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## THE PRINCIPAL STONE OF THE TEMPLE

The Stone Rejected by the Builders Became the Head of the Corner.

Delivered Through Mrs. Cora L. V. Richmond, Chicago, Sunday September 17, 1899.

A more ancient Temple than that of Solomon's was once erected in the far East. Ramesses, the founder, intended that the Four Great Truths typified in the knowledge of the Perfect Name should be secured in that temple and its construction was to be such that each corner would be the synonym or one portion of the Sacred Name.

The builders, not understanding what was intended, rejected the fourth stone which was the chief one that connected all the others and made the final declaration, which was no other than the ancient Tetragrammaton. So the principal stone being rejected, as it was in later times, the edifice was incomplete. This has been made the symbol for many moral disquisitions, since it seems as though in the great construction of Truth's temple the same bungling method had been adopted by the builders of human life, human societies and nations in the building of the human level. It is the common lot of all; not to the mystic square to find what honor and integrity between man and honor; and you no longer look for the Sacred Name in those symbols which served but to illustrate and keep apart from sacrilegious use the mysteries alike of science and religion. You are in the common temple of humanity, the nations of the earth are forever turning toward a higher and better interpretation of truth, and the world looks forward instead of backward for the divine announcement and more perfect completion of the temple of human progress and thought.

Nevertheless, fatal errors are continually made. The rejection of the individual mind of the teacher or leader who declares anew the primal truth is neither old nor new; the ancients crucified, persecuted and in various ways ostracized the seers, prophets, sages and Messiahs, and the true prophecy or corner stone rejected, was not only in the Christ life, but in all who came to tell the truth in the fullness of completeness. It is the complete truth that makes truth possible of being known. A fragment is an error and will not suffice. It is this complete truth that people oftentimes reject. They say: "No, we are not ready for the fullness of truth, we are not ready to understand perfect truth, we cannot receive all at once the complete statement; let us have one corner stone or two, or three, but not the whole." Do you think you can have the perfect solution of a problem all at once? If one and one makes two to-day, two and two makes four to-day, then it has always been the correct statement. So it is in the realm of spiritual or moral excellence. People say: "Oh, we cannot bear perfect truth." Why not? It is so simple, it is so direct, it is the only solution of the problem. That which is less than truth will not solve it. This is the explanation of the errors of the world, of philosophy, of religion, of ethics, it is the deviation from and evasion of truth that causes all the difficulties. It is not the direct truth that causes unhappiness, but it is the selfishness that wishes to evade, avoid and depart from it. Human selfishness rises forever to say, "I must have the care of myself; I must have the rejection of the corner stone of human society is done. Inactivity, inaction, indifference are not incultured by the opposite. The true basic structure of human existence is that which cares for others.

In the building by nature of the great structure of natural life, although each separate atom, each separate germ and order of existence seems intent on fulfilling its individual purpose, there is still a unity throughout the whole. The whole cannot set aside any of the separate parts without disaster to itself; the whole structure cannot be set aside by any one of the factors rushing madly and blindly forward in pursuit of its own existence without regard to any other. The equilibrium is maintained by the equitable government of the universe. If people only knew it, the same is true in human society; no man or class of men can rush forward in the blind pursuit of what seems to be the taking care of self, without finding the agency of destruction in that very pursuit. The moral laws of the universe are so arranged that he who ruthlessly tramples upon the rights of others shall find his own rights trampled upon in return by the inevitable law of reaction, the Nemesis of retribution. So when it is stated that "he who taketh up the sword shall perish by the sword," it is not because an angry God, personally, takes a sword in his hand to visit vengeance upon the man who takes up the sword. It is because violence begets violence, for in the very nature of things human society must reap that which is sown. The sword is the legitimate result of the sword; conflict is the legitimate result of conflict; self-seeking is the legitimate result of self-seeking, and the abundant harvest which is yielded temporarily by the self-seeking of the individual finds its reaction in the very destruction of civilization. Rome, Greece, Egypt, where are they, and what was the cause of their destruction? The rejection of the true corner-stone of civilization, the

builders forgot the essential, the chief foundation that cements and knits all together in the great bond of fraternity. The king and the slave, the despot and the servant, the pope and the worshiper are all but expressions of the rejection of the corner-stone. The great temple of civilization was not built upon the perfect foundation of infinite love as perfect justice. The light that shone through the ages was more than a symbol of ignorance, it was the symbol of that name that makes perfect the solution of the problem of human life and without which there can be no perfect unfoldment. In declaring the moral principle the precept has been preserved, but it has been lost sight of in its adaptation to human existence. The precept and practice being separated by the presence of human selfishness.

Among the recluses in the orders of the Magians of the East, there were held sacred these principles that prevented men from doing violence to their fellow-men. But they lived apart from their fellow-men, consequently there could be no benefit of their example. To retire from the world is not to conquer it, consequently it is not to conquer those who knew the secrets of nature, yet did not impart them to others, were held guilty of a violation of one of the precepts included in this chief stone. Because to have knowledge and not bestow it, is as great selfishness as to have earthly possessions and not give unto those who need, and add them to the common lot of all; not to be so valuable, so rare, so perfect, so simple that all who are awakened to the perception of it should have the right enjoyment of that truth.

When people ask: "What is truth?" they are shown that in education they have sought for some elaborate formula, for intricate statement instead of the direct application of the principle of love. Mathematically, every statement must be perfect and accurate in order to bring the true results; chemically, every formula must be perfect and accurate in order to bring about a certain result. If the chemist, forgetting a formula, should say: "Oh, well, I will depart from this formula, I will obtain the same result," he would find himself mistaken; he might obtain another result, but he would not obtain the result without the exact formula.

