

The Magazine Thinker.

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

VOL. 36

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The Microscope

And the Part It Plays in Instructing and Spiritualizing Mankind—Serious Thoughts for Reflection.

Who can measure space? Who can comprehend the infinite?

When we take into consideration the millions of planets revolving in space, some of which are much larger than our earth, and that we would have to travel ten thousand times the distance across the Atlantic Ocean to reach the nearest planet that is revolving like our own around the sun; that the most remote planet of our system is so far from the sun and moves in such a large circuit, that it takes four thousand years to make one revolution; that it would take an express train the same length of time to reach it from this earth; that the whole Milky Way or "Milk Maid's Path," as it is sometimes called, is composed of stars and planets so far away and so numerous that we can see only the dim light from them which composes this bright track in the sky, we are truly led to say, "What is man that Thou art mindful of him?" and yet every hair of our heads are numbered, and not a sparrow falls to the ground unnoticed. All is law and order.

Take a microscope, if you please, and examine the smallest insect, and you will find every outline perfect, every tint and color complete. Look at a drop of water through this same microscope, and you will discover that it is filled with animal life, living, moving creatures of all shapes, and hideous to look upon. Let us take a walk along the beach at low tide. I pick up a shell; let us examine it. It is called a wrinkle; it is spinning time; a long string of spaw composed of lozenge-shaped pieces held together by a muscular fibre from one-half to a yard in length, is just being thrown out of this shell-fish. We hold it to the light and we discover that each lozenge-shaped piece is hollow and contains fifty or more little black seeds no larger than a poppy seed, and looking very much like them. Place one of those tiny seeds under our microscope, and what do we find? That it is a young wrinkle, perfect in all its parts, and that it is filled with meat and pulsating with life.

How wonderful you exclaim. You have noticed a house-fly on a warm day in summer rubbing its feet together, and then its wings, then winding his feet around his head, and you will say he is performing his toilet, but look at him through our microscope and we will find him covered with animal life that no doubt annoys the fly as well as the vermin we sometimes see with the naked eye that are troublesome to dumb animals. Our grocer has just come in with corn, and left some nice large prunes; they are getting a little dry, and are covered with a white substance, which you tell me is only a little mold that will wash off, but here our little microscope comes into play again, for we are growing curious, and our microscope is a great instructor. I place it over a prune and find that which you told me was only a little mold is a mass of living parasites, all crawling and moving, tumbling over each other in their hurry, each attending seemingly to its own particular business.

What a study. What a vast field of thought is nature in all her works. From the immensity of the heavenly bodies to the smallest atom, everything is complete and perfect. Nothing is left unfinished. Can we then comprehend the infinite? Are we not rather filled with awe at the magnitude of the subject?

Every man has a different idea of God, each peculiar to his own understanding. We differ according to our degree of intelligence. All life is a manifestation of intelligence; the differing is in the degree of development. The harmonious and positive condition is not reached all at once, but by slow and steady growth, by a continual striving and reaching out for the better, the highest good, and the growth is gradual, and yet we strut up and down this little world of ours as though we were all there is of it, the alpha and the omega.

The wonderful demonstrations made much thinking and speculating, and we ask ourselves if these daily rounds, this constant struggle from day to day for a mere existence, is all there is of it? Are we placed here just for the little we can accumulate in the shape of dollars and cents, which we must leave behind when we go hence, as we certainly must? That we do know, for we see it demonstrated all around us daily, and yet why?

We see life, motion and action everywhere; from atom to man, from the most lowly creature to the most intelligent of human kind. Must we believe in disease and death? Must we leave behind bitter experiences and the lessons we have learned so dearly bought forever? I think not. There must be a continuation where even these are not lost. Let us hope so at least, for these experiences are purifiers; they make us better, fit comrades for the angels. Without them there could be no growth, and the harder and more bitter they are, the better for us and more purifying. Why should we then dread so much the shadow of suffering, when so much is to be gained from it? These experiences are our only true riches, the riches that cannot corrode or be taken away; all else is but dross.

It is said that just as a man is prepared to live, he dies. Should this be so? Let us step aside from the beaten paths of orthodoxy for awhile, and think a little for ourselves, for surely our reasoning faculties would not have been given us except for use. If it is a sin to indulge in reasoning upon the vexed question, "If a man die shall he live again?" we may indulge in speculating on the subject for awhile at least just to see how it seems, for if the murderer can be forgiven at the eleventh hour, we are doing no more purifying. Why should we then also; but when we set in motion our reasoning powers on the subject, we go on and on and we find the way so plain, and past teachings so absurd that we have no desire to turn back; in fact, there is no turning back.

We have learned that we are all mind; that matter is a continuation of spirit, and need not be separated. We learn of the All Truth that we are divine, filled with undeveloped possibilities, and being divine we are capable of doing divinely; that all strength is ours if we only recognize it; that we are capable of great possibilities, and when we learn our power fully, we can demonstrate it to the world and be of service to humanity, to those who sit in darkness in countless ways. There is nothing we cannot overcome. At triumphs may be ours in time's future, if, whatsoever our fault, we do not faint or halt, but lean upon the staff of God's security.

Be up then and doing! Waste no more precious time in frivolity. The way and so summer that we can see only the dim light from them which composes this bright track in the sky, we are truly led to say, "What is man that Thou art mindful of him?" and yet every hair of our heads are numbered, and not a sparrow falls to the ground unnoticed. All is law and order.

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PROGRESS A CONTINUAL CHANGE.

A Vivid Description of the Changes Occurring in the World to-day, the Tendency Being to Raise it to a Higher Plane.

The spirit of progress permeates every department of life, commercial, religious, social, and intellectual. This progressive spirit is the hand of God leading the world upward and onward toward a more complete something. It is the order of nature in all its departments to continually change according to the times, and thus keep in perfect equipoise. If some portion of nature, which includes the human race, falls through some cause to respond to this onward movement called progress, then that portion of nature is in an abnormal, an unhealthy condition, due to the fact that it is out of tune with God's great plan. Let us first consider what the world calls material things and see whether or not this spirit of progress is making changes and improvements according to the present status of the world's growth and thus bettering the condition of the race.

One hundred years ago we had no roads, no steamships, no telegraph, no telephones, no electric cars, and thousands of other inventions and improvements we enjoy to-day they of one hundred years ago knew nothing of. The tall old pine and candle, the ox-team, the spinning wheel, the loom, and the log house were adapted to the people of a hundred years ago, and were in perfect accord with their intellectual and spiritual unfoldment. Now, if it were possible for the people of this up-to-date twentieth century with all their modern improvements to be placed back in that old time, it would be putting them in an abnormal condition, because their time would not do for our more advanced spiritual nature.

The progress during the past one hundred years has been great; in fact, amazing, and the progress during the next one hundred years will be equally great, yes, throughout all time, as progress is "the law of life." The future is filled with world building stuff and truths that will come as fast as fast as he is ready for them. In the religious world we find this improvement and growth going on. As a man grows intellectually and spiritually his religion grows and takes on a higher form. The religion of one hundred years ago would not supply the spiritual needs of to-day, although the religions of all times and all ages were adapted to the times in which they flourished.

Yes, religion is continually changing, and thus adapting itself to the ever-present now. Those of us who fail to keep step with this ever-advancing host in religious progress soon find ourselves living in the past, living out of season, instead of the present, and thus become dwarfed intellectually, spiritually, and every other way.

The religion of to-day in all its various forms of expression will not do for the future race, especially in fifty or a hundred years from now, because the world will have grown and the people changed.

A man's god and his religion grow in proportion as he grows. His god is no larger than his conception of what God ought to be. His religion is no broader and grander than his conception of what religion ought to be.

This spirit of progress, which is God developing us, which in other words, unfolding the real man, is manifested in science, art, literature, philosophy, and religion, all of which are expressions of the evolutionary process.

In the treatment of the ill of the physical body we find also changes, numerous and acute. The practice of medicine to-day is entirely different from what it was fifty years ago. In fact, the crude erratic treatment of that day of bleeding and calomel and jalap in sufficiently large doses for a disease would kill the more spiritualized sensitive nature of this twentieth century.

In the early day this crude objective treatment was essential to a crude objective people, but to-day we require something different. We are at the helm of a great ship of life, makes no mistakes. When his children need a new system of treatment or form of healing adapted to them in race growth or status of spiritual unfoldment, then he raises up some sort of soul, who catches the higher vibration of life is adapted to the hour for the "healing of the nations."

When a portion of the race began to outgrow the old system of medicine, the allopah, the old school as it is called, then the time was ripe for something new for the treatment of the ill that belong to the objective life, and the homeopathic school was born, which perhaps is a safer and better method of treatment for the more sensitive class of mankind, without the aid of the old school's crude, laughable, scorn, pointing with finger to the small dose of the homeopath. They (the homeopathic school) in turn point to their successful record saying, "Beat it if you can." So we believe the homeopathic school is one of the great reforms of this century, progress, and one of the essentials of the human race.

Notwithstanding the fact that the homeopathic school of medicine is considered modern, it too is being outgrown by a portion of the race, as manifested in the system of healing called osteopathy. The principles of osteopathy were discovered in 1874 by Dr. Andrew T. Still, who founded the American School of Osteopathy at Kirksville, Mo., with eighteen students. To-day there are thousands of graduates scattering over this broad country, healing thousands of people that the older schools fail to reach, showing that as people develop and change the system of healing changes. Not only in osteopathy do we find healing without medicine. We have magnetic healing, christian science healing, mental science healing, and healing by suggestion, all of which were unknown years ago because the race was not ready for them.

In religion the changes have been rapid and many during the past fifty years, because the race has grown more along intellectual lines than ever before during the same period of time in the history of the world. There is a correlation between intellectual and religious growth.

Now, this spirit of progress does not reach all people alike. Some are susceptible to the ever changing and growing condition, while others are

WINONA GHOST PANE.

Not In It With This Strange Picture On the Wall—Scenes of Other Worlds—Fantastic Shapes Pictured On Walls of Morgan County House By Unseen Power—Natives Believe It Premonition of Ending of the World June 10.

To the Editor: I enclose herewith a clipping from Fayette Journal, in regard to some pictures developed on a wall—I presume the result of spirit power.

G. S. DOOLITTLE.

Ansted, W. Va.

A phenomenon rivaling in mystery the famous Rogers window pane picture which created such a furor in this section a couple of years ago is reported from Morgan county. Without any apparent reason strange pictures called to represent scenes in heaven and hell have appeared on the walls of a room in the house of Emory Lopp, and people are traveling for miles to the house to view the wonderful pictures.

The house, which is located in the hills, about two miles from Hancock Station, is a modern structure and a modest home. How the scenes said to be depicted upon the walls in such weird and fantastic shapes came there is a complete mystery, and superstitious people firmly believe that some supernatural power has been at work and that the pictures are a prophecy of things to happen. As a result of the talk that has spread around concerning the mysterious delineations excitement has been growing right along with the whole country around the house, and every day numbers of people go to the house to look upon the walls.

