Art of Healing."

Mrs. Beighle is a "psychic" of refinement and education. She is a firm believer in the principles and philosophy of Spiritualism, and claims to receive this force through the power of spirit entities.

J. G. CHESTNUT,
N. K. FOSTER, M. D.,
J. C. McMULLEN,
H. F. DEANER,
S. P. CHANNELL, President,
J. B. RANDOLPH, President.

Traveling in the north of Scotland, far away from anywhere, the tourist exclaimed to one of the natives: "Why, what do you do when any of you are ill? You can never get a doctor." "Nae, sir," replied Sandy. "We've just to dee a natural death."—Ex.

The Indweller, the Wondrous Ego

By EDGAR L. LARKIN.

It is known beyond all possible doubt that the attraction of gravitation exists and acts and reacts upon all matter. No scientific man doubts it for a moment. And now it is equally well known that the human frame is the temporary abiding place of a wonderful ego, entity, form, or excessively refined material body. Although it is made of corpuscles of electricity,—it must be, since nothing else exists—it is so exceedingly rare and attenuated that the ancients when they became aware of its existence, called it spirit. Not knowing a single law of nature, and destitute of a knowledge of electricity, they sought a name to imply that the personality in their bodies was not material. Now we know—it seems that we know,—that all matter is composed of corpuscles or electrons, so small as to be far beyond all limits of imagination. And that these are either pure electricity or so closely allied to it that no electrician is able to detect the difference. The English word spirit is a translation of the Greek word *pneuma*—breath. They could not see air, so they named ego *pneuma*, or spirit. These matters were obscure to the classic Greeks and the more they speculated on the nature of the entity which they finally found out existed within their physical bodies, the more they sought for a word to express higher concepts. So they invented the word “*psyche*,” which in English is mind or soul, and the base of the word “*psychology*”—the science of the soul. Some call it “*mental science*,” and this is the same as “*psychophysics*.” This is the best word of all, for it treats of the mind or soul in a physical way as though it is to be taken for granted that thought, mind, soul, spirit, astral body, ego, person, personality, I AM, the thinker, the reasoner, the director, the controller, the logos,—speaker—being, INDWELLER, all one and the same, is made of corpuscles—that is of matter, or electricity, in one of its protean forms. The great electricians and physicists have discovered that the number of electrical corpuscles required to weigh one grain is 26 zeros—see 100,000,000,000,000,000,000,000,000. And that a row of

them one inch long would contain 12,500,000,000,000. This is the ultimate refinement of matter at present known to our mathematical physicists, chemists and electricians. And it is of such stuff that our thoughts and dreams are made. For in this borderland physical and psychic sciences meet on a common ground. The psychic body vibrates many hundreds of trillions of times per second. Strange to relate, it can act on another psychic body, at a distance. Mind on mind through space. Rates of oscillation are higher than in the ordinary crude transmission of intelligence by wireless telegraph and phone, and soon to be, that of heat, light and power also. For when we learn true psychology, that is its highest branch, how to project thoughts, then we will talk around the world without any machine whatever. To save expense of interpreters, this habit will in a few thousand years wipe out all languages but one. The dream of Universal Brotherhood will then be realized.

Wondrous Areas of the Brain.

Their amazing wonders are explained in one of the most remarkable books ever published, whether in ancient or modern times. The title is, "Brain and Personality," by William Hanna Thomson, M. D., L. L. D. As page after page is read with breathless interest, the very soul of man appears as it were before the mental vision. One's body seems to dwindle, wane and vanish in presence of the ever-expanding soul, as he reads on and on. After a long period of incessant study, I went to Alaska—that wonderful land—for rest and recreation. The good steamship *Dolphin* was one day sailing on the mirror-like waters of the Gulf of Georgia. To the right, Vancouver Island stood up in beauty above placid watery wastes; while to the left, the mighty bulwarks of British Columbia towered above the clouds, bearing aloft colossal banks of snow and rock-bound glaciers. I was on the home trip, 150 miles north of Seattle, having traversed the distance to Dawson and the Yukon Klondike and return on the Alaska S. S. Co.'s line, the White Pass and Yukon Route and the Yukon River line of steamers. For twenty-three splendid days I had lived soul to soul with enormous mountains, giant glaciers, towering ice-bergs and interminable forests. I had sailed through channels, straits, rock