In ethics, people say: "Oh, the Golden Rule is very old; it was known before the Christian era, therefore, it cannot be expected to solve the problem of life." So were the propositions of Pythagoras. Does it make the measure of the circle by the square any the less valuable because it was known to the ancient mathematicians in Egypt? Does it make the solution of the circle by the triangle and double triangle any the less valuable because known far away in the Orient? And if the Golden Rule is a statement by which you can measure precisely and exactly the ethical problems of life, does it not make it more valuable because every sage, every sage, every great teacher, as well as the Messianic lives, have taught it? Is the knowledge of what is absolutely true, but for the consciousness that the human soul in and of itself is aware of its own inheritance, what could the world hope for at this hour? By slow degrees the great primal energy of the soul develops itself, it works its way through the false seeming, until at last the Master Mind and the Master Hand again declare the truth in its primal purity.

The day and the hour are here; the builders are called to account for what they have done; the Great Judgment of the ages is upon the world at this moment. Kings and rulers feel it; those who lead the armies of Christian armies feel it; those who lead human thought feel it; and from church and state the cry goes forth, what shall we do to preserve the edifice of human society? No, you will not preserve it. But you will preserve that which the human intended you should preserve. Humanity itself, greater than society, greater than governments, greater than human institutions, greater than taught that hath been fashioned. For humanity is the temple and the foundation, and these four corner-stones must illustrate all its life, its activity, its privileges and its destiny.

What has religion done? It has given you a doubtful future; and in the place of immortality for every human soul has largely cut off that immortality by knowing nothing of the heretofore; immortality means immortality, and the eternity that was and is, and shall be, as enduring as the name of soul and of God. To-day there are those who demonstrate a future life, but without its counterpart, complement, its proposition, the eternity in the past, it is valueless. It leaves a blind oblivion in the past and a blind oblivion in the future, unless you have built the structure upon the Corner-stone of the four great truths.

There arises a building; on one side is the eternity of life, on the other side the eternity of love, and the soul, with its perfect crown and knowledge of immortality, places its key-stone in the archway of life that connects the past and future of eternity, and maketh all in keeping with the great Builder's work.

When the great king who ruled said that they had rejected the corner-stone and the Great Name, he ordered that another temple should be built. That temple was built on the strong foundations of the four perfect propositions of the Sacred Name, and every wall was in accordance with the law and rule governing the life that was just. Then, finally, as if to rebuke those who were so stupid, there came a wonderful portion: Through a long corridor that led unto a flight of massive steps where the three degrees were taken there grew an archway, and when six steps had been taken and the seventh was fully entered, above this archway rested a wonderful stone, upon that stone was inscribed the same Name that was on the corner-stone previously rejected by the builders. That Name, the name of perfect love—the Infinite Spirit—was declared by the Crown, the King—the Kingdom, the chief keystone in the perfect arch.

So, when at last the Great Builder summons all human builders and causes them to explain why this Perfect Name, this stone has been rejected in the foundation. The demands for religion, for governments, for the archway of life whereunto and through which only such lives can pass as have entered into the perfect reception of the divine and sacred name of Love. There, through that Royal Arch, under that Stone on which is placed anew the Sacred Name the human being only can pass who has acknowledged the one perfect truth of love; and that Name, whether in the Corner-stone or in the keystone which was built, is the rejected love, the rejected truth, the rejected foundation of human existence, without which there is no building of the temple of life. What ever else there may be, there is no building of the temple of life. What has become of the citadels of former greatness? The strength of the Alexanders, the armies of the Caesars? All destroyed; and all structures built upon that basis have faded and fallen away like so many useless things, because of the rejection of the Corner-stone.

To-day temples rear their domes against the sky, and from their spires, in Rome and in Athens, towers and minarets of the East to the mighty spires of the West the same mistake has been made: The Sacred Name is no longer in the corner-stone, nor yet in the keystones of the arches built in the imitation of this ancient temple. Commerce seeks with its devouring eye to swallow up the human selfishness, the products of human toil; aggressive armies seek to invade the territory of innocent people that Mammon's power may be extended, that instead of the true temple the foundation of Mammon may be served. The world is called by monarchs and emperors for the purpose of avoiding that which human beings seek—the peace and welfare of nations. Some words of truth are spoken, yet the essential Word is not spoken, the Corner-stone is not laid, the essential Name is not declared, and beyond a few general platitudes, nothing is said, and the commissions return to the various nations to engage in preparations for war. Words are spoken that contemplate international arbitration, yet afar off must the vision look ere this will come. For the Corner-stone has been rejected and the Builder must order the reconstruction of the temple of life before it can be placed in its proper position. The day and the hour are imminent.

Conventions and conferences assemble to cement more closely the bonds of human selfishness, while the great brotherhood of man is looking and longing expectantly for the higher and more perfect structure—looking, longing and waiting in vain. Alas! but for the knowledge of what is absolutely true, but for the consciousness that the human soul in and of itself is aware of its own inheritance, what could the world hope for at this hour? By slow degrees the great primal energy of the soul develops itself, it works its way through the false seeming, until at last the Master Mind and the Master Hand again declare the truth in its primal purity.

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## THOUGHTS ON PROGRESS IN SPIRIT LIFE

As it has been thoroughly demonstrated by many different methods and through many sources, to the satisfaction of the most obstinate skeptics, that the spirit survives the body and endures as an intelligent, conscious personality, it is interesting to inquire what are the conditions under which it subsists and how it is affected by the circumstances that surround a spirit divested of a material body. It might be well to note here that whatever these may be there are as much within the domain of regulation and law as any of the events of this—the physical existence.

The determined spirit is as much within the realms of nature and rigidly held to the requirements of its existence as any child of earth. It is obvious that many of the disabilities of terrestrial life are removed on the person entering higher realms. It demands to supply gross food and clothing no longer obtainable and of these the spirit is relieved; but even in earth life the choicest food and raiment by no means satisfy the aspiration of the soul, as we see many who are most endowed with these possessions are the most dissatisfied and unhappy. The mind craves something more and higher, and spirit and growth is dependent upon something that cannot be expressed in material substance.