A gentleman from Hancock was informed by a man of reliable standing who visited the house to inspect the pictures, that the pictures were not what they seemed to be. He said no man could have painted the scenes on the walls that appear in outlines representing angels and devils, snakes and other weird pictures, that gravel and fly and of beautiful vistas and pits of flaming fire in such a bag and striking contrast that the observer is awed by the seeming presence of some unseen power and its work.

Mr. Lopp, the owner of the house, is at a loss to account for the mysterious affair. He said he first noticed the pictures in the evening, and at first he thought they were colored as by smoke, and gradually the scenes became clearer, and he called some neighbors in to inspect the weird shapes and scenes upon which they looked with wondering eyes and failed to keep their eyes from every part of that section of the country became interested in the matter.

A well known Hancock physician who was driving in that section the other day passed the house of mystery, and counted about thirty tempests which he said, "They were on the way to the house, these pictures were the reports of the strange things to be seen there."

The prophecies that have been made that the world is to come to an end on June 10 by coming in contact with a comet, has added to the excitement which prevails concerning the pictures in the house, and many believe that this is a premonition of warning for people to prepare for the finale of all things on that date.

Temple Fund Self-Denial Period.

Please read this at your next public meeting, and act as agent.

The Temple Fund Society cannot make its office successful unless the Spiritists aid it to secure a competent fund.

THE MEMBERSHIP FEE IS ONLY ONE DOLLAR PER ANNUM.

We are hoping for several thousand members this first year of effort.

LARGER DONORS WILL FOLLOW. AND WE HOPE TO SOON MAKE A VAST SUM.

This success depends upon you! Will you help? Or will you wait for others to create the success?

THIS SOCIETY AND ITS FUND ARE SURE TO BE PERMANENT.

We are at the helm of a great ship of life, makes no mistakes. When his children need a new system of treatment or form of healing adapted to them in race growth or status of spiritual unfoldment, then he raises up some sort of soul, who catches the higher vibration of life is adapted to the hour for the "healing of the nations."

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NONCONFORMITY.

W. F. Jamieson Writes a Decidedly Jamesonian Epistle.

"Let the people think for themselves."—Harrison D. Barrett. "There's something splendid in human nature that won't mind."—Col. Ingersoll.

The courteous manner in which Mr. Barrett speaks of his former co-workers is a refreshing contrast to the bitterness manifested by some who are teachers of the people.

In his classification of the "150" he places me in company with Elizabeth M. P. Denton. For this kind act I thank him. Mrs. Denton, wife of the great William Denton, is one of the deepest and clearest thinkers that ever graced this planet, and sheds lustre on her sex.

Brother Barrett informs us that "it is the absence of the true religious spirit that has wrought our ruin."

From the time I was ten years of age I hunted high and low for the true religious spirit, and I found it up! Later, searched for a "materialized" spirit, hoping against hope to find it.

Senator Beveridge declares that the Christian bible contains the story of the development of the "only divine religion" known to man.

For years I studied that book more closely than any other; found many gems of thought in it; a few excellent moral teachings amid heaps of rubbish accumulated during ages of ignorance.

Can that be the Senator's "only divine religion"? How ruthlessly the President of the N. S. A. uproots it, prayers, pretenses, and the only god-in-chief of the "only divine religion."

Brother Barrett is a merciless iconoclast. Candidly, I like it. When he writes of earthy things I understand him; but when he flies heavenward, descends on the "true religious spirit," I am at sea, as it were, until he performs the parachute act and gracefully settles once more on terra firma by telling us exactly what he means by religion.

Meaning, I mean, as that Jameson the apostle meant—"GOOD WORKS, AND THE MAINTENANCE OF A PURE MORAL CHARACTER."

That keen critic, Clara, of the town named in honor of James, will indulge in one of her benighted epigrams and murmur, "We are great ANTS FACTS, differ only in labeling the substance." "Good works, and the maintenance of a pure moral character," he labels "religion." I would call it "ethics." It is as precious as it is scarce. Who hills the bill? The Christian assures that "only one" ever did fill it. We are good in spots, not all good.

I have never given up the study of Spiritualism; but, oh, how you high-born teachers do puzzle me!

There is Prof. Lockwood, a natural philosopher, who tells us that "Spiritualism is based on a natural science." Good foundation. Now, Professor, on what is religion based? He answers: "EVERY RELIGION IS FOUNDED ON A MIRACLE; SPIRITUALISM HAS NEITHER MIRACLES NOR MYSTERY."

Will Bro. Barrett pronounce the benediction?

W. F. JAMIESON.

Pentwater, Mich.

Message to Mrs. Mattie E. Hall. Dear Sister and Co-Worker:—A very printed impression comes to me that I am the instrument through which you are to receive a pleasant message from your dear partner, "The Moses of Spiritualism."

About ten days, or two weeks prior to the publication of the passing of your dear husband, there came to me in a vision, a basket in which his body lay, over the basket was the United States flag. With the vision came the message that "a hero had passed over." This took place in a public circle held by me, where there were about twenty men, boys and others present. Nothing further came until after the news came that Moses had risen; then on the first Sunday at the public meeting in the West Side Spiritual Church here, I was called upon by the president, Mr. H. E. Boettler, to offer the invocation, and while so engaged a second vision came.

I saw a beautiful landscape; then a cross appeared. Standing amid rocks, on the right side of the cross and leaning over it, stood an apple tree in full bloom on the left side, a crab-apple tree also in blossom. Flowing through the cross and gushing out over the rocks below, I saw a river of water. Looking up and off through the cross, I beheld a broad river, calm and fair, and upon its placid waters I saw a row-boat nearing the distant shore. Just then the sun arose in glorious brightness, sending golden streaks upward and outward; and thus the vision was complete.

The vision as it appeared to me was given to the West Side Spiritual Church gathering; afterwards by the request of the president and officers of said Church, I put the vision on canvas, under control; with my eyes closed. The original picture is 16 X 20, in a heavy gilt frame. A photograph copy is herewith enclosed. The picture I have named "From Shore to Shore."

The whole vision is a representation of life, the rough and the smooth, the light and the darkness, the sweet and the bitter, the joy and the sorrow, the cross and the crown. I hold copyright papers for the picture, from Washington.

Yours truly,

MRS. SUSANNA HARRIS.

493 N. High st., Columbus, O.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble, the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, yells nor raves. Blessed is he who wears no mask, no disguise.

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CONNECTICUT SPIRITUALISTS.

The Twenty-First Annual Convention of the State Association.

The Twenty-first Annual Convention of the Connecticut State Spiritualist Association was held in Unity Hall, Hartford, Saturday and Sunday, May 4 and 5. Business meeting opened at 11 a. m. with the reading of Mr. A. G. Guehin, in the chair. The report of the secretary, Mrs. Dillon, was read and approved. The report of the treasurer, Mr. Edward Brewer, was also accepted. Mr. Brewer gave a report as a delegate to the annual convention of the N. S. Association held in Chicago in October, 1906. A communication and greetings were read by Mrs. Dillon from Mrs. Longley, secretary of the N. S. A. Report of individual meetings held during the past year were given by Mrs. F. J. Storrs, Mrs. Margaret Guehin, and Mrs. G. Guehin. The report of the N. S. A. was read and approved. The report of the N. S. A. was read and approved. The report of the N. S. A. was read and approved.

Delegates to the convention of the National Spiritualist Association to be held in Washington in October, A. G. Guehin of Meriden; Mr. George Hatch of South Windham; Mr. R. Ruggie of Hartford. The delegates were given the power to appoint their own alternate if unable to go. Mrs. Dillon was vested with the power to appoint solicitors through-out the State. The chair was authorized to appoint a committee to draft resolutions on the transition of our ex-president, Mr. George W. Burnham, and others who have passed on during the past year who had occupied our platform as speakers at former convention.

The matter of holding mass meetings was left with the executive board, but it was suggested that Mrs. Dillon be instructed to correspond with the secretary of Niantic camp meeting association to see if arrangements could not be made to hold a "State Association Day" during the time of the encampment.

It was voted to hold the next convention in Hartford, Saturday, Saturday and Sunday in May, 1908.

Mr. G. R. Sanford presented a paper in advocacy of a "Golden Rule Association," which had many signers, it advocated the brotherhood of man, and the elevation and promotion of spirituality.

At 2:30 p. m. Mr. J. C. F. Grumbine of Boston, Mass., addressed the meeting, taking for his subject, "Clairvoyance." At 7:45 p. m. the Rev. B. F. Austin of Rochester, N. Y., spoke on the subject, "Signs of the Times."

At 10:30 a. m. a business conference was held in Alliance Hall; many interesting remarks were made by those present, and the following resolutions were presented by the chairman of the committee on resolutions, Rev. B. F. Austin, and unanimously adopted.

Whereas, The Angel of Death has during the past year removed from our midst some of our noblest workers, gathering into the great harvest of the spirit realm our venerable friend, co-laborer and ex-president of the State Association, Mr. George W. Burnham of Williamstown, Conn.; also the gifted and inspired Jennie Hagan Brown, whose lofty thought and beautiful lectures have often charmed and enthralled us, also the gifted and eloquent Sarah J. Byrnes, whose devotion to the cause of Spiritualism, her kind and eloquent advocacy of our philosophy made her a tower of strength and beauty in the cause of truth, also that scholarly, earnest and eloquent advocate of true Spiritualism, the Rev. Moses Hull, whose labors in behalf of the cause of Spiritualism, and the State Association, have been so abundant and successful; also our generous and loyal friend and brother the late treasurer of the National Spiritualists' Association, Theodore J. Mayer of Washington, D. C., whose devotion to Spiritualism and his benediction to our cause to education and to charity have placed his name among the great philanthropists of our age; Therefore be it resolved by the State convention here assembled, that,

First, We place on record our public recognition of the great and lasting work for humanity and the cause of truth accomplished by these devoted and successful workers in our ranks.

Second, We rejoice in the comfort of truth of our philosophy, that while these noble laborers have entered upon the higher and more glorious life of the spirit, they are still with us as assisting presence and still work for our common cause, the "spread of truth, and the elevation of mankind."

Third, We pledge ourselves to renewed devotion to those glorious truths which they loved, and to which they consecrated their noble lives.

At 2:30 p. m. the sessions were again held in Unity Hall, where the Rev. B. F. Austin spoke, taking for his subject, "The Religion of the Future."

At 7:30 p. m. Mr. J. C. F. Grumbine took for his subject, "Ancient and Modern Spiritualism." Both speakers were at their best and large audiences were in attendance. Mrs. Margaret Guehin followed each lecture with messages, every one being correct and fully recognized. The singing by the Harmon Quartette of Hartford was an inspiring feature of the convention, and the convention adjourned with a feeling that these gatherings were important features in presenting Spiritualism to the people of Connecticut.

JENNIE E. B. DILLON.

Secretary.

Hartford, Conn.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through fact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate. Religion must always be something emotional, and the culture of emotion is not carried on advantageously in "ordinary" school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

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Excellent Phenomena.

Illustrating the Grand and Beautiful Truths of Spirit Return.