and ice-bound inlets, bays and sounds and on the open sea. I had ascended to White Pass on the most romantic railway in the world, and descended to the Yukon river. There taking a steamer, the great descent down this mighty stream filled with hundreds of rapids was made, drawing mile by mile nearer and nearer to the Arctic Circle and the Pole; down, down to the distant North. Higher and higher rose the North Star, and shorter the nights. The lengths of the days, cut out of paradise and out of the blessed sunshine, increased from 14 to 15, 16, 17, 18 and 19 hours, from Seattle to Dawson, where fine print was read during the entire twenty-four hours. At White Horse, going north, the daylight was so intense "all night" that the North Star could not be seen, even in an opera-glass. So I was eleven days without the familiar polar star. What human thing could divert the attention of one so intensely in love with nature and cause him to forget ice-bergs, glaciers, geological formations, vast mountains and frowning facades, deep canyons, and a hundred cataracts streaming from cloud regions? It was this marvelous book. Why? Because it told me of the soul. But the words burning and blazing on every page like words of light and fire were of science—not those of mere sentiment or emotion. This book contains 320 pages. I read them all without stopping. Cliffs, torn and twisted crags, and lightning scarred peaks; rivers' mouths and waterfalls lost all charm in presence of the far greater thing, the human mind, ego, personality, or soul. This book is a true science of the soul and ought to be a text-book in every university, college and graded school, and in every household. And ought to be read aloud to the children and explained. The great author calls the thinker, the speaker, the ego, the will, the mind, the real person, the reasoner, the soul, the INDWELLER. It is a mere tenant of the brain. Brain cannot think any more than does a stone. The Indweller hovers like a wondrous being over areas of the brain and tells the cells below the surface what to do. To cells, beneath one small space, the soul says, see, to another hear, to another speak, and to another sing. The cells obey and act on the proper nerves. The mere body sees, hears, talks and sings as ordered. The brain cells and nerves are tools only. For cells, nerve substance, flesh, muscles and bones die daily;

but memory remains absolutely without change from its appearance in early childhood to near the closing scene. Under the microscope and in retort and test-tube, cells in identical areas in the gray matter on the brain convolutions of all human beings from Australian Bushmen, up, up to those of the highest mathematician, are precisely alike. The Bushmen cannot count ten while the mighty mathematicians can weigh the sun and multitudes of stars. They can behold comets with the imperturbable eye of mathematics when they are sunk in appalling deeps of space far and away beyond vision in giant telescopes, compute their positions and predict when these celestial wanderers will return. Thomson tells us that the explanation of this inscrutable mystery is that Indwellers of vastly different powers act upon, speak to, or order in some way, the same kind of brain cells to do things so amazingly different. One set of brain cells is ordered to count ten and the other just like it is ordered to weigh the visible and invisible universe. Or, to grunt hideous sounds, a most rudimentary form of speech in the thickets and jungles of Africa, or to sway the people to the deeps of emotion by impassioned oratory like that of Webster. Surely, there are deep and dim corridors and intricate labyrinths in the human mind. And psychology is a science of great import and magnitude. How can the same kind of cells and filaments embedded in the same kind of gray matter, both physically and chemically, do such totally different work? The book seems to prove that there is some mysterious body within the human body that can separate from it and remain intact long enough to be seen by others a thousand or even ten thousand miles away. The spirit or corpuscular body or emanation from brain and nerve cells emits light, as an aura surrounding the head and physical body. Many sensitive persons are aware of the existence of auras.

The Indweller Often Seen.