In conjecturing what may be the changes that the spirit may be subject to, there is one fact about all life that should never be lost sight of; nature does not indefinitely tolerate a stationary state of sameness or monotony. The repeated attainment of Nirvana, which is a term that would apply to a settling down that never hatches anything—would be simply extinction and an end to the personality; for, when one ceases to think about anything he goes out of existence, and no longer counts as a factor in carrying forward any of the activities of life.

Furnish convincing proof that a state of Nirvana "can be indefinitely maintained and the possibility of spiritual suicide is assured.

That there are cases of trance or long suspension of consciousness in the spirit world we have information to believe; but they are incidental and at some time come to an end. Neither are they a state of being, nor are they stationary, for that would be contrary to all we know of the mutability of nature in any direction, we may choose to contemplate her operations. Change is observed as a universal and constant accompaniment of phenomena. Not only are there changes in the material world, but all things flow and change position and ever present new features. This is not less true of mind than of matter, for it is turned and acted upon by the conditions under which it subsists. It cannot unceasingly furnish its own sustenance. It must be aroused and impelled by action exterior to itself.

So, in considering the future life we should inquire what are the circumstances that will environ the consciousness of the existing personality and how will these react upon it and affect its growth or expression. As it is the same mind that existed here we are warranted in believing that certain general principles, which it was acted upon here will be applicable to it in its new or spirit existence.

We might inquire on the question at issue, is there an independent will or intelligence in nature that will force or impel the soul forward without the acquiescence or desire of the individual himself. To make the case more clear we consider the fact of physical growth in this life. We observe that the physical development of the person is not a matter of will to any appreciable extent. He grows and matures without any choice or preference of his own. The body glides from small clothes to boots and trousers, and in the changes all come to pass in due season without any demands or prayers on his part. This is a kind of evolution over which his will is not controlled. He finds himself launched on a current that bears him forward irresistibly, and although in minor things he has a choice, he can run down it if he is not buffeted or not, yet he cannot evade his main destiny. He finds himself involved in imperious conditions that never relax their grip. They possess him and however he may protest that these arms of fate hold him in their relentless grasp and bear him forward through all the modifications of physical transformation. Now, is there anything analogous to this after the person passes to a departed state. Is he possessed of a force that expands or enlarges his capacity for comprehension without any conscious effort of his own? Or is his progress dependent upon some exterior compelling cause that acts as an incentive to self-extension? Is he carried up to a higher and broader life or does he work his way to it? Any of these questions are of great importance, and we are disposed to believe that the spirit occupies a higher place than it merits and that position and enjoyment are dependent upon conquest achieved by rendering service or exercising the will in the accomplishment of some noble purpose. But the effort that conduces to progress in any case seems to be wholly voluntary.

We have information of cases where spirits have remained dormant for hundreds of years and then being aroused to consciousness are where they were in experience before going to sleep; and there are many instances of spirits who have been incarnated for thousands of years who do not appear to have made much if any advancement. So that what we term progress in the acquisition of additional experience in spirit life does not appear to be the result of mandatory requirement from any source external to the individual, nor does there exist an involuntary growth or development that gratuitously expands or enriches the mind without any desire or aspiration of the spirit itself. That a spirit may even during what we may consider a long period, exhibit no

advancement should not greatly surprise us; for the events that transpire in spirit life have none of the urgency of this world and our conception of time is not applicable to that state.

When we do not have to get up at sunrise because there is no sunrise, and do not have to catch the train because there is no train, we will soon discover that time has but little relation to our affairs and as there is an infinite extent of it there is no need to deal with it in a parsimonious temper. A thousand years more or less would cut no figure in the ultimate result. If it would take millions of years to evolve an archangel, the fact would be of no significance whatever. Hurry, anxiety about dates, or the regulation of one's watch do not pertain to the ethereal realm.

There is one kind of happiness that

## ON THE SIDE OF GOD

In the Great Struggle for Recognition.

To the Editor:—I would like to put in a few thoughts about the creed. After trying to view the situation as a whole, I doubt whether that committee or any other, could have done any better. Don't we all believe in an Infinite Intelligence? What can Brother Lockwood's supreme principles of nature mean, but nature's supreme intelligence? Designate that entity by whatever title we may, the substance is the same. I prefer the title, God, because long usage has made it sacred.

I find that quite a number of respectable Spiritualists reject the title God, because it seems to smack too much of the orthodox idea of personality. Personality, they say, implies organism, and organism implies limitation, and limitation contradicts infinity. It is a contradiction to speak of infinite personality.

I submit the following for consideration: We cannot conceive of intelligence apart from organism. The association and combination of endowments we call attributes, such as reason, will, intelligence, intuition, will, love, joy, memory, constitute us finite personalities, while God's attributes being infinite constitute him an infinite personality. We all realize the insufficiency of human thought to grasp infinity, or human language to define it.

We attribute organism and personality to God because the phenomena of the visible universe indicate as the existence of a force possessed of a combination of certain attributes. We see wisdom, mechanism, or design everywhere, pointing back into the unseen realm, and saying to us, there is an all-wise, all-knowing, all-powerful intelligence.

The existence of the human organism and the intuitions, and consciousness of the human soul cannot be accounted for on any other hypothesis than the existence of an all-wise, intelligent force.

I am not now an orthodox divine. I believe God has a soul and a body; his soul is that infinite spiritual substance that permeates and fills all space; his body is the universe of matter; his temple, his dwelling-place.

Man is a microcosm typifying God, the macrocosm. We are all gods in miniature, being children of the great God.

If man is a spiritual being, he must have had a spiritual origin. Intelligence is predicated of spirit and not of matter.

Now if there is no universal intelligent spirit, where did man get his spirit? Do the laws of the material universe manufacture spirits? If so, what material do they use? Or do they carry their shop independent of any intelligent boss?