Recognizing the fact that The Progressive Thinker is an excellent setting forth of various truths, especially those of a spiritual nature, and observing that phenomenal experiences of different individuals have been published for consideration by the reader, I have thought it expedient to relate my first experience under spirit influence, and some of the phenomena that attended my subsequent development spiritually.

In October, 1891, my wife, the last member of my family, passed to spirit life. Up to that time I had no knowledge of spirit influence, return or manifestation. The terms, Spiritualism, Spiritualist and medium, were by virtue of early education connected with ghost stories and diabolical issues, I having been brought up under the strictest discipline of the Methodist church.

Very soon after my wife passed out I was seized by a numbness of the hands and fingers, especially so when I took up a knife or pencil with which to eat, write or draw. I would throw them down, and immediately the hand would return to a normal condition. As often as I resumed the handling of these articles, the numbness would return. I, as well as my friends, having been brought up approaching a paralytic condition, which gave me much concern.

Two months after my wife's interment, I was strongly impressed to go to Defiance, Ohio, to visit the graves of my loved ones. Not being able to throw off this strange impression, I made the journey from New Albany, Ind. Upon arrival, and the fact that the cemetery was near the railroad station, I decided to visit the graves before going up to the city. As I was entering the gate of the cemetery, there came over me a repellent foreboding feeling, and with it the thought, "Why come here? We are not here."

So strong was the impression that I simply walked through the avenue, paused a moment at the graves, returned to the station and boarded the first train for New Albany, Ind. With the intention of spending a week with my father. When there the numbness returned to my hands again, greatly to the alarm of my father. At once I was impressed to move on, and felt that I could not remain there. The next morning for Walkerton, Ind., with the intention of spending the Christmas week with my brother and his family. There again the numbness and discontent baffled my plans, and I was further impressed to go to Chicago to visit my father. I did not go, but I was content to remain for a week, though the numbness of the hands continued.

The second morning after my arrival in Chicago I accompanied my brother-in-law to his office. While there, I took up a city directory, opened it, and noted the first name I read was Miss Lizzie Bangs, slate writing medium. Why my attention was directed to it, I could not understand at that time, but there came over me the impression to go to her for advice. This I did, and until the last day in the afternoon, before I was to leave Chicago for my home at night. Finally, I gave way to the influence, bought some slates at "The Fair" and washed them preparatory for use. Anticipating that the medium would ask me questions, I prepared to produce written ones. I took the precaution to write four, so arranged that they were not direct, e. g., "Father, prove to me by the style of your composition and writing that the communication is from you." The other three I constructed similarly in accord with the desired answer. I used no names in the questions. I folded each exactly alike, as small as possible, mixed them together so I could not possibly know them apart, placed them in my purse, saying, "The other three I gave to you." The next day, I guess that with new washed slates, and these obscure questions, the medium will be baffled indeed, for there will be no chance for mind reading or mechanical slate drawings. I took my skeptical defiance in hand, and boarded a car for Miss Bangs' residence.

It was 1 p. m. and bright sunlight in the seance room. After stating that it was my first experience with spirit manifestations, and that I was inclined to be skeptical, consequently I thought I would ask questions, and my questions previously prepared, the medium remarked: "I am glad you have done so, for then if you get answers to them on your own slates, it will be the more convincing to you." She had me sit at a table with my right side held on the folded slates in my hand, placing the latter on the table, and with the other hand to hold one end of the slate, on which I had placed a piece of pencil too small for human fingers to grasp and write with. She then placed one hand on the table near mine, and with the other, she held the opposite end of the slate, (which latter never passed from my possession, or sight) and very soon writing was distinctly heard on the underside of the slate. When she filled the slate, she said, "The spirit who is writing on the slate, which she said indicated that the spirit control desired that the slate be turned over. I lifted the piece of pencil. She turned the slate as desired, and I replaced the piece of pencil on top again. The writing was once resumed. Finally it came to the medium said: "Take your slate now, open your question and see if you have a satisfactory answer to it." I did so. It changed to be the one I had written to my father-in-law, as above referred to. The earthy part, she never wrote to me that he did not begin his letter thus: "My Dear Son Ben, Love and greetings to you to-day." These very words were used by him to open the communication on the slate. He was accounted in the earthy life, and wrote a bold back hand script, and all final "Y's" to his words were peculiarly flourished. I had joked him relative to this, saying that they looked like whip lashes. Every final "Y" in the communication on the slate was thus flourished, and I had only addressed him in the question slip as father, yet he signed his name in full, "Francis H. Sleeper." Let the reader imagine my surprise.

Another slate and question was then taken, which latter proved to be one intended for my wife, in response to which came a communication, giving detail as to how she had been working to bring me to the knowledge of the continuity of life, and the possibility of spirit return to guide and aid mortal friends, and that it was she who had thrown the numb condition upon my hands in her effort to make me feel her presence at the table, and in hopes to use my hand for automatic writing when holding my pencil. She began her communication by calling me "Benjie," and I was surprised, addressing me (my name being Benjamin) and signed "Lovingly your wife Annie." Here my skeptical fortifications began to fall.

The third slate and question was now taken, with results as before. The question was the one intended for my response. The communication in response began thus: "My Dear Son Ben, Mother has heard your lonely sad pleadings all the years she has been absent from you in the form. Open your wider the door for communication, my child, and we will surely bring to you the knowledge you so long have desired. We will tell you why you will to that time, and we will tell you that my mother passed to spirit life when I was but four years of age, and that during my life time I always mourned the loss of a mother's counsel and love in the needed hour of distress. She signed her lengthy communication with her full name, "Mariah Zellina Leslie."

Here came my surrender to the glorious truth of Spiritualism, and the acceptance of positive proof relative to the continuity of life, and the possibility of spirit return, satisfaction I had not found in creeds or beliefs.

The fourth slate and question was then taken, to which my mother-in-law manifested. She like my mother addressed me thus: "My Dear Son Ben, for it is my duty as executor of her will, spoke in the communication relative to the manner in which I had carried out her wishes. As she and I had often conversed on the realities of the life beyond before her passing out, she made further comment upon the theme, as per her understanding from the spirit side of life. She also signed her name in full, "Harriet Osborn Sleeper." Here the tree of knowledge began to develop, and that of belief to decay, and hope, its fruit, nourished the sprouting into future growth.

Every slate was filled. This caused the medium to doubt my statement that it was my first experience with spirit phenomena, but reassuring her of the truthfulness of my statement, she said, "For my pleasure, hold a slate yourself and see what you get." She sat at least five feet from me. Immediately the writing began. When completed, I found it to be a good-bye message from my wife. In the life when writing me a letter, she always reserved and marked off a corner on one of the sheets of paper in which she wrote "Love and kisses from Callie and Roy" (these were our children).

One corner of the slate was marked off, and the words "Love and kisses from Callie and Roy" were written in it. This I did, and it came a good-bye message from my mother. On top of her writing at right angle with it, the bold, black hand writing of my father-in-law were traced the words, "God bless you, our boy," and the signature, "Father and Mother Sleeper." This was the door to the spirit world opened to me.

Regarding some of the strange phenomena that I have experienced since that time, I will say that some months after my seance with Miss Bangs I was invited to take tea with a friend in Louisville, Ky., just across the Ohio river, whose residence was on Chestnut street, near 22nd. A slate-writing medium was in the party, but there was no seance arranged on the program for the evening. Most of the friends were gathered in the parlor, and I sat at the piano entertaining them. The medium was in the dining room with the hostess at the time. As I played, there was a piece of folded writing paper, as if thrown from the ceiling, fell upon the keys of the piano, just where I was fingering them. It was distinctly seen to pass through the air by those sitting in the room.

Of course we were amazed. I unfolded the paper and found it to be a communication purporting to come from the spirit friends that had assembled there with us. It was relative to the tea party, and contained some jocularity. I read it to the friends, as all in one way or other were named in its detail. That pertaining to myself was in the form of a joke, saying that the hostess had shown me favor, in that she had given me the largest cup of coffee, which latter was a fact.

A search was at once made to ascertain if possible the source of the communication. I found the paper upon which it was written, exactly corresponded with some the hostess had, but it was in a writing desk, securely locked, and had been in her possession for some time. As the paper was there obtained, it was a case of passing matter through matter.

Finally the hour arrived for the home-going. I with my New Albany friends started for that city. We had gone in Chestnut street from 22nd to 14th, on the street car. We then had to pass several blocks in 14th street to the depot where we were to take the steam car for New Albany. When within about two blocks of the depot (the two ladies being nearly a block ahead of myself and the other gentleman), there came down suddenly, as if falling from the sky, a piece of china, which struck me on the left shoulder, fell to the pavement and was broken into several pieces. We were startled at its mysterious coming. I gathered up the pieces, put them together and found it to be an individual butter dish, with a piece of butter still on it. I, as well as my friend, noticed that it resembled those used upon the table at the tea party that evening. Being desirous to know if it were of the same make, I inquired of the hostess how many butter dishes she had in her set.


"One dozen," was her reply. I said, "Will you please see if you have that number now?" "Certainly," she replied. "She soon returned, saying, 'Why, there are only eleven there now.' I asked her to bring one to me, which she did. We compared the broken one with it and found it to be identically the same pattern. This was a case of conveying matter through space.

A few weeks later, when having a seance with a spirit person, I asked where the spirits got the paper on which to write the note. The answer came, "Look in your memorandum book." I did so, found a leaf torn out of the book which exactly fitted the leaf of paper on which the communication was written. I further learned that it was taken from my overcoat pocket as it lay on a couch in my room while I was preparing to go to Jeffersonville, a distance of six miles from my room.

A few weeks later while spending the afternoon at the home of a friend in New Albany, where we were to hold a slate-writing seance, the medium, myself and the friends in the home sat at a table and were writing several communications had been received, we were startled by the noise of something falling from behind the curtains. The object fell to the floor, and rolled out in front of us. I picked it up and found it to be a small pea shell on which was written, "From Annie to Benjie," said to be from my wife and for me. Upon further examination I saw that it resembled a shell I had picked up on the beach of the Ferdinand Island, Fla., and which was kept in a small place in my room. I hastened home and found that the shell was gone from the mantle piece. No one had access to my rooms, as I cared for them myself, hence no one could have removed it, hence, so the writing must have been placed on the shell in my room, conveyed through space a distance of six blocks, and dropped in the room by spirit forces.

These phenomena took place early in the 90's, and no more occurred until 1905 in 1906 in 1907. On Thanksgiving morning, as is my custom once a week, I placed a vase of cut flowers on my typewriting cabinet, saying, "This is a thanksgiving offering to my spirit guides, relatives and friends in general" at the same time sending out thoughts of thanksgiving to them for their loving care and aid in my work. The bouquet consisted simply of three carnations, and three fern leaves. These placed, I sat down to my writing, which was on spiritual themes. At the noon hour, I took my lunch, supposing that I had finished writing for the day, as I seldom do this kind of writing in the afternoon; but on returning I felt a strong impression to go back to the writing which I did. 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RHEUMATISM CURED



MINNESTOLA,

H. D. C. MILLS.

Opposite St. Joseph Sanitarium and Bath House, Mt. Clemens, Mich.