Seen, not by the retina of the eye apparently in all cases, but by cells in the brain of those at a distance. Camille Flammarion, one of the most eminent astronomers of the world, gives 181 absolutely proven cases where persons dying have been seen by friends in other parts of the world

at the exact instant the Indweller left its tenement, always allowing for difference of longitude and time. Psychic action at a distance is now shown to be a set and rigid law of nature. No ridicule or invective can change the facts. Telepathy is true.

Here are instances from his great work, "The Unknown," under the head of telepathic communications: "In November, 1891, one morning about 5 A. M., I woke up, being in bed. I saw my brother coming through the open door of my chamber. He was a lieutenant and was in uniform. He looked at me, smiled, then turned and went away, making me a sign of farewell with his hand. At 11 A. M. came a telegram saying he was dead." (p. 119.)

"One day, my friend's wife saw her mother's figure pass between her and her son's cradle. The child was asleep at the time, but he woke up at once, calling for his grandmother, as if he saw her at the foot of his bed. The woman at once had a presentiment that her mother was dead. Indeed, her death had taken place that very day on board a steamer." (p. 143.)

The Society for Psychical Research made rigid study of these phenomena, eliminated all hallucinations, illusions and delusions whatever and published the truth. A great book, "Phantasms of the Living," with about 3,000 such cases of distant apparitions seen at death, should be read by all who would be informed in occult things. If we allow that nine-tenths of all psychic phenomena, so called, are frauds, errors, mistakes and the like, and one-tenth true, then the true is worthy the immediate attention of the highest scientific men of the world. For occult things are now happening everywhere. All the so-called "miracles" recorded in the great bibles of antiquity, those of India, Iran, Mesopotamia, China, Palestine, Egypt and Scandinavia, were not miracles at all, they were natural and were possible only by understanding the laws of our marvelous minds. The adepts of Asia, especially those of India, now perform obscure things always classed as miracles by the "materialistic" nations of the "West." We scarcely know what we shall be when we re-discover the long lost laws of mind. It is coming to be seen by psychologists that the human mind is practically illimit-

able. The readers would think so could they but glimpse the amazing depths of the minds of the world's mighty mathematicians now living. If mind is secreted by cells of the brain, there is no hope of immortality; and that is why so few scientific men believe in the existence of a soul. But if an Indweller from some external source comes into the brain and nervous system and actuates them until moving out day, and if the ego can exist without the brain as well as within, then every concept is changed. Emanations, auras and vibrations round about the human head and body are now being photographed—notably in Paris. The most extraordinary researches in psychic phenomena are now being made in the French capital. All these experimenters can see that our very modes of living will be changed when latent powers of mind are awakened after a lethargy of thirty centuries.

The book under review does not mention any attributes of this Indweller. I have inserted the opinion that it and all things beside are made of corpuscles of electricity. Mind, spirit, soul, thought, life, consciousness, iron, stone, earth, diamonds, every thing, every entity, all, are made of corpuscles. This is the tendency and trend of modern physical and psychical research. Memory is the standing mystery of psychic science, and introspection. A boy aged fifteen was trying to halter a colt. It kicked him on the head, depressing a small portion of skull into the brain. He lost his reasoning faculties and remained in this condition until the age of sixty. A surgeon lifted the bone. At once, the aged man asked, "Did the colt get away?"—after a lapse of forty-five years. But the cells must have changed their materials several times. For there is a ceaseless flux and flow of corpuscles in all living things. Organic cells did not receive indelible impressions, for the cells vanished. When does the Indweller take possession of the cells? At birth, or at the instant when reason appears? Mighty questions hover round about the incessant thinker within man. And the most formidable psychic problems are rising in greater majesty than ever before—save in Ancient India. A problem: Is the wondrous Indweller Immortal?

Lowe Observatory, Echo Mountain, Cal.,
October 14, '07.