What is law in itself, but a rule or mode in which a thing is done? What would the laws of the United States be without a judiciary or an executive to enforce them? There is a great universal intelligent executive. Take that intelligent force out of the universe, and its laws would be dormant and inactive as the clay. It would then be the wreck of matter and the crush of worlds.

I don't see that we need the word God in the American Constitution, but we must have him in the Constitution of our lives. We must have a religion, not as an organization. Don't misunderstand me. I don't mean the old orthodox God with three heads, who created the great universe from nothing in six days. I mean the God of spiritual orthodoxy; that infinite intelligence and spiritual force that pervades and gives life to all things.

Spiritualists stand now confronted with the question: Shall Spiritualism have a God basis, or an atheistic basis? I proclaim myself on the God side. I think the six principles will stand inspection. Let the strong remember that God sometimes chooses the weak things of this world to confound the mighty. That committee was strong in the midst of its weakness. Paul says: When I am weak, then am I strong. Woods, Ore. W. BUTT, SR.

## THINK RIGHT.

Think right! For thought is more than act.

Its waves go forth like waves of light And, if as pure and radiant, Make all things bright.

Think right! However unseen or heard, There is a living in our thought, The lever makes for good, or ill, While time is aught.

Think right! Your acts will lose their force;

But thought has being and a form, And destined to eternity, For weal, or harm.

Think right! When you have passed from earth, You will not meet your actions there, But every thought will be your child, Deformed or fair.

Think right! Within the borderland, Our thoughts are spirits fair, or foul, Who sing us psalms of peace and praise.

Or terrors howl! Think right! Oh, what a horrid thing To have a progeny of vice, Beyond the styx, to tag our heels Like gnawing mice!

Think right! And when the van may come To move us to our spirit hall, We'll find it full of angels bright—Our children, all!

B. F. SLATER.  
Grand Rapids, Mich.

"Heliocentric Astrology or Essentials of Astronomy and Solar Metaphysics, with Tables of Ephemeris from 1830 to 1910." By Yarnold Vedra. For sale at this office. Price, \$1.50.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

## GOING UP! GOING UP!

While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to bear. Every little helps in a case like this.

nature supplies or implants in earth-maturing souls, that appears to spring spontaneously. It is that unutterable joy that young people of different sexes feel when they are impelled to consummate their love and carry forward the demands of nature that their friend there, it must be met by similar motives or causes that influence the mind here; if we regard it as being relieved of the impediments that are associated with the acquisition and care of property, which is the main burden that weighs down the spirit, physical existence, but which seems to be essential to the development of human character and the preparation of the spirit for a beginning immortal life.

ceive are most proper for them to observe; as in earth life an unworthy or disqualified person does not unbidden enter the residence of refinement and culture, or if he does so, he soon realizes the impropriety of his presence. Finally, if progress be the law of life, there it must be met by similar motives or causes that influence the mind here; if we regard it as being relieved of the impediments that are associated with the acquisition and care of property, which is the main burden that weighs down the spirit, physical existence, but which seems to be essential to the development of human character and the preparation of the spirit for a beginning immortal life.

Elkhart, Ind. C. H. MURRAY.

## Received Remarkable Tests.

I am a Spiritualist. I look back several years to perceive how I became one. I find it to be through a thorough and self-satisfying investigation. I have had such tests given me from various mediums as would preclude all possibility of a doubt of their being genuine. I have had slate-written messages that were absolutely beyond the ability of mortal man to produce without aid from the beyond. I have heard trumpet and independent voices under such circumstances and conditions that would make me doubt the evidence of my own senses, is not as stated. I believe—yes, know, that these manifestations are true. The exercise of Judgment, perception, and good common sense have taught me this. Now, sir, I am a noted philosopher. I am very far from being a professor of chemistry, and by its aid I am not able to prove or disprove the assertions of the Banner of Light, or those of "Reporter" in the article headed "Important Question—Is Materialization True?" in your issue of November 18. But I am able to say this: I have seen materialization under the strongest of test conditions, such as no sane man can doubt. The medium sat in the corner of a room—a room well-known to the sitters and unknown to the medium; no doors, no windows, only blank brick walls; behind the medium a medium-sized medium sitting with feet buried in flour and hands filled with the same material; the sitters all of one family, thereby making it impossible for aid of confederates. I ask, is there any method of which you are aware whereby ten or twelve forms are produced, some large, some small, neatly dressed, attired in both male and female apparel? Can you give me the method whereby it is brought about, and tell me how I have been humbugged, and not "shatter my belief in other spiritual phenomena?" How, I should like to be informed, even if my Spiritualistic belief is shattered, and I am fully assured it would be, as I have no better proofs of spirit action and consciousness than materialization, and transfiguration. Are all of these mediums frauds and fakirs? Are all these materializing mediums whom the various spiritual publications have advertised, and lauded their phenomena to the skies, wolves in sheep's clothing? Was Florence Maryatt deceived and humbugged? Was H. W. Booser, of Grand Rapids, in the seance with C. E. Winans, duped and fooled by this medium? But chemistry disproves this manifestation. Perhaps it does, but I am told by my nearest and dearest friends in spirit life through reliable mediums, and in the most reliable way or getting spirit knowledge (a manifestation that "Reporter" does not wish shattered) that materialization is true, and that they have taken on the form again for the brief space of a few seconds or minutes to prove the assertions, and as further and conclusive proof were as easily recognizable as when in their original body. "Taking the burden from woman," and "making soldiers," this is certainly ridiculous in the extreme, but "Reporter" is certainly right when he says it will stir up a cyclone breeze in the Spiritualistic ranks. But when the storm has passed, and calm and quiet again prevail, truth will engrave itself upon the minds of the spiritual masses, telling them that materialization is true.

A. S. WELLS.  
Jackson, Mich.

Language is the dress of thought.—Johnson.

War destroys men, but luxury destroys mankind.—Crown.