THE PROGRESSIVE THINKER

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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, MAY 25, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at his office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

Lightning Superstition.

The ancient Romans avoided places struck by lightning. The houses, if jammed, were pulled down or fenced so that no one could use the building on which the gods had set the mark of their displeasure. This feeling was probably deepened by the fact that certain localities are visited by thunderstorms more than others, the wrath of Jove descending in white flame time and again in the same spot. And it was the same superstition, lingering among Christians, in a slightly different form, which made it so difficult for Benjamin Franklin to introduce the lightning rod; for the pious Americans if that day declared, "It was as impossible to erect rods to ward off heavenly lightning as for a child to ward off the chastening rod of his father."

Every old superstition of the ancient Roman cult, like their sacred and festive days, was greedily absorbed by the Christians when they modified the pagan system and gave it a new name. But for the genius and skeptical thought of Franklin, by which he ventured to scale the heavens and, Prometheus like, stole its fire, possibly many centuries would have passed before another genius would have risen with the courage to send up his electric kite, by which he learned even lightning was obedient to law. Lightning rods, telegraphs, telephones, the dynamo, all machinery driven by electricity, with the trolley system of railroads, owe their being to Franklin's primal discoveries. The superstition of the age did not guide him when in pursuit of knowledge.

Notwithstanding the retarding influence of Christianity on science, followed by its astonishing rise and growth, the preachers delight to tell of the wondrous civilization and advancements in literature and arts which have followed on the Christian trail. Those who know the facts are conscious of the progress of the centuries owes its rise, not to Christianity, but to the alleged master, "taking no thought for the morrow," the condition of the wild Indian would be preferable to that of the Caucasian, because he would have gained something by the chase on which to subsist on the morrow, whereas the Christian could only provide for to-day.

Haunted by His Grave.

A telegram from Greenville, S. C., of recent date, tells of the hanging of a negro by Sheriff Mr. Caslin, of Greenwood county, who died a little later of physical collapse. The culprit hanged had murdered his brother. The sheriff shrank from the task of his execution, but the law imposed the terrible burden on him, and he determined he would not shrink from duty.

When the negro was pronounced dead the sheriff took the bed from which he never rose, the image of the victim haunting him continually until the end came.

The time will come when "Whoso sheddeth man's blood, by man shall his blood be shed," will not be accepted as authority for judicial murders, even if some priest did give it as God's command.

On His Praying Way.

That endless prayer-chain is still doing service. It has leaped the ocean and is now doing business in England, more than half a million of letters having been distributed in the United Kingdom. Three times the good Bishop credited with setting the machinery in motion, has positively denied responsibility for it, but a lie once started may circuit the globe before it is intercepted.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom to-day to their full extent.

—Horace Walpole.

A NEW BILL IN THE CITY COUNCIL.

SECTION 1. BE IT ORDAINED BY THE CITY COUNCIL OF CHICAGO, NO PERSON OR PERSONS SHALL ENGAGE IN CARRYING ON OR CONDUCT THE BUSINESS OF CARD READING, PALMISTRY, GYPSY CAMP, STORE OR CAMPS, OR FORTUNE TELLING OF ANY KIND OR NATURE WITHIN THE CITY, WHERE A FEE OF ANY KIND IS CHARGED OR ACCEPTED UNTIL HE OR THEY FIRST OBTAIN A PERMIT IN WRITING THEREFOR FROM THE POLICE DEPARTMENT. FINE, FIRST OFFENSE, \$25.00; SECOND OFFENSE, \$100.00.

Let Truth and Error Grapple.

In the early years of Modern Spiritualism converts to the faith labored to engrain their teachings on Christianity. They were generally members of some of the orthodox churches, and they saw no reason why an engrain was not a feasible proposition; but, fortunately for truth, the churches unanimously repudiated such proposed union, and denounced the communications from the unseen as the production of the devil, and to be shunned as such.

As time has advanced, and Spiritualists have had leisure to reason on the subject, it is found there is little in common between Christianity, as priest taught, and Spiritualism. The God of Spiritualists is not the jealous, repentant God Jehovah, the tribal God of the Jews, hardly emerged from barbarism, which Christianity adopted. Its God is one and indivisible, with no virgin-born son, or an incomprehensible Holy Ghost. As man has never fallen, so he has no Savior to redeem him from a burning hell, which never existed, save in the imagination of its priestly inventors, and their shamefully deceived dupes. The whole machinery of the church, including the protracted slumber in the grave, and a bodily resurrection, and a general judgment, with a world on fire, and a yawning hell for all with sense to detect priestly guile and bravery to expose the fraud, with its symbols and sacred literature, are of pagan origin, stolen from older systems of religion, and in an uncultured age, when only the clergy were able to read and write.

At this time there are indications in many quarters that the churches are looking with favor on spirit teachings. It seems to us probable they will ultimately embrace it, and will claim it was original with them. Stranger things than this have happened.

Spiritualism, in our estimation, would be greatly lowered were it to accept the horrible dogmas of the churches. Think of it! An innocent person, and he a God, dying on a cross to atone for the sins of another! The guilty escape punishment, while the guileless life is faithless, assumes the guilt and suffers the torture due another.

It will require time and patience to mold and adjust divergent opinions, and bring all into harmony among Spiritualists; but this will finally be accomplished, and the outgrowth will be the noblest and best religious system, based on science, the world has ever known. There is no occasion for despondency, because of discords in our ranks. Division of thought leads to sober reflection, which culminates in establishing the truth on a permanent base.

Let Truth and Error Grapple.

Inquired Milton: "Who ever knew Truth put to the worse in a free and open encounter with its enemy?"

Broadening the Church.

There is no doubt the tendency of the pulpit is to conduct church affairs along broader and broader lines. There is nothing like the narrowness in religious matters that was the rule a quarter of a century, or even a decade ago. In fact every year shows greater liberality, and the prevalence of broader views in the church. The lines between the denominations are not so strictly drawn as they were even a few years ago, and within the respective denominations there is greater consideration shown for individual views and opinions.

The church has had to move forward in order to keep up with the people. The pulpit must be progressive, or the pews will be empty. That the pews are not empty is proof that the pulpit is going ahead, and not standing still nor going backward."

Thus far "The Woman's National" and correctly. And we hail with delight every relaxation of church bigotry and the uplifting of humanity. The Gods, whether many or one, need no care from man; but man has great need of the kindness of his fellows, and "he who serves man most, serves God best." Then down with the creeds, and up with humanity. The time will come when Spiritualists and churchmen can meet and join hands in a common cause.

If proof is wanted of church progress we have it in the hymn in Watt's collection, generally sung during the early days of revival services fifty years ago, when the evangelist was laboring to show the sinner's doom, unless he accepted Jesus as his savior: "Far in the deep where darkness dwells,

There, in a land of deep despair, Justice has built an endless hell, And laid her stores of vengeance there.

Eternal plagues and heavy chains, Tormenting racks and fiery coils, And darts to inflict immortal pains, Dipt in the blood of damned souls."

Such a hymn to-day would excite mirth instead of fright.

And Still They Come.

The Progressive Thinker would be unfaithful to its trust, and on a par with church organs, should it neglect to keep its readers well advised, as to the revelations superior learning is giving the literary world in regard to Christian origins and sacred literature. There has been no period when there was such an ambition to know the truth as now. No age has developed so much real learning, scientific, historical and ecclesiastical, as the present one. And though the subsistence of the clerics is contingent on church support, yet it is truly wonderful to see so many new lights of the industrial class of all denominations, coming to the front and telling what they know of Christian traditions.

A Bruno, a Galileo, a Vanini, a Servetus, are but a very few of the vast multitude whose lives were sacrificed to secure that freedom of thought and expression we now enjoy. Scholars of the largest and most varied learning have told the truth in regard to older literature, to be covered all over by the church with foul epithets, abuse and falsehoods, they hoping thereby to break the force of truthful revelations.

There are other thousands of learned and able clergymen now standing on the brink, feeling it their duty to give evidence of the frauds on which the church superstructure was built; but they hesitate, and dislike to make the plunge into the terrible maelstrom of slander and vituperation which they know will inevitably follow if they obey their honest promptings. Now and then a brave soul, regardless of consequences, with only truth to guide him, makes the plunge, and humanity is enriched by the knowledge he imparts. Such men and women have the thanks of all of us, and shall ever be held in reverence.

Our space is too limited to quote at length the many notices floating through the public press detailing discoveries made, but the most important of them shall be shared from time to time with our readers.

Rev. A. Kamprier has just published over his own signature, in "The Open Court," Chicago, an article headed "Pious Frauds," which must awaken thought with all who read it. The 2d Epistle of Peter comes in for his review. This Peter, the pretended author, was the one to whom Jesus is said to have delegated authority to found the church, against which the powers of hell, he assured his disciples, should not prevail. He was also given the keys of heaven with power to bind on earth and loose in heaven. Rev. Kamprier says:

"It has long been known this 2d Epistle of Peter is spurious. It got into the gospels because it supported the story of the transfiguration; but its Petrine authorship has not a leg to stand on. It seems to have been written in the last half of the second century, when Peter must have been dead more than a hundred years."

And John, the 4th Gospel, Rev. K. also pronounces a pious fraud. This, he says, could not have been written earlier than the year 140, yet it is presented as the authorship of him Jesus loved. Much of the contents of the other Gospels had woven into them, after they were written, and words were put into the mouth of Jesus he never uttered, to settle controversies which arose long after his death. Among the fraudulent matter are, probably, the accounts of the virgin birth, and of the resurrection after death; for there is the best of reasons for believing the oldest Gospel, as Mark is called, was written in view that Jesus was taken from the cross in time for animation to be restored. That any other belief is entertained is due to the frauds practiced by the artificers of the Gospels as we now have them.

Rev. Kamprier is of the opinion Christianity is based on the book of Daniel. In this we think he errs; for we are firm in the conviction that Paul's Epistles were written to the Eusebian churches, certainly not later than 64 years before our era, long before a Christian church was dreamed of, and near a hundred years before Jesus entered upon his ministry, taking the Bible narrative as authority. Those Epistles furnished the material out of which all the Gospels, apocryphal as also canonical, were written. Wherein either writer followed Paul they substantially agree in statement. All additional attempts to round out and complete the central character, were drafts on imagination, and therefore are the discrepancies and conflicting statements in the Gospels.

When Rev. Kamprier shall have wholly thrown off his sacerdotal robes, and he still continues his search, he may find the character Jesus is a myth as many other students of history have done; but from his present standpoint he is entitled to great credit for what he has already written.

WANTED! WANTED!

The address of every worker for Spiritualism in the State of Illinois. About ten in every hundred are unscrupulous workers. Many will donate liberally when asked. Some want to take the lead on State occasions. Some are generous with advice, and nothing else; others see nothing but failure in every undertaking, but all do the best that is in them. What we want in order to start our Fraternal Camp Association, are the workers. If you are not one, send the address of those you know who are, and at the same time state what you wish, to be a charter member at \$5 for the first year, or \$1 annually. Let us hear from all.