Opposition to New Facts

The Creator of man, He who knows all the springs and motions of the human heart, when He was in Christ on the earth, said to His messengers of His great new truths, "Behold I send you forth as lambs amongst wolves." (Luke x:3.) This is His announcement of the inevitable consequences of the mission of truth to the end of the world. Persecution is the eternal heritage of truth. There is a deadly enmity to truth in the spirit of the world which no knowledge, no experience, no infinitely repeated folly will ever cure. The world hates new truths as the owl and the thief hate the sun. Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire so spirit puts out the eyes of mere intellect.

The history of this hatred of truth is the same in the pagan and the Christian world. Socrates, Pythagoras and many others fell under it. But it is most strikingly demonstrated in the history of Christ and His church. The Jews, the educated classes of that time, who had studied the prophets and carried the institutions of Moses to the utmost perfection, still wanting the spiritual vision, when Christ came covered with all the signs of prophetic history, could not see Him. But what it did to Christ and His apostles it had done long before. It ridiculed Noah's building the ark for a hundred years, till the flood came and swept all the sneerers away. It made the life of Moses for forty years a torment, and after a thousand miracles in the wilderness. It caused the pagans to roast, boil and hew in pieces the early Christians.

Nor was it less operative among the early Christians themselves. They ridiculed the discoveries of science as the scientific ridiculed their Christianity. In his twenty-fourth chapter, "*De Antipodibus, de Caelo ac Sideribus*," Lactantius laughs at the notion of there being such things as antipodes, thereby showing that the theory of the rotundity of the earth and of antipodes was held, as we know it was, by Macrobius, Pliny the Younger, Cleomenes and others. Lactantius is quite merry at the idea of "*homines quorum vestigia sint superiora quam capita*," whose heels are higher than their

heads. Is it possible, he asks, for trees and fruits to grow downwards? Rains and snow and hail to fall upwards to the earth? For fields and seas and cities and mountains to hang upside down? The reason, he says, by which they came to such absurd ideas was that they saw the sun and moon always setting in one place, and always rising in another, and not knowing the machinery by which they were conveyed when out of sight, they thought the heavens must be round, and therefore the earth must be round, too. Nay, according to him, they had actually made an orrery.

Thus the earth was, according to these philosophers (some of them of the first century of the Christian era, probably earlier still) round, and the planets were represented the same and as circling round it. Then followed what Lactantius regarded as a very monstrous notion. . . . "That is, if the earth were round, it would follow of necessity that it would everywhere present the same face to the heavens; it would elevate its mountains, extend its plains, diffuse its seas. And if this should be, then this extreme condition would follow, too, that there would be no part of the earth which might not be inhabited by men and other animals. And thus the rotundity of the earth is actually made to introduce pendulous antipodes!"

But if you ask, says our learned Christian Father—and he was a very learned man of his age, and did able battle with the heathen and their mythologies—how all these things are prevented flying off from the round earth and dropping into the lower regions of space, they tell you that it is a law of nature that the most ponderable substances tend to the centre, and are united to the centre as you see the spokes in a flying wheel; whilst the lighter substances, as clouds, smoke and fire, are carried from the centre and mount towards the heavens. . . .

Lactantius cannot, he says, account for the people continuing to defend such absurdities, except that, once taking up wrong premises, they are sure to go on maintaining them; though he thinks the philosophers are sometimes knowingly quizzing, and only do it to show their ingenuity and astonish the people. When the learned laugh at Lactantius, let them reflect for a moment that Spiritualism may be just as true now as that the world was round, and that there were antipodes in his time.

The same spirit pursued through all the Middle Ages the children of the light by its grand institution, the Inquisition, furnished with every species of machinery for crushing, burning, racking and tearing out the truth. It fought desperately against the Reformation, and poured all its fury on Huss, Jerome of Prague, the Lollards, Waldenses, Huguenots, on Fox, on Wesley, on every religious reformer. It stood in the path of even physical progress and laughed. It is the fool and the Alguazil of every age, even to physical progress. We all know the stories of Galileo, of Harvey, and Jenner; they are worn threadbare in holding them up as warnings. It put Solomon de Caus in the Bicetre as a madman for asserting the power of steam. The "Edinburgh Review" called on the public to put Thomas Gray into a strait-jacket because he affirmed that there ought to be railroads. Gall says that such was his treatment for introducing phrenology that he could not have lived through it had he not been supported by one man who knew the value of science, and that the learned even did not restrain their premature jokes and squibs till they had made some research.