## "A RELIGION."

## Reasons and Claims Stated and Analyzed.

## WEAK AND WITHOUT MENTAL MUSCLE IN EVERY RESPECT.

To the Editor:—When a thing is in the air is the one to write about it if at all. And so the topic of the "N. S. A." is the one paramount or rather, insistent at this time. And the interest centres about the Declaration of Principles—the synonym of a creed.

We are told by the exponent of this new creed—Papa I—who in defiance to our civil instincts is called president—that we now have a "religion," which the courts are bound to respect and recognize, and which railroad officials cannot ignore—provided, always, that the half-price applicant is a "Rev." through the great seal of the "N. S. A." attached. Or to be more logically definite and formal, Spiritualism as such, now and here, is a religion, and is implied, held, possessed and conveyed real estate, personal property, receive gifts, grants and bequests, by will or otherwise, and—hold on to it. And in so far and in so much immortality and the evidence thereto will be enhanced by the recognition of the civil law, to the degree that those who accept the continuity of life as demonstrable will be more judiciously held as non compos mentis. As the unregenerate would say it—this is a "big thing."

Some of us were of the opinion that "religion" was not a thing to be pleaded in court as necessary to a standing therein—only that it should not be so pleaded as to discriminate against the citizen who had it or had none at all. The ground for this is found in the Constitution: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." One would naturally suppose the courts have not overlooked this organic mandate that embodies the very genius of our institutions. The need of such a thing is to say the least a mistake if not a precept.

But, Mr. Editor, by way of parenthesis here is another thing to droll to be passed over in this connection. After putting out all this plea of the necessity of a "religion" that the law and the railroads might be forced to take cognizance thereof, and so declaring their belief in an infinitely intelligent first cause, they turn around and fulminate against putting "God" in the constitution. How seemingly inconspicuously funny people can sometimes be.

But to return: This new religion is established by two "believers" and three "affirms"—the golden rule (up to the white doesn't count), "my beliefs" are (1) "Infinite Intelligence," (2) "that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Just stick a pin at "physical and spiritual" and carry it along in the mind till it fits into its place.

Well, what of these believers? Can you put your finger on anything in them that will be there when you lift your finger? The only thing practicable in them is that they constitute the essentials of every system of religion. "I believe" is always in something you don't know—for the instant knowledge comes belief vanishes. Any court of common sense would say that these "believers" demonstrated the fact that those holding them had a religion, sure enough. But self-understanding Spiritualists do see that if the committee reporting them had for their object to get a mixture of words that meant anything or nothing, as the one that paid his money might choose, they could not have succeeded better. In that respect it is a success.

But, here is the one that contains the cat in the meal: (3) "We affirm that a correct understanding of such expressions and living in accordance therewith constitutes the true religion." So there are false religions by this affirmation. But who is to define, declare and decide as to what is the "true religion"? Is it the exact position of every creed, of every church in Christendom and of every system of religion in the history of humanity—and it is just what many of us have felt that Spiritualism had come into men's knowledge to overthrow and banish from the earth. But here we have a re-assertion of a code of living. But who is to define how far so, or what is the "correct" living according to these "expressions" of the Infinite? Is it the "N. S. A."? Are we to wait the meetings of this body from time to time to tell us what to "believe" and what to accept and do to live the "true religion"? Is it to an ecumenical council, a general assembly, a conference or a convention to lay down the law? And in vacation is the chief official to issue his bull and direct the faithful?

Now look where you stick the pin: The constitution of what is "spiritual" our new head issues his first encyclical in the current number of his organ—November 4—against materialization declaring it not "true"—that is, if it comes in any other aspect than he describes and declares it should. It may, according to this bull, assume a "clairvoyant," "etheralized" or "vaporous" appearance, but anything more realistic is contrary to the law of drug-store chemistry and is anathema. It is the first skirmish in the assault upon phenomena, which, of course, the "N. S. A." have plotted in order that "settled pastures" and half-rate travel may give them ancient employment and perquisites. The animus of this screed is plain as bigoted hatred can make it. To talk to Spiritualists who have common observation or self-respecting taste, about "flesh, blood, bones, corsets, shoes, clothes and cheese-cloth, whiskey, tobacco, onions, garlic, coffee, spruce-gum," etc., in connection with materialized forms is to insult the knowledge of years, and to indicate a malignant enmity to what is truth to thousands of intelligent people in our ranks and to throw contempt upon the most eminent men of science of the last half-century.

Since writing the organ of Nov. 11 has come to hand with a sort of crawling apology to natural indignation protest. It only serves to show the utter ignorance of the writer and his inability to comprehend the phenomena he assails, and needs no other comment. It is only about two years since this editor-in-chief took charge of the paper he now writes to such use. The first thing he did was to sweep out of his columns all advertisements of phenomena mediums, and to give editorial notice that none would be re-admitted unless they came to his office and gave a test seance, where things were arranged under his own direction for a fair and complete test. Among the first advertisements that were printed after that were those of three of the most noted and best abused and "exposed" materializing mediums that have appeared before the public in this generation, and where "ten" "twenty" and more forms have appeared night after night, two and three at a time. And in

some of them editorial endorsement accompanied the readmitted advertisements. Either he was a very poor judge of "true mediumship" then, or, if he has found they were frauds since his test, he has not discharged his duty by telling us "duplicates"—as we are still patronizing these same mediums in the confidence of his own endorsement. This is the exact state of facts in this regard.

But, Mr. Editor, I am being drawn into matters that were not intended when I began this talk with you. The declaration of principles as a thing of thought, expression, logical or literary utterance is simply weak and without mental muscle in any respect. In fact, after reading over the report of the convention as given in the Boston official organ, this may be applied to it as a whole. Barring what the fingers of one hand would stand for, the convention could not be expected to rise any higher. From the utterances of the president down through the reports of committees, resolutions offered, and all looking to official expression, runs the undertone of apology for Spiritualism—cold and half-hearted. But one stalwart, ringing voice was heard in all its proceedings, bringing back the old-time fervor and spirit of the workers, and that was by Mrs. Richmond in the notice given by her society of their inability to co-operate with the N. S. A. Her warning was prophetic for only two weeks ahead, when she said: "Whatever you do with regard to mediumship you will be held accountable if you do not protect, strengthen and guard that mediumship which is the open door between the two worlds." Read this and then the official attack on materialization referred to so coarse, so vulgar—without style even, as to be absolutely vulgar—and you have the before and after light on the situation as it is.