ALEX. CAIRD, M. D., 598 W. Monroe St., Chicago, Ill.

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

The Good Work Accomplished

It Was Done by the State Association, Aided by a few Faithful Assistants, one among the Number Being Dr. C. A. Burgess.

TO ILLINOIS SPIRITUALISTS.

Dr. C. A. Burgess Has Something of Special Importance to Say to You.

I pay taxes and will obey all the laws of my country, and when they are such that I feel I cannot obey, I will move to some other country that suits me, and make no complaint.

I am a Spiritualist. Why? That is my business!

I believe in the phenomena in all its phases, and the Spiritual philosophy is my religion. On this I have a few words to say: It is time for all Spiritualists and mediums to get to work, if we want to protect our cause. We must all as individuals labor and do not let go of the work until we accomplish something.

First, let me say if it had not been for the alertness and quick thought of the President of the Illinois State Spiritualist Association, to-day there would have been on the statute books of this State a law that would have practically killed our progress for a time. He called his lieutenants to his aid, fought for two weeks and KILLED THE BILL that was introduced to wipe the Spiritualists of Illinois out of existence, thus winning a great victory for our cause.

Can any one know what he suffered?

I think not. I was with him in the fight and know it was one of the most perplexing duties he was ever called upon to perform. I know he does not care to pass again the same trying ordeal again; yet he would do so for the CAUSE, and every Spiritualist knows it. Why? Because he believes in the phenomena and philosophy of Spiritualism.

We must all, for our future protection, henceforth, work for organization and belong to the State Society or some smaller meeting that is an auxiliary of the State, and every day try to get some one to join. If each of us would do this, in a short time our force would be such that no one would dare to question. We can gain nothing for our cause as individuals. An individual may gather a following for a short time, but the meeting soon dwindles because it is not backed up by the State and National Associations. The forces that are working against us are gaining each day, and there are certain religious denominations that are becoming more and more

alarmed at our power, and will leave no stone unturned to stamp us out by passing laws to that effect. I know this. I have been told this by parties who are high up in official standing; yet I must say that we have some very good, liberal-minded men in the House of Representatives and Senate of Illinois. But they are in the minority. If it had not been for the forcible argument of the recognized head of our State organization the bill would undoubtedly have passed the Senate as it did the House just to complain some one backed by the certain religious denominations before mentioned who are gaining political strength each year. It is such work as this that we have to watch.

Dr. George B. Warner is a friend of all Spiritualists, and a believer in genuine phenomena in all its phases. He has done more for the cause during the past two weeks than any other person could have done, because he had his time to back him up, and he was the man to back up the title as President of the Illinois State Spiritualist Association.

We as Spiritualists must discriminate. By doing this we must fight for our belief.

1. Condemn all advertising mediums, clairvoyants, and all professed Spiritualists who advertise what they can do before they do it. A medium needs no advertising, beside his or her card.

2. Be careful whom you recommend, until they can show they belong to some regular organized society, or are recommended by such.

3. We must not countenance the name of fortune-telling as belonging to our phenomena.

4. We must look up to the head of our little societies first; next to the head of the State Society, and lastly the head of the N. S. A.

By doing this we all work to build up the cause.

By killing the Bill Dr. Warner assisted palmists, clairvoyants, fortune-tellers and all other advertising fakirs. This had to be done! Now we must classify ourselves, and let it be known what we are and what we stand for, by identifying ourselves with recognized associations of Spiritualists. And if you have your heart in the cause you will send your name, asking to join the Illinois State Association for its protection, and thus work for the cause of truth.

DR. C. A. BURGESS.

54 Pearce St., Chicago.

The Notorious Moores.

They Are Now in California Where the Fake Element Flourishes the Most.

The Light of Truth, in perfect harmony with the fake element, will not publish a communication exposing the Moores, but silently left its readers to regard as truth its fulsome praise of them, and be still imposed upon by Spurious Manifestations, and be swindled out of their money.

Letter From A. B. Peden to The Progressive Thinker.

To the Editor:—Now that you are presenting the Moores to Spiritualists in their "true colors," since the startling revelations made concerning their questionable methods by Mrs. Strickland in the New York World recently, and also incidentally censuring the "Light of Truth" for not only remaining silent when possessed of the facts concerning Moore's exposure, but also for seeking to defend him in what is now known to have been a case of the most brazen and depraved exhibition of "FAKE" MEDIUMSHIP. It might further interest honorable Spiritualists to know that the Light of Truth refused to publish the following communication concerning Moore's methods, and also INSOLENTLY RETURNED THE COMMUNICATION. Hope you will kindly publish it so that Spiritualists can "get a line" on the character of the man who undertakes to "radiate" the "light" of honesty and justice.

A. B. PEDEN.

New York, N. Y.

Letter to the Light of Truth, Which Was Insolently Rejected Because It Exposed Fraud.

Editor Light of Truth:—Dear Sir: In a recent issue of the Light of Truth there appeared an article in reference to the "phenomenal mediumship" of certain mediums in this city, in which you took occasion to not only endorse their seances, but also TO DENOUNCE THOSE who, thinking otherwise, have endeavored to expose what they believed to be a shameful imposition. If it can be proven that any mediums are using confederates in their materializing seances—that they are degrading and dishonoring the sacred religion of the angels thus, then, it seems to me, those who succeed in revealing the fraud to a "duped" public, are INDEED THE FRIENDS OF TRUE SPIRITUALISM, and benefactors of mankind.

It is unfortunate enough to be

swindled by the commercial "fakirs," without having one's high and holy impulses and aspirations cheated by unprincipled mediums. It does not follow that because a person has the courage to antagonize what they feel convinced is fraud, therefore, they are the "enemies of the cross" of Spiritualism, and only deserving of anathemas and condemnation. On the contrary, they alone ARE GENUINE, who, convinced that fraud is being perpetrated, declare themselves against it at every opportunity, and endeavor to rid the Cause of Spiritualism of these PARASITES OF INIQUITY.

It may, perhaps, be interesting to you to know that I have in my possession a piece of ordinary cheese cloth which was part of the garment of a so-called "spirit" at one of the materializing seances given by the mediums already referred to—the Moores. It matters not at present how I came to possess this material evidence of fraud. It is here, and being here proclaims condemnation in its every fibre of those who thus deliberately dishonored the sublime interests of Spiritualism, and deceived a confiding and credulous public, notwithstanding your enthusiastic eulogy of them. The splendid sentiment expressed by M. A. Dast, of St. Louis, in the September 29th Light of Truth is that of all sincere and honorable Spiritualists; and in order to rid the ranks of the degrading and demoralizing influence of imposition and fraud, it does seem to me that those who are convinced of the existence of fake mediumship ought to STRIKELY AND PERSISTENTLY antagonize the impostors till they either renounce their sins and "live in newness of life," or cease to pose as Spiritualists.

A medium or mediums who employ methods so base as those referred to in order to excite interest and make a livelihood, are certainly unworthy of that endorsement which you so lavishly bestowed, and deserve the severest censure and condemnation.

Yours sincerely,

A. B. PEDEN.

New York, N. Y.

Most Astonishing!

What Next? The Roman Catholics have commenced to investigate Spiritualism! Occult subjects to the Catholic Clergy are extremely fascinating, as much so indeed as to any other class of people. In a few years Spirit Return will be as common in the various churches as it is now among Spiritualists. The lecturer, Dr. J. Godfrey Raupert, told Catholics of Spirits. He produced, spirit pictures and reported a talk with Saints. He says the Pope sanctioned it. St. Ignatius Loyola appeared to him as a Protestant, all constituting an amazing seance at Delmonico's. The following is a report from a New York Times of May 16. It will be read with profound interest.

THE FINAL STAGE OF THE LECTURE CONCERNED THE COMPLETE MATERIALIZATION OF A SPIRIT TO THE LECTURER. HIS INSTANCE OF HIS OWN EXPERIENCE CONCERNED THE APPEARANCE OF THE SPIRIT OF A BOY WHO HAD LIVED NEAR HIM, JUST OUTSIDE OF LONDON. DR. RAUPELT SAID HE HAD KNOWN THE FAMILY OF THE LAD WELL. THE BOY GOT INTO TROUBLE AND WENT AWAY. HIS MOTHER BECAME ANXIOUS ABOUT HIM, AND ONE MORNING HE CALLED ON HER, TO FIND THAT SHE HAD RECEIVED A CABLEGRAM READING:

"DEAD; WILL SEND LETTERS."

DR. RAUPELT SAID HE REMAINED WITH THE MOTHER ALL MORNING AND THEN WENT HOME TO HIS STUDY. HE WAS SITTING AT HIS TABLE WHEN THE HEAD OF THE BOY APPEARED ABOVE THE TABLE TOP, THEN THE SHOULDERS, AND THEN THE FULL FORM. IT DISAPPEARED, BUT REAPPEARED IN THE SAME WAY. THEN THE ASTRAL BODY SPOKE AND SAID IT HAD BEEN STANDING BEHIND THE CHAIR OF THE DOCTOR WHEN HE WAS SPEAKING TO THE MOTHER, BUT HAD BEEN UNABLE TO GET INTO COMMUNICATION.

Declaring that it was at the request of Pope Pius X that he should fully acquaint the Catholic clergy of the United States with the results of his studies of the occult, Dr. J. Godfrey Raupert, a member of the London Society for Psychical Research, lectured at Delmonico's on "Spiritism" last night, and, incidentally, told of having had personal and verbal communication with the shade of St. Ignatius Loyola.

The greatest efforts were made by the Catholic Library Association and Father Joseph H. McMahon, its moderator, to keep out of the lecture hall all outsiders, non-Catholics, reporters and professional Spiritualists.

The audience of 200 was made up mostly of priests and Catholic scientists and students. Every person inside had to be vouched for by a member of the association. The highest dignitary of the Church present was Bishop O'Gorman, who is in charge of the diocese of Sierra Leone, West Africa. Dr. James J. Walsh of Fordham College, considered one of the brilliant Catholics in the professions here, was also in the hall.

A Catholic woman who begged hard to get in, pleading that she was interested in the study of the soul and any tangible evidence which might be obtained to prove its existence, was barred out. She complained bitterly that she had often been tempted to attend Spiritualistic seances, but because it was against the mandates of the Church, she had not done so.

"And now, the Church has sanctioned a lecture on this subject," she cried almost tearfully to the doorkeeper, "and you won't let me in."

Father McMahon found her with her ear to the door later, and ordered her away, telling her that if she did not go he would have the authorities remove her.

The reason for the lecture was a subject of the most earnest controversy after it was over. It was learned that Dr. Raupert is not only engaged in lecturing to the Catholic clergy on the occult, but is also delivering lectures at the Dunwoody Seminary. After seeing him display photographs which he asserted to be actual reproductions of the astral body, hearing him tell of spiritual communication with the deceased and of spiritual communications in writing to him, all with the sanction of the Pope, and this under the auspices of the Catholic College of New York, priests left Delmonico's bewildered and parishioners dazed. Many of the Catholic clergy took notes of the lecture.