A writer in the "Homœopathic Review" says, "In the sixteenth century the French Parliament solemnly interdicted the use of antimony as a medicine; and the Faculty of Paris not only forbade the employment of all chemical remedies but would not allow them even to be mentioned in theses and examinations. In the same century the discovery of the valves in veins by Amatus Lusitanus was denied and ridiculed by the chief anatomists of the day; whilst Harvey's further discoveries were treated as madness. In the seventeenth century the medical profession was roused to fury by the introduction of Peruvian bark. This remedy was not brought in through the portals of the college; and the new discovery, to use the words of Boniland, had to be "baptized in tribulation." The physicians of Oliver Cromwell allowed him to die of ague rather than administer the hated specific. In the same century the president of the College of Physicians committed Dr. Groenveldt for daring to prescribe cantharides internally.

In the eighteenth century Jenner was ridiculed, lampooned and excluded from the honors and privileges of the College of Physicians because he advocated vaccination. In the nineteenth the discovery of Laennec was, for a time,

scouted by the medical authorities. "I have not," one professor sneeringly remarked, "a sufficiently fine ear to hear the grass grow," and at a medical banquet a sort of dinner of the Medical Association of the day, it was proposed to test the qualities of the wines by percussing the bottles. If we pass from medicine to general science, how the volume teems with stories of blind opposition to everything involving a change of opinion!

The writer then cites the case of Galileo, so well known, and of Columbus, ridiculed and rebuffed by the learned men of Genoa, Portugal and Spain, and then, having proved the truth of his theory of another continent, dying broken-hearted amid the hatred and envy of those who feared conviction. Of Franklin, bravely erecting his lightning conductor amid the jeers of his fellow citizens, and not only so, but amid those of the Royal Society of London. Dr. Ashburner in the "Spiritual Magazine," has called attention to the following fact in "Lardner's Manual of Electricity," in the "Cabinet Library," i:47. "When these and other papers proposing that an iron rod should be raised to a great height in the air to convey electricity from the clouds to the earth, by Franklin, illustrating similar views, were sent to London and read before the Royal Society, they are said to have been considered so wild and absurd that they were received with laughter, and were not considered worthy of so much notice as to be admitted into the "Philosophical Transactions." Dr. Fothergill, who appreciated their value, would not permit them to be thus stifled. He wrote a preface to them and published them in London. They subsequently went through five editions!

When a route was discovered across the Isthmus of Panama, a priest named Acosta, in 1588, declared that, too, a resistance of Divine Providence and his finite barriers which could only be followed by plagues and curses. When forks were introduced into England they were denounced by the preachers, who declared it "an insult on Providence not to touch our meat with our fingers." The abolition of slavery was treated in the same manner by many religious people as an impious attempt to put aside the curse on Ham and his posterity; and like arguments are still used against the attempts to convert the Jews, a people, it is said, rejected for their rebellion and crucifixion of Christ.

School for Enlightenment

Unity Is Strength. Creed, Sex, Color Not Recognized.

Speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit of Power. I. Cor. 11 :4.

I have healed, through my God divine gift of healing, thousands of people here in San Francisco and from all parts of the United States for the last twenty-eight years, but the "Medical Law" for the State of California (see Assembly Bill May 12, 1913, Secs. 17 and 22) prohibits the Drugless Healers from practicing, and I with them. Now my wonderful healing forces will be so given out that those belonging to the school can receive all benefits in their own home. Those wishing to become a member, from all parts of the State, can write for information. Membership books give full instruction.

Fee, \$5 for six months' membership, which covers all expense.

NELLIE CRAIB BEIGHLE,
Formerly Dr. Nellie Beighle,
305 Buchanan Street, San Francisco.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." John 111 :8.