But, you will say, What are we to do? Simply let them have all the rope they want—let them severely alone. By the time they find that people will not pay their money for the abuse of their most cherished lares and penates the bubble will burst and the mission of Spiritualism go on in its own way to the enlightenment of the world through its demonstrations that we live after death. That is the one first and foremost errand of Modern Spiritualism.

People will soon begin to ask which is the more detrimental to the cause—a pretender to mediumship or an editor who prints malicious attacks upon the methods by which the spirit world may elect to use to bring the fact to the knowledge of those who are soon to be their fellow citizens. The too tight theory as to the raps was just rational as the dogmatic of chemistry applied to materialization. Every change in the weather is a chemical transmutation in contradiction of this worse than materialistic exposition of either spiritism or want of knowing. Chemistry is not dealing in acids, alkalies, etc.—they are products of the invisible chemical agencies or forces. The man who mixes a saltz powder could hardly by like formula produce the scene of the Mount of Transfiguration or the burning bush. But this thing is too grotesque for any humorist to discuss, as the dogmatic of chemistry is too gross to be taken as an official utterance to guide the adherents of a great truth is to be commiserated rather than criticized. There is no royal road to spirit knowledge—immortality is not a thing of society but of humanity. The N. S. A. has its common right to go its own way, but it has no right to stop a Hindu fakir from going his way or an Indian medicine man from invoking the denizens of the happy hunting-ground in his pow-wow seance, even though he disregards text-book chemistry in the doing. Nor has any warrant, prescriptive or otherwise, to enter any medium's circle and disperse those who are there on any theory that the "laws of chemistry" forbid the possibility of materialization. It is none of the business of the N. S. A., or anybody else, to interfere. A man's house is his castle, yet this sacred immunity has been violated time and again by bigotry and bigots introducing violence at private parties as more than in any other single respect. And when the Spiritualist press encourages this by this so evidently unscrupulous cry against any kind of phenomena it is not abetting and inciting the mob spirit. There is no way getting around this responsibility.

For now over two years this official crusade has been in full force—yet as so many have produced the same old proved cases of imposture or three mediums exposed for imposture and deceit in manifestation, or convicted before a long suffering public. If they cannot do any better than this it is submitted in all candor and decency that they had better suspend the noise. For it goes without saying that there has been any other two years since the Hydeyside raps broke on the ear of an astonished world, when there has been no more than a bad bluff, so much blarney and uncharitableness in our ranks as since the advent of these disturbing influences.

But it will not add to the mitigation of these hindrances to be fighting back. Simply let all who do not join the crusade, quietly go their own ways, and let the disturbers serenely alone, and they will subside for want of something to scold, and possibly come to the conclusion that Modern Spiritualism is not controlled or regulated by creeds, or charters, or like devices, but through manifestation through mediums, and that the Church is worthy of wide reeling. Wit, philosophy and romance are combined with the skill of a master mind. Price \$1.50. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

## ON MATERIALIZATION.

## Is the Banner of Light Correct, or Not?

Undoubtedly the editor of the Banner of Light knows just what he is talking about in the discussion of this great question of materialization.

Brother Barrett is not a novice in Spiritualism or the investigation of its various forms of phenomena. Like most others entering the ranks he came in with his eyes fixed to overlooking with the sacredness of the great truth that he had discovered; the beautiful thought of the knowledge of another state of existence, where consciousness goes right on with its good work of progress; where those he loved and had lost were to be found and reunited with those left upon earth; where husbands and wives in the love that was true, will meet, greet and love on and on; where the bereaved mothers will again embrace their children and pour out the fullness of their mother souls in blessings upon them.

In fact, the hope of an honest, earnest, loving soul had found the beatitude of human bliss when Brother Barrett was convinced of the full truth of Spiritualism, and he just about took all in as genuine that was presented to him as such in that earlier day, until his eye beheld beneath all this, here and there a glaring deception. Here is where he paused to reflect, and reason, and analyze, not necessarily to look for fraud, but to use the power of perception that nature gave him, a pair of balanced scales, as it were; judgment.

Brother Barrett is not alone, there are many others much older in the cause who have gone over the same track, identically, and landed in the same station.

It has become such a well-established fact in the minds of many Spiritualists that materialization of full forms, pulsating with the same perfectness of life that was possessed before transition, clothed in the full raiment of former earth days, is a fact that at very hint of deception they begin to grow mad, fly off in a tangent, and become unreasonable almost to the verge of insanity. "This cannot occur with persons more accustomed to reasoning."

In the philosophy of nature, and of Spiritualism, which must come under that head, when spirits pass from this plane they are still finite beings, that is, there are certain limitations beyond which they do not immediately pass, and may never go. If there is infinity it is always beyond the stand of the finite. Therefore, does it stand to reason that there could be in the full truth of the Christian religion, that the knowledge of the creative and pre-creative laws of nature is nature herself? Is it reasonable to suppose that the progress of science in the other world has been so great as to have discovered an instantaneous process for creating full-sized, breathing, thinking, eating, drinking, active human beings in those minutes?

Such reasoning, such lack of it, is what is such a vast harvest of gold for those who have come into Spiritualism exclusively for speculation. They do not believe in it and know that they can play their vocation and be protected by the cloak of "Our Religion" and defended by their honest, but "dead easy" dupes, and so long as we have such blundering writers in our ranks ready to throttle anyone who dares to express a philosophical idea upon the subject beneath which many have covered their frauds take fresh courage in their dastardly work.