The lecture opened just before 9 o'clock. The room was darkened that the lecturer might show his ghost pictures with the stereoscope. To devote Catholics the forbidden to venture within the realm of Spiritualism, the very opening of the discourse was strange and uncanny.

Dr. Raupert began by saying that he had visited the Pope recently and had been requested by him to tell the truth about his investigations of psychic phenomena.

Then he showed seven pictures in a series giving the development of a photograph of an astral body materialized by himself, and a number of other pictures were shown as sitting about a table, their fingers touching. The picture of the lecturer was recognized in the group about the table in the first picture. A second picture showed a spot of dim light over the centre of the table. This light grew with each successive picture, blotting out the fingers of the mediums one by one, until the plate was nothing but the suffused light of an strange thing conjured up, as the lecturer asserted, by the minds of the mediums. Finally the picture showed the astral body in the shape of a woman.

Dr. Raupert told the audience that these experiments were actual, as the camera reproductions showed, and he said it would take many lectures for him to tell all he had learned from his study of the spirit world and communication therewith. He began, he said, with experiments in spirit writing, which he classified as direct and indirect.

Here Dr. Raupert told of an "indirect" experiment in which a sheet of paper apparently illuminated, had left a table, floated in the air and had dropped to the table again with many scratches and dots upon it. When the experimenters found that they were unable to decipher the message

and expressed their disappointment, he said another try was made, and a message came to use a magnifying glass. This was done, and the original message was read clearly.

In the rear of the audience there was a display of skepticism when this was told, despite the assertion of the lecturer that he had been asked by the Holy Father to tell these things. The audience was stiff and cold at first, but later became more interested, so much so that some expressed regret at having gone there to listen.

Save for two or three overimpressible men who left the room, the audience remained. Those who were fortunate enough to get in had been warned in a circular from the Catholic Library Association that it was to be "strictly understood that the lecture was to be strictly scientific, and that only those not of morbid tendency or disposition are invited."

After treating of manifestations from the spirit world by writing, Dr. Raupert told of "spirit voices," and gave as his own experience his seance with St. Ignatius. The lecturer seemed to be a convert from the agnostic to the Roman Church. He was a Protestant, he said, when St. Ignatius appeared to him. He first "became cognizant of a predominating intellectual presence, and then the saint appeared. He wondered and voiced his wonderment at every appearance of the saint to a Protestant, and then St. Ignatius told him it was easy to get in communication with him, as he had been reading his work every day, and had drawn the spirit of the saint to him."

The final stage of the lecture concerned the complete materialization of a spirit to the lecturer. His instance of his own experience concerned the appearance of the spirit of a boy who had lived near him, just outside of London. Dr. Raupert said he had known the family of the lad well. The boy got into trouble and went away. His mother became anxious about him, and one morning he called on her, to find that she had received a cablegram reading: "Dead; will send letters."

Dr. Raupert said he remained with the mother all morning and then went home to his study. He was sitting at his table when the head of the boy appeared above the table top, then the shoulders, and then the full form. It disappeared, but reappeared in the same way. Then the astral body spoke and said it had been standing behind the chair of the doctor when he was speaking to the mother, but had been unable to get into communication.

Dr. Raupert said also that the spirit informed him that other spirit influences had told him that it was easy to get in communication with him, and that the spirit had come to him in his study to tell him that in life he had destroyed himself. The boy, it was found afterward, had committed suicide.

In closing Dr. Raupert advised Catholics to keep away from the study of the spirit world, because it involved great injury to the medium. He quoted a scientist and statistician as having said that 10,000 persons were in insane asylums as the result of efforts to get in touch with the spirit world. He told of a medium who took written messages, who was called upon so constantly that he was wrecked by the effort to meet the demands of the spirit message senders.

For the limit of the audience's spiritualistic experiences Dr. Raupert showed two pictures. One of them was of the doctor standing with an astral form beside him. The doctor explained that he felt the presence of the spirit, but could not be sure of it and he had asked it to move over to the other side of him. The next picture showed the spirit form on the other side. The form was that of a young woman in white holding a rose. The picture showed the doctor endeavoring to reach out and take the rose from the shadowy hand.

One Catholic, after leaving the lecture last night declared that this spirit lecture before the clergy and select laity of the Catholic Church was the most radical and remarkable thing that had ever occurred in the history of the Church in this country, and that if Dr. Raupert was lecturing at the request and with the acquiescence of Pope Pius the Whole Roman Catholic people of America would be amazed.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNell.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Thomas Paine.

An Eloquent Tribute Paid to the Man in an Address by Mrs. H. L. P. Russeque, at Hartford, Conn.

I will read a poem by William Brewster, entitled, "With What Vain Rites We Worship God":

With what vain rites we worship God,
In all the places of the earth,
As if a demon there had trod,
Or wished to rule with iron rod,
And strike from out our hearts
all worth.

We've robbed our life of every good,
And put ourselves in servile chains,
We've fastened men in servitude,
When only love and brotherhood
Should have been ours to end our
pains.

How wondrous strange this common sight,
That we observe in every land,
Men wish to know and keep the right,
They seek the day from shades of
night,
And priests should lead them by
the hand.

And, lo! they set our God afar,
And lead astray from rites and
book,
They look to sun, they look to star,
And then set up some mystic bar,
Lest men for God in self should
look!

We have the temples of the East,
Cathedrals of the countries old,
We have the monk, the nun, the priest,
And sacrifice has never ceased,
And yet the way has not been
told.

We have commandments men obey,
Submission to or loss, or pain,
The priest for ages has the way,
And men dare not to answer, Nay,
But man, as man, we fail to gain!

These outer things of form and rite,
Are but the child in senses'
school,
The savage in his tent at night—
That cheers it with the feeble light—
While in the Heaven God's stars
have rule.

To be a man, with man's intent,
And know how to do and
dare,
To use all wisdom to us sent,
And have pure kindness in us blent,
Is what will give joy everywhere!

There's nothing sacred on the earth,
But man—the image of the truth,
He has in liberty his birth,
He has in common-sense his worth,
And duty gives eternal youth.

Oh let us leave our idols old,
And take in life a sweeter part,
Give up false gods, and lust of gold,
Give up all fear, be kind and bold,
And live the justice of the heart!

I shall take for my subject this
evening, "The Influence" of Thomas
Paine Upon Civilization.

Thomas Paine's influence still is
working for the betterment of man.
Our politics, our religion, our com-
merce, if you please, are better for
having lived. He came before the
world a helper, a leader, a guide; he
came to the world to help men
think, to liberate them from the thralldom
of prejudice, and superstitions
awe. He came to bring to the world
the spirit of godliness, because he
taught the value of human rights; he
recognized the God in man, the divinity
of human souls, the righteousness
of morality, the purity of individual
aspiration. No one can hardly appre-
ciate to-day the great influence that
has gone abroad. Not only in Amer-
ica, but over the old world everywhere
it is felt, it is realized, religious cults
have grown broader, they have ab-
sorbed more of divinity; they come
closer to human needs; idols have
been razed to the ground, and temples
where vain rites were held, have gone
far, far away into the past.

The liberties that we are now en-
joying in our land, the liberty of free
thought, are to be largely attributed
to the work and life of this godly man,
because in his life the spirit of godli-
ness made itself manifest. His sym-
paties were with the down-trodden, a
universal brotherhood inspired him to
nobler thoughts, and to a higher philo-
sophy. He was in himself a light in
darkened places, until men were made
glad because of his spiritual presence.
Surely no man of the last century
or the present century has more pur-
sued the influence of the earth so marked,
so universal, so wide-spread, so pro-
found, so inspiring, as the spirit that
impelled Thomas Paine in his noble
life. He knew no fear; he recognized
no harm that could come to him, that
would amount to anything, who com-
parable to the universal helpfulness
that he could give. Men have been
inspired by his noble conduct; they
have been quickened in thought by
the light of his reason. If he had ac-
complished no more than to awaken
in man a desire to worship God by
noble living, and by the recognition of
noble rights, his life would have been
a benediction to all the world.

Surely no one man has ever accom-
plished for American liberties more
than Thomas Paine. He was the right
hand advocate, the inspirer of Wash-
ington. He was the man who came
as if ordained of Heaven, to fill a
place that was then ready to receive
him. He was quick to see. He did not
confine his influence to America, but
he was in need of his services, he
freely left everything, and
flew to its aid. England has appre-
ciated his work—America will some
day. He has been too near for the
appreciation of human nature here, be-
cause the thralldom of Orthodoxy, the
thralldom of belief, the thralldom of
that power that has held in fetters
human intelligence, has not yet faded
away, but it is passing rapidly, until
temples and altars are becoming un-
dermined by the spiritual presence
of his influence upon civilization is
universal. It is recognizing not only
the rights of men, but the rights of
every individual. He not only
preached and believed in God, but the
one God. He was the man who re-
futed the idea of the Trinity. He
could not accept such bad mathe-
matics, that three times one made one.
Instead, he recognized one Deity
law, that law that swings to and fro
through this universe, and power
and power the higher activity to
higher levels, the holier altars. The Gov-
ernment of the United States has never
paid its obligations to this wonderful
man.

The influence of Thomas Paine has
been recognized upon politics, upon
the army, upon religion, upon the ev-
ery-day relationship that exists be-

tween individuals. The man who
sowed the seed from which the tree
of human righteousness is growing, is
the man who has carried good to the
remotest points of the earth. We are
hardly able to measure his influence to-
day. While he has passed from earth,
it is too near for us to realize the
fulness of his powers. It is time that
we begin to see, hear and know the
power of this wonderful man upon the
conditions of this country. We owe
much of our liberty to him; we owe
much of our religious thought to him.
His "Age of Reason" in which he
taught of the higher morality, the
independence of human thought, the
exercise of intellect, was in itself an
inspiration to human society. The
world has here and there in its eyes,
as they have come to the front,
brought men who have carried for-
ward the wonderful work of this great
man. He has liberalized the religion
of the day, he has broadened the
thought, he has inspired men to so-
lertice investigation, because he in-
spired them to know the reason why,
pertaining to everything. The com-
merce of the land owes much to him,
because he taught justice—justice for
justice's sake, righteousness for
righteousness's sake, pure communion
between man and man, because it was
right to be honest and true. Thus his
influence cannot die. It is illuminating
the world to-day.

Here and there upon the altars of
human society lights are burning that
are brightening the world. Religion
has grown broader, higher, sweeter
and truer. It has absorbed the
thoughts of men until the world is
standing upon a higher level than ever
before. To-day the world does not
realize the roots as they go back into
the past that are developing the tree
of life that is growing in our midst.
They do not realize how deep in the
soil of the intellect the very thoughts
and laws that Thomas Paine taught
are taking hold of human intelligence.
They do not realize how his spirit is
spreading over the earth. Had it not
been for his teachings, the bars and
chains and fetters that held us in un-
iversal bondage might have held us in
their thralldom, and we would have
been going in the dark. He has in-
spired thought, and he has inspired
men and women to a higher truth, to
seek a larger life, a better spirit, to
come closer to God, because, whether
he called it God or not, he recognized
the divinity of human souls, and in
the presence of the universal law.

