

# The Progressive Thinker.

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

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## A House Haunted by Spirits.

### Right of Tenants to Annul Contract.

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

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

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

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

THE EDITORS.

#### Quod Agitur.

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

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

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

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

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

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

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

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

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

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

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

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

#### Objective Reality of Spontaneous Manifestations.

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

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

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

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

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

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

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

The nature of a counselor's pleading prevents me expounding

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lombroso concludes on page 105:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

F. ZINGAROPOLI.

Naples, Italy.

#### LETTER FROM AN EARNEST INVESTIGATOR.

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

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

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

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

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

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

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

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

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

I have not given up hope that I may be able to find truth in this, but I confess I am very much discouraged, as I have been robbed right and left by those practicing their damnable profession right under the care and protection of the camps where the best advocates of the cause are in charge. I believe the Society for Psychical Research is doing a great work and will prove the truth of spirit return, if it is possible, but those practicinglegerdemain will work more injury in a day than truth can accomplish in an age, and it's high time every one honestly interested in the cause of Spiritualism should leave no stone unturned to rid the ranks of the deception practiced. I have been much interested in the course *The Progressive Thinker* has taken in trying to aid in detection of fraud, but I did think you gave but trifling heed to my attempted expose of Norman.

H. H. HATHAWAY.

Binghamton, N. Y.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I. T. DAMON.

Millington, Mich.

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







# Evolution of Life Forms.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Linton, North Dakota.

### BALBEE, IND.

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

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

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

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

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

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

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

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

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

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

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

E. A. GRAY, President.

#### Anniversary in Boston, Mass.

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

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

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

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

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

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

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

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

#### Vernon Park Camp Meeting Ground Booming.

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

There is a fine large pavilion for meeting, etc.

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

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

FREEMAN W. SMITH, Sec. Rockland, Me.

#### SIXTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Anniversary at Greenfield, Mass.

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

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

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

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

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

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

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

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

#### Anniversary Exercises in Alameda, Cal.

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

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

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

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

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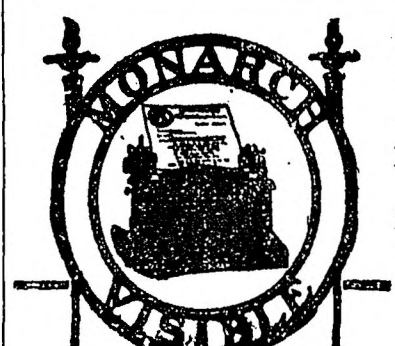
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SATURDAY, APRIL 18, 1908.

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## Facts Worth Considering.

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

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

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

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

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

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

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

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

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

## Incontrovertible Facts.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**ITS BREADTH GIVES US FRESH AIR.**

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

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

## ITEMS OF INTEREST

From Dr. G. B. Warner.

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE INSATIATE GULLIBLES AND BOGUS MEDIUMS.

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

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

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

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

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

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

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

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

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

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

## An Interesting Question.

What Are the "Dead" Doing for the Living?

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

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

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

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

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

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

## SPIRITUALISTS, AT WORK!

Important Letter from Secretary Kates.

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

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

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

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

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

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

and our fellow Spiritualists may have.

Let us co-operate as never before.

GEORGE W. KATES, Secretary, N. S. A. 600 Pennsylvania Ave. S. E., Washington, D. C.

2,000 GIRLS USE MENTAL TELERAPATHY.

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

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

Some time ago the land was purchased and all that was necessary was the money for the building. Petitions signed by every pupil in the school and several thousand others were sent to the board. At 10:30 o'clock, when the board considered the matter yesterday, all class duties were laid aside in the present school and every pupil was asked to think hard and urge on the board affirmative action.

"Appropriate the money and give us a new school," was said mentally by the entire school, and the mental process apparently had its effect, as the board passed the appropriation. The new building will be erected in Irving Place, between Sixteenth and Seventeenth streets.—Evening Telegram, Portland, Ore.