Many mediums announce the various manifestations that may be expected, previous to entering the cabinet, such as "materialization, etherization, transfiguration, impersonation and illumination," and allow the sitters to draw their own conclusions as the manifestations come. This modifies the performance down to the possible and affords a degree of protection to the medium from suspicion of deception. But under strict test conditions no life-sized, full weight, breathing, speaking human beings have ever yet been made in the unnaturally brief period of time of the usual seance. Such occurrences are only claims and beliefs, without thorough knowledge, for knowledge can come only with absolute proof and then mere belief vanishes.

The professor of sleight-of-hand work can perform some wonderfully mysterious things if he want his work to be done, but knowing they are tricks, you are looking for tricks, and he is more likely to discover his mode than if you were thinking sincerely and lovingly of the appearance of a loved one you were led to expect to return through an aperture in a very dimly lighted room. But no prestidigitator, even if he were to use the "dolls and dolls' heads," or rather, produce them in representation of human forms.

The position taken by the editor of the Banner of Light really is not against materialization in its true sense, and in nine cases out of ten the mediums themselves, were they asked to name each phase separately would give it as stated in the editorial now being discussed: the "leader" in November 4 issue, and also in the November 11 issue. In the latter materialization is described as "semi-solid which is often mistaken for flesh and bone, materialization, whereas it is merely an aggregation of material substances, obeying the command of the human will, and rendering itself visible to the physical eyes of the onlookers at the seances for materialization."

This is good reasoning, but when the sitter grasps a soft warm hand and touches warm lips it should be known as impersonation, for that means a human being being psychologized to personate a certain spirit—and they often give the names and addresses and other means by which they may be identified by their friends in the seance.

The trouble is, the sitter is left to draw his or her own conclusion and they do so as best satisfies them in their moment of enthusiasm, as to what form of manifestation their friends wish to make their visit.

Enthusiasm is just as exaggerated as the soul is expansive and the soul is just as expansive as it is capable of receiving and conveying the vibrations. Presumably the Banner of Light is capable of waging the warfare on frauds and fakes, and should be sustained in the effort by every Spiritualist in the land, and no fair-minded person need misconstrue the import of those ringing editorials. They are simply meant for that which every sane Spiritualist should be ready to resist in; weed out the imposture, and when the connection to the proper conditions begin to evolve in Spiritualism by which the sitting can be done.

Go to the seances, but go with the full possession of every faculty for weighing and right naming and reduce this equation to a positive conclusion,

but call each phase by its right name.

If our honest and true, and careful, analytical men and women will go into their quiet home sanctuaries and reason upon the facts as common sense presents it, and compare them with the claims of those presenting them, there will be no reason for any personal attack upon President Barrett or any one else who wishes to purge the ranks of Spiritualism of fraud.

We are too apt to shut our eyes against the opinion of others and like bigots settle down in the fog of our own unwise conclusions. Let us reason to gether. There is no principle too sacred in nature's vibratory vortex for the human reason; no truth so hidden but that a power to discern may be unfolded in the human soul to solve the mystery; no fraud that cannot be exposed, and the only thing to do is to give unobstructed, the language of each other's souls which is so often but feebly expressed in words, and pull together for the right and try to understand the right.

P. O. KERR.

## QUESTION:

## "Is Christianity a Curse?"

REV. THOMAS B. GREGORY BASES THE THEME OF HIS SUNDAY DISCOURSE ON THE QUERY AND DRAWS CONCLUSIONS ON MODERN RELIGION.

Rev. Thomas B. Gregory preached yesterday morning before his congregation of the Independent Society of the Temple at the Grand Opera House. His subject was "Is Christianity a Curse?" He said in part:

"I would have it clearly understood that in opposing Christianity I am saying no word against the matchless man who, twenty centuries ago, met his death at the hands of the Jerusalem priestcraft. In his love and simplicity that man was beautiful. The sweetest spirit was his that this earth ever saw. Like the south wind that Christ kissed the world just summer. To the end of time men will be happier and better for that kindly, noble life."

"But from Jesus to Christianity is a long call. If Jesus were here to-day he would not recognize the establishment that has reared itself in his name. It would be as new and strange to him as were the ships of Columbus to the natives of San Salvador. Before he could preach it would be necessary for him to learn its tenets through a course at some theological seminary. It would not be to him what he preached in old Galilee."

## EFFECT OF CHRISTIANITY.

"This Christianity—born, on its dogmatic side, of Greek metaphysics and Latin jurisprudence, and on its liturgical side, of the old pagan ceremonialism—has about itself nothing of Christ but the name. Christ was gentle and charitable; Christianity is intolerant and tyrannical; Christ was loving and compassionate; Christianity is unrelentingly ferocious; Christ was the soul of simplicity, so clear in his thought and so plain in his speech that the 'common people heard him gladly,' while Christianity, according to the admission of its stanchest devotees, rests upon dogmas so complicated and upon rites so mysterious that they can only be accepted on faith, and are inaccessible to the human mind to understand them."

"And what has been the effect upon us of this so-called Christianity? It has transformed the kindly power 'in whom we live and move and have our being' into an omnipotent monster, as much worse than Nero as Nero was worse than Marcus Aurelius."

## CALLS IT SUPERSTITION.

"Within a week's time I have heard a Protestant minister and a Catholic priest damning men and women to hopeless perdition in the name of the Christian God and by authority of the Christian Bible. 'This Christianity has filled man's heart with fear and has led him with superstition. It has bullied the reason, anathematized the spirit of research, and retarded the march of progress. The world has progressed, not on account of Christianity, but in spite of it. It is Christianity, expressed in the Christian religion, that forced Europe into the dolorous night of medievalism; it was Scutius Erigena, Abelard, Roger Bacon and Bruno—heretics all—who first assisted in ushering in the dawn. It was Rousseau and Voltaire who created that Nemesis of feudalism, the French revolution. It was the unbeliever, Jefferson, who penned the first chapter of human liberty and equality. It was a little group of Boston free thinkers who, appealing from the preaching of the preachers, the 'higher law' of reason, set in motion the struggle that was to result in freedom for five millions of American slaves."