These are the principles, friends,
that are redeeming the world. They
are the powers that are uplifting hu-
manity. It seems as if every age had
produced its teachers. Now and then
a man is born and brought up in our
midst, and he is ordained of Heaven
to carry the mist away, and to
elevate the thoughts of men to higher
conceptions of God, and godliness.

It seems as if there were eras in hu-
man thought. Think, if you will, of
the universal powers of Carlyle, Emerson
and Bryant. Think of the influence of
their thought, until to-day a local hell
is destroyed, and a personal God is
hardly recognized. There is so much
enobling in the nature of man that
he is coming to realize his divinity,
and are coming to hold the universal
spirit as one.

These are the lessons that Thomas
Paine taught us, these are the prin-
ciples that he advanced to us. He
knew no such thing as fear. When
on his way to prison, he issued his
volume of "Rights of Men," and in it
was that independence of thought,
that intellectual vigor, that character-
ized his whole life. His inspiration to
our army was in itself enough to re-
store the faith of the soldiers, and to
the esteem of men and women, who know
anything of American history. It is
important that we do not decay the
name of individuals until we know
something about them. Those who
practiced the evil of high temperance
and the evil influence of his life will tell
you that he was a drunkard, that he
was immoral, that he did not believe
in the divinity of life.

You who did not know him, I
would advise you to read his first
proclamation in his "Age of Reason."
"I believe in one God," and who needs
a higher altar on which to place his
religion than to make his religion to
do good. Nothing can be more up-
lifting, nothing can be more purifying,
nothing can be more exalting. His in-
fluence has gone out over the land,
and although he may not live in ev-
ery denomination, yet every denomina-
tion has been broadened by his in-
fluence, because he taught men how
to think, how to receive inspiration
from on high. He recognized in every
individual, religion of God, and godli-
ness. He gave the spirit of justice to
all men. Surely there is no man who
stands before the altars of the world
as a redeemer from the fetters of
superstitions awe, who is comparable
in the work he has accomplished, to
Thomas Paine. There is no man who
carried over the whole earth a beacon
light, bidding man up to the heights to
a higher level of thought and useful-
ness. He was the man who over-
taught the world the importance of
seeing, and hearing, and feeling the
spirit vibrating, that quickens him.
There was no man in the world whose
religion was more universal than his.
It was a religion that inspired him to
go everywhere to sacrifice everything,
and had he been a Christian, or recog-
nized as a Christian by the Christian
Church, it would have been called an
inspiration of God that prevented him
from being taken to the guillotine.
The light of his cell and swung by, but
thunder on it was hidden, and it was
a Providence of righteousness that
thus enabled a good man to live and
carry the light on up to the heights
of human necessity.

It is useless for us to consider for
a moment the scandals that have been
attached to his memory. We must
look to the virtues, not to the vices,
of any man. But there are no record-
ed vices against him that are not the
outgrowth of prejudice or superstition;
there is no testimony that is authentic
which can place a Crown of Thorns upon
him, except that of prejudice, and
on who carries the light of truth along
the highways of life may expect to be
persecuted wherever he may be. All
reformers, men and women, who have
been the light of truth higher than
their fellows, have had to encounter
prejudice and superstition that has
tried to quench the light.

Look to your own land. When
slavery existed here, the slavery of the
African, who labored for the emancipation
of the negro were

persecuted all over the land; they
had to partake of the same spirit;
they had to receive the same fiery
turbance through which they must wait,
and just so with every reformer who
has a message to deliver. Every man
who desires to live according to the
higher dictates, who desires to be in-
dependent in the higher walks of life,
must expect to receive the crown of
thorns. No one escapes it, and you
are only laboring here upon this earth
to plant seeds for other generations.

Thomas Paine has filled the intel-
lectual soil of human souls. He has
filled the earth, and sown the seeds,
and to-day you are reaping the har-
vest; you are unprepared and over-
whelmed by that harvest, you are ex-
alted in your conception of mankind. His work
never can be limited; it is infinite in
its influence, infinite in its goodness,
infinite in its uses, infinite in its de-
velopment, and in its development
ment, until ultimately there must
come a universal brotherhood that
embraces all races, all men, all kinds,
no matter whether they be black or
white. He knew no poor, no rich. He
knew no God, no god, no deity, no
man, all were to be redeemed, and
assisted to a higher level. He kindled
fires that are burning still, and the
world is burning on, and on, and the
world is illumined by their light, and hu-
manity is richer, stronger, and more
truer to itself. Learn for yourselves
how great this man was. No man can
read his works without thinking upon
broader lines, and without living more
righteously than ever before.

It is time, friends, that we lay aside
our prejudice, and we are looking
through a glass darkly. It is time that
we forget envy, the superstition, the
ignorance and the creeds that bind
the world. It is time that we are
emancipated, and in our emancipation
we cannot be satisfied until the world
is redeemed.

SPIRITUALISM REQUIRES SERVICE

There is Progress of the Human Soul
and Progress of the Universe—Not
Only This Earth, but Other Worlds
Are Unfolding Step by Step in Process
of Evolution.

Madam Helen Stuart-Richards,
Spiritualist lecturer, was greeted with
a large audience in Odd Fellows
temple, Meadville, Pa. The speaker
defined Spiritualism as a religion, and
explained many of the points in which
it differs from other beliefs, giving
special attention to the fundamental
principles of her own faith.

She said our conception of God has
been continually changing, because
man's power to comprehend spiritual
things has been growing. God is too
loving to condemn man to ever and
ever to torture, for there is no
normal parent in the world who
would deal thus with their children.
How, then, can man be more tender
and loving than God?

Jesus was a messenger from God,
and he was the first to preach the
same way as man to-day may become
one with God. The Spiritualist's idea
of immortality is one of continual
service. Even in the spirit world
there are the ignorant and the help-
less that need to be raised up, and
that is the work of the Spiritualist.

They are also interested in the
progress of affairs on earth and the
spirit communications received
through mediums are not the only
kind of spirit communications, for
there is a subtle influence continually
being exerted, by spirits, over man.

Even as we can cause the critical
thought of one with whom we asso-
ciate, though not a word is spoken,
so in the same manner may we be
influenced for good or evil by the
spirits who are attracted to us.

If the spirits about us are low in grade,
the only way they can be raised is
by the purification of our own lowest
nature. Guardian angels are also
about us doing what they can by this
same purifying process to lead us
to the higher life within.

With regard to the vicarious atone-
ment, one's redemption is not found
here, but by self-purification and the
unfolding of man's talents does he
receive salvation. Man must take up
his own cross, and he must master
himself. He must take up his in-
dividual responsibility and thus only
does he come into at-one-ment with
God.

Finally, there is not only the pro-
gress of the human soul, but there is
the progress of the universe. Not
only is this earth unfolding step by
step in the process of evolution, but
other worlds also. Thus the whole
universe is filled with the presence of
God who is working out His eternal
purpose.—Tribune Republican.

ADMIRE THE WORKS OF DR. A. J. DAVIS.

He Thinks that Nature's Divine Re-
velation Should Be Circulated as the
Spiritualist's Bible.

To the Editor: I am glad you are
trying to arrange for the publication
of the work of Dr. A. J. Davis.
Davis. I never shall forget the in-
fluence that "NATURE'S DIVINE
REVELATIONS" had on me when I
was a boy, not yet in my teens—I
must have been as long ago as 1848—
and my father, Dr. A. J. Davis, was
during a succession of winter evenings
to a few of the neighbors who
happened in occasionally at our house
in Northern Ohio. My father was a
regularly ordained Unitarian minister
at the time, but I might say, he was
infatuated with the work of Dr. Davis.
We had the book before the "Rochester
knockings" began, or at least be-
fore much was said or known about
them in that part of Ohio. My father,
during this winter, paid more attention
to this volume of Davis than he did
to the Bible itself, which con-
cluded much talk among the strict
church members. Many of the older
Universalists will remember him as
Rev. Hiram S. Marble, who preached
throughout Ohio and Indiana from
about 1836 till 1852. The reading of
the book led him into such liberal
paths that he was finally expelled from
the ministry for heresy. The book is
a marvelous one. I think no other
book ever had such a strong influence
on me. In later years, when I have
seen so much of the extravagance
among so-called Spiritualists, I often
go back in memory to "Nature's Di-
vine Revelations" for rational religion
and honest sentiments. It would be
a good thing to have the volume gen-
erally circulated as a SPIRITUALIST'S
BIBLE, so to speak, to serve as a guide
in lieu of the wishy-washy stuff we are
too often served with to-day. It con-
tains the true Spiritual philosophy
which should serve as a foundation for
a genuine, high-class Spiritualism, as
distinct from the fortune-telling phase of
it.

BARL MARBLE.
Chicago, Ill.

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and 2. An occult library in itself, a
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How I Became a Spiritualist.

By the Great Criminalologist, Cosare Lombroso—Translated Irving R. Bacon, for the New York American—An Interesting Communication.

Until 1890 I was the most violent
opponent of Spiritualism. To those
who would invite me to investigate the
phenomena in this field I invariably
replied: "To even speak of a spirit
animating a table, or a chair is simply
ridiculous. A manifestation of energy
without matter is no less unthinkable
than a function without organs."
The major part of my life had been
devoted to positive science; to the
effort to prove that thought is a di-
rect emanation of the brain, and that
the expressions of the brain (just like
those of other organs) rest upon ana-
tomical and physiological conditions
produced by the over-development of
certain parts of the brain with colli-
cated deteriorations of other parts.
And, besides, I was approaching that
period of life when one is prone to dis-
miss innovations, no matter how in-
telligently their truth may shine forth.
And then, too, I must admit that
many years of dispute with the oppo-
nents of my theory of pellagra (the
Lombard disease) and the origin of
crime had well-nigh exhausted my
energy, and the remainder of it I de-
voted to husband and defence of the
problems with which the greatest part
of my life had been bound up. To
enter upon a path which could but
lead to fresh strife repelled me.

Still more I was repelled from mak-
ing investigations of phenomena to the
study of which there were almost
wholly lacking any tools or other exact
experimental means and the direct ob-
servation of which was rendered abso-
lutely impossible, as one was com-
pelled always to operate with the in-
visible, the ungraspable, the intangible,
which appeared impossible, seemed to
me to be a paltry object of science.

In 1891 it happened that I was vainly
trying to unravel the most mysteri-
ous case that I had ever encountered
in my medical practice. I was treat-
ing the daughter of a high official in
my native city. The girl had, at the
age of puberty, fallen into a pro-
nounced hysteria with accompanying
manifestations which could not be ac-
counted for physiologically nor patho-
logically. Her eyes, for the time be-
ing, lost their sight entirely, but, in-
stead, the patient was able to see with
her ear. She was able, with blindfolded
eyes, to read a printed page held to
her ear, and when the sunrises were
glorious she would read aloud that it
was hindering her that they were trying
to make her blind.