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

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

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman. We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock. We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Macaulay.



**Origin, Development and Destiny of Man.**

**A Scientific and Philosophical Treatise, by Thos. P. Fletcher.**

Contents: The Beginnings; Fundamental Principles; Formation of Constellations, Systems, Stars, Planets and Satellites. The Origin of Matter and Life. The Upright Kingdom; The Origin of Man; Man—His Attributes compared; The Soul—How It Receives and Imparts Knowledge; How the Soul Resides in Its Material Impressions; The Record Book, or the Heavenly Scribe; How to Cultivate the Mind; The Soul and the Physical Body; Growth, Development, Morality, Spiritualism; Power by the Spirit; The Future; Summary; The Final Word. We Do to Be Saved, or We Do to Be Lost.



The Spiritualistic Field—Its Workers, Its Work,  
and General Progress, the World Over.

The Song Cards for sale at this office at \$4 per hundred, by mail, \$4.50, are the help you need in society work.

Correspondent writes: The aggressive Spiritual Society, corner of 12th and North ave., were fast on Sunday evening, April 5, with kindly spirit, the excellent words were convincing and comforting.

Of Mr. and Mrs. A. W. Bloom, Mrs. A. Moore. The audience was interested one, indeed, and prospects are good for this workers to be at the same place 12th. Mrs. Hilbert is having a rest in the meantime."

Dr. Peebles this year is engaged to lecture at six different camps, alighting at the Century Mark.

D. A. Richardson of New Hope, set, Ohio, and would like to talk in the Spiritualists residing there in the vicinity to make them known to him with a view of starting there.

ing for good mediums. This, she of the country is thickly settled of the true believers. "They will dress me well when I am coming, if they are well taken care of."

— Mrs. L. S. Chase writes from Pullman, Chicago: "The Rosicrucian Spiritual Culture Club has meetings at Rock hall, 11526, and can give three successive nights and the interest seems to grow. I am so glad to see the talent as Mrs. Cora Richmond—Wilkins, Mr. Kirchman, and Mrs. Petersberg, all of the city, have led the very attractive addresses."

— Mrs. Kitchner, Campbell, Mr. Temple, Mr. Linn, Mrs. Longstaff have given lovely messages. The next meeting will be Easter Sunday evening. We have requested to wear a flower and harmonious conditions."

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spiritual messages, as did Mrs. Bessie Weaver; the latter read from the scriptures. The singing was by Miss Lena Sorenson and Mrs. Augusta Hooper, who sang and Mr. Arthur Hooper, who played. The piano solo by Miss Bessie Kaplan, was grand beyond description. The violin solo by Carlotta Sorenson was a howling success, financially, educationally and socially. A prayer is announced for the following service, which is for good time, as well as for further announcements.

Correspondent writes: "The service at the Church of Progressive Protestants kept on increasing, and plainly evident that they were going to get more room: The Rev. Demby, was not in the pulpit, but did his part well, and the same. He was assisted by

Rolla Stubbs writes from Lake, Minn.: "I am pleased to that our society organized a Ch. Progressive Lyceum on the 10th anniversary of Modern Spirit. 17 children were present. In t. es. Mrs. Mary Grave is Gene- duetor, and Miss Lyrina St- secretary and treasurer. T much interest manifested in fi

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NAME THE BABY,  
with duos & singing  
solo, duet and chorus, by  
Ring, arranged by M. H.  
Price 35 cents.

"Discovery of a Lost Tra-  
Chan. B. Newcomb. Exce-  
spiritual suggestiveness. Glo-

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

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

**HEROES AND HERO WORSHIP,  
THE HEROIC IN HISTORY.**

By Thomas Carlyle.

A remarkable book by a remarkable man. Marked by force, strength, vigor, deep thought, philosophy and poetic tenor of earnestness. A noble literary effort. A fine edition in