Later her sense of taste migrated to
her knee and the sense of smell to her
toes. Now and then she would manifest
the most wonderful indications of
clairvoyance and premonitions. She
saw her brother, who was more than
a mile away from her room, behind
the scenes of a variety theatre. She
described the costumes of the actors
and the scenes of the stage, and she
was able to tell me the names of the
actors, although she had never seen
them in bed and with the windows
closed, she would feel the approach of
her father when he was still several
hundred yards from the house.

She prophesied, with absolute accu-
racy, the death of a friend who was
to occur to her personally. So, for in-
stance, she once predicted: "Fourteen
days from now, at noon, I shall com-
pletely lose my ability to walk." This
was fulfilled.

Once she said that within a month
and a half she would experience
an irresistible desire to bite. I watched
her and endeavored to distract her at-
tention. I had all the clocks and
watches in the house stopped to de-
ceive her in regard to the time. Yet,
at the precise moment with the im-
pulsion to bite, and did not grow calm
again until after she had torn several
pages of paper into shreds with her
teeth.

The patient said that her attacks
could be cured by the application of
aluminum. I sought to achieve a
result with metals, which bore a re-
semblance to aluminum, but she could
not be deceived. It was only after
the genuine aluminum, of which there
was but little in the city, was applied
that she recovered.

Although these facts were nothing
new (for similar ones had already been
recorded by Petetin, Despine, Franko
and others), they were, nevertheless,
most amazing.

I judged my brain in vain for an
experiment to me to be wholly inexplicable
in the light of all existing theories of
physiology and pathology. There was
one thing, however, which I believed
to be perfectly clear—that hysteria
had set free in the previously entirely
normal girl new and remarkable forces
based upon the existence of unknown
partial senses. And in this way I
reached the conviction that spiritualism
might possibly bring me nearer the
truth.

One year later, 1892, I came in con-
tact with the daughter of Eusapia
Palladino at Naples, where I was en-
gaged in a professional tour of in-
spection. They begged me to make
at least one experiment with this cele-
brated medium.

I declined then, as I had before, to
conduct any investigation. Later in the
evening, however, I was invited to a
seance, but was assured that the se-
ance could be arranged in a room at
my hotel in broad daylight and with-
out the presence of any strangers. I
decided to accept the invitation under
these circumstances, and especially as
I had already been favorably predis-
posed by the strong impression which
the occurrences I have described had
made upon me.

In broad daylight in my own room
at the hotel, and while I was alone
with Eusapia, I saw the table raise it-
self and a small trumpet fly from the
table to the bed and then back to the
table. I was filled with consternation
and expressed my readiness to make
further experiments of more detailed
character in the same room in con-
junction with three fellow-practitioners.
In this second seance I again saw
objects change their position and
heard knocks which had apparently no
cause, etc. But what astonished me
most of all was the following: The
portiere of the alcove suddenly raised
itself and, coming toward me, envel-
oped me in its tight embrace. For
several seconds I made fruitless efforts
to extricate myself. The portiere felt
like a metallic band. An equally
strong impression was made upon me
by a plate containing flour which was
discovered to have been turned upside
down without the spilling of any of
the flour. It appeared to have taken
this lasted more than a quarter of an hour.

In conclusion, just as we were about
to leave the room, an immense, heavy
wardrobe which had been in a corner
at a considerable distance from us be-
gan to glide toward me like some
enormous pachyderm that intended at-
tacking me.

At a subsequent seance, which also
took place in daylight, I placed upon
the table about two feet from the
medium a dynamometer (strength-
test machine). We then requested
the medium to exert the utmost
strength of which she was capable un-
der the influence of the seance, and the
index swung around and stop at about
90 pounds. Eusapia's normal exer-
tion of strength would not have ex-
ceeded 72 pounds. She declared that
she saw her guiding spirit, "John,"
and that it was he who was exerting
this pressure; and made a great effort
to reach the dynamometer with her
hands, which she stretched and
strained to loosen from our grasp.

The following was similar: A small
bell was placed upon the floor, some
two feet from her and we requested
her to ring it. Immediately the me-
dium's skirt began to bulge out in the
direction of the bell and assumed an
appearance not unlike that of a flexi-
ble tube filled with gas. When at-
tempted to seize this with her hand,
the skirt suddenly reached the bell
before I could prevent it and rang it.

At another seance in Milan I saw
slowly swirling from the sleeves of
my coat a twirl with perfectly fresh
ones which appeared to have just
been cut.

Eusapia was requested to write her
name on a paper pad which Schiaparelli
had placed upon the table. The me-
dium seized Schiaparelli's finger and
then declared that she had written
his name and observed that the ink
kind; but as she kept insisting that
it was so, we searched and found her
signature on a page in the middle of
the pad. Another time we found her
name on the page before the last. And
a third time, when the curtain pole seven
feet above the floor.

When we put Palladino upon the
scales we observed that she could re-
gulate or augment her weight by twenty
pounds. The same happened in re-
gard to chair which was put upon
the scales. It was invariably re-
quired, however, that a small segment
of her skirt be in contact with the
lower frame of the scales.

The possibility of deception or fraud
was out of the question, for we always
held the medium and feet of the medium
and occasionally even bound her feet.
In addition, we made sure that Eusa-
pia had nothing on except clothes
which we ourselves had at each seance
provided for her. Despite all of which
the reader will interrupt me patheti-
cally and ask: "What is the use of get-
ting all this rigmarole?" Or, what's worse:
"Are you sure that you have not per-
mitted just plain ordinary swindlers
to take you in?"

In truth, the first impression (and
I am sure that it is) is that the whole
thing is the result of a trick. The ex-
planation which is to the taste of most
people, in view of the fact that it saves
the trouble of thinking, of investigating
and of reminding the layman that un-
der certain circumstances he is a more
competent and more intelligent observer
than one who is a trained scientist.
And, moreover, there is no phenom-
enon that leads itself so readily to both
doubt and fraud as spiritualism.

This is principally because the most
astonishing and most remarkable phe-
nomena of it are almost invariably
conducted in the dark. And then, too,
the mediums themselves are often
dupes against their own will. They
are for the most part hysterical, and
like all hysteria subjects, are seized
with a fear as soon as they feel the
spiritistic energy within themselves
substitute for it slight-of-hand. In
this connection I do not take into con-
sideration all the bogus mediums,
cheats by profession and for gain.

In opposition to these objections one
might protest that the phenomena of
spiritualism are not so easily explained
as an art of photography notwithstanding
the fact that the photographer is not
able to develop his plate without dark-
ness. This comparison is especially
good because it gives one a palpable
idea of why under circumstances light
may be an obstacle to the phenomena
of spiritualism. On the other hand
we know of mediums like Slade and
Home who are able to operate in the
bright light of day. And daylight, too,
is used in the strange miracles of the
mediums which are so astonishing
that of themselves they should
"give us pause."

And Eusapia, too, allowed the sun-
light to shine upon a long series of ex-
traordinary manifestations of which
I myself was a spectator, such as the
disappearance of a book, the disappear-
ance of the scales and when she set the
big wardrobe in motion.

It may be mentioned in passing that
the experiments with the dynamo-
meter and the scales prove that, al-
though these things are almost indis-
putable when a scientific treatment is
attempted, they are nevertheless
amenable to exact means toward a
given end.

One thing is certain, mediums dis-
like engaging in any mechanical ex-
periments and often refuse to do so.
But this can be readily under-
stood when we consider how humanity
in general is disinclined to innovations
of any sort.

Richet says expressly that seances
have often terminated abruptly when
the table which had been used was dis-
placed by another or when a stranger
has entered the circle. But equally
certain it is that in the case of Eusa-
pia absolutely infallible precautions
were taken to prevent fraud. Her
hands and feet were always free, she
was surrounded with electric wire, which
at the least moment on her part would
have set a bell ringing.

The medium Politi was placed nude
in a bag during the experiments of
the Society for Psychological Research
in Milan, and although Mrs. d'Espe-
rance was enmeshed like a fish in a
net, the phantom Yolande appeared.
In the face of my ignorance of spiri-
tism and pursuant to my studies in
hysteria and the pathology of genius,
I had hit upon the hypothesis that all
these phenomena, like those of hy-
steria and of hypnosis, rested upon
the activity of the psychomotor cen-
ters of the medium in a state of
trance.

The energy of some of the nerve
centers is increased with the seance,
weakened by the nervous and the
trance condition. In this manner the
creative inspiration of genius consists
of a lessening of the whole "conscious-
ness, and even of the moral feeling."
Eusapia, who, in consequence of an

injury sustained in her childhood on
her head, was neuropathic, lost con-
sciousness altogether during the
period of the spiritistic manifestations,
and often convulsive jerks took place.
This theory seemed to me the most
probable to me because I felt convinced
that even the loftiest idea is no more
than the product of a molecular move-
ment in the brain. I observed more-
over that the more important spiri-
tistic phenomena, always manifested
themselves in connection with persons
or objects nearest the medium, and
that another influence upon objects
outside the brain, was open to an ex-
planation similar to that by which
wireless telegraphy may be accounted
for.

It was discouraging that not every-
thing which had been brought to light
up to the present day in the spiritistic
domain was adequately explicable. This
was also the view of one who was a
great deal better versed in spiritism
than I, namely, Ermacora.

Ermacora proposed to me that tele-
pathy operates at enormous distances,
while the reagent of the apparatuses
for wireless telegraphy grows less in
the run of the square root of the dis-
tance, and moreover that the brain is not
like Marconi's apparatuses, an instru-
ment on a stationary basis.

My favorite theory was finally
brought to a totter when in the past
few years I encountered cases of psy-
chic operation at a distance in fami-
lies in which there were members posses-
sing mediumistic tendencies; while on
the other hand persons who were re-
puted to be mediums were not gifted
with telepathic powers.

Several months before his death
Chiasa showed me reliefs which had
been made by Eusapia during her
trances. She had always employed
this method: A small basket of easily
molded clay was put into a chest,
which was closed tightly with a board.
A heavy stone was placed upon the
board, the medium put her hand be-
neath this stone and the moment she
lost consciousness she would say,
"Ready." The chest was then opened
and there were found unmistakably
a hand or of the face of a person
whose facial expression was that of
one suspended between life and death.

The testimony of Chiasa and of a cele-
brated Neapolitan sculptor, who fur-
ther elaborated the clay impressions, so
satisfies me that the occurrences were
as they have stated. According to the
judgment of Bistolfi, who was able to
achieve within a few seconds similar
results of plastic art, which seated at
close quarters, almost in his hands,
but from a distance made a terrible,
depressing impression, the medium
would have had to possess an extra-
ordinary degree of artistic skill to pro-
duce any such objects.

In reality Eusapia Palladino did not
have the first rudimentary notion of
the art.

When in addition to all this I at-
tended sessions in which Eusapia Pal-
ladino in a trance responded withly to
the point in languages with which she
held the medium and feet of the medium
and occasionally even bound her feet.
In addition, we made sure that Eusa-
pia had nothing on except clothes
which we ourselves had at each seance
provided for her. Despite all of which
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