## ADVANCE OF CIVILIZATION.

"It is sometimes said that the greatest argument for Christianity is the fact that the Christian lands are far away in advance of the non-Christian. Christian civilization, it is said, is the fruit of the Christian religion. But do you think that the Malays, Chinese and East Indians would have accomplished as much with their Christianity—had it been given to them—as we have accomplished? Is there nothing in blood? Has not the white race, with its genius, skill and energy, done as much for Christianity as Christianity has for it? I think so. Europe and North America are great, not because of their Christianity, but because of their racial characteristics, their enormous strength of brain and will. It is in them to be kings of men, as it is in the lion to be king of beasts. And because the imperial race is great by nature and by eternal tendency, it has risen to its splendid civilization in spite of all that Christianity did to prevent it."

The following is the Statement of Principles of the Independent Society of the Temple:

1.—We believe in the Universe, and in its Laws.

2.—We affirm it to be the part of wisdom not to attempt to change those Laws, but to study them and obey them.

3.—We know that in obedience to the Laws of Nature, our only emancipation from disease, weakness, poverty, ignorance and misery.

4.—We know that the enlightened Reason and the noblest of all guides, and that it is our duty to follow Truth and practice the Right.

5.—We declare that all men are equal in the right to think, to speak, to labor and to live, and that we are happier and nobler when we follow the loftier ideals of justice and of love.

6.—We affirm that selfishness and injustice are wrong and degrading; and that it behooves us, as members of a common brotherhood, to do our utmost for the promotion of the greatest good of the greatest number.

7.—We believe it to be our duty, as rational beings, to do what we can toward the peaceable overthrow of superstition, and for the enthronement in its stead of the Reason which is the one sure guide to the blessings of true civilization.

## CHURCH AND STATE.

## Facing the Twentieth Century.

## ITEMS OF INTEREST FOR THE CONSIDERATION OF THOUGHT-CONSIDERATION OF THOUGHT.

To the Editor:—Through the courtesy of a clerical friend, I have been privileged to read a recent interesting publication entitled, "Facing the Twentieth Century," by Rev. James M. King, D. D., of New York. It is a comprehensive volume of 600 pages and treats of one of the most vital questions which confronts the people of the United States at the close of the nineteenth century.

The assaults upon the American public school system by one of the religious denominations have been so flagrant and persistent for many years past that public sentiment was thoroughly aroused, and resulted, December 24, 1898, in the incorporation by the Legislature of New York of the National League for the Protection of American Institutions, of which the author of the book, Rev. James M. King, D. D., of the M. E. Church, was general secretary and one of the active promoters. Its main object, as tersely expressed, was "To provide a safeguard against very grave existing abuses and yet graver possible dangers."

The affiliation of the church and state is most explicitly condemned in this book, as it ought to be. It may not be generally known or heeded that for many years past the Congress of the United States, in flagrant violation of the federal constitution, has made extravagant appropriations of public monies for sectarian religious uses. This became so offensively notorious that Senator John Sherman, as far back as June 25, 1890, presented a petition from a number of citizens of Dayton, Ohio, who besought his earnest opposition to appropriations for sectarian purposes. The petition recited the fact that in the year 1889 there was given to the Roman Catholic for Indian education, \$350,000. The demand from the Commissioner of Indian Affairs \$44,000 more, making a total of over \$400,000. The Commissioner refused, and announced in June, 1891, that he would not extend the contract system. An effort was made to defeat his confirmation by the Senate, which happily failed. "It should be remembered," said the petitioners, "that in 1880 the amount of money secured from the government by the Roman Catholics was \$184,000, and in 1891 it reached the large sum of \$350,000. Is it not true that this perversion of public money to sectarian uses should cease?"

The foregoing facts and figures were given by the writer of this article in one of our county papers at that time, but elicited little or no attention. The timely appearance of this book by Rev. James M. King, D. D., one of the prominent M. E. clergymen in the State of New York, will again direct public attention to this vitally important matter. "It may be instructive here to note," says Rev. King, "that seven great Protestant denominations, by the action of their highest executive councils, indorsed the principles advocated and the work undertaken by the National League, which constituted by adherence of one less than one-third of the entire population of the United States."

As a sample of the earnest work of the League, it may be mentioned that in June, 1894, it presented to the New York State Constitutional Convention the petitions of about 40,000 citizens of standing and reputation, and the expressed convictions of not less than three millions of the population of the Empire State reached the convention in authoritative form. The result was a most decisive victory for the principles advocated by the League. The result of the agitation by the League was that early in the year 1895 the denomination of the M. E. Church withdrew from the receipt of government appropriations for educational work among the Indians.

"The result has been that in consequence of the withdrawal of religious bodies, and by the action of Congress, the appropriations for such schools have been reduced from \$611,570 in 1892 to \$212,954 in 1898."

To sum up this important matter it is gratifying to state that Congress has declared emphatically that it is the policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding any religious denomination which is under sectarian or ecclesiastical control. This from and after June 30, 1898.

"These great results during the past ten years," says the book, "are concededly due to the movement of which the National League is the acknowledged leader, and largely the outcome of the League's faithful work in Congress and in the individual States in Congress and in the individual States."

"No principle is better understood and more firmly established in the judgment of intelligent countrymen than the true relation between the education of the American children and the future of the American Republic."

This article is in no sense an advertisement of this valuable contribution to American literature, but a free will offering to a patriotic citizen, who will find his chief reward in the approval of his fellow countrymen and a realization of duty faithfully and ably performed.

C. H. MATHEWS.

New Philadelphia, Ohio.

## What Has Spiritualism Done for You?

I am not supposed to know what it has done for you. You are not supposed to know what it has done for me. The light it has brought to you may not have come in the same way that it came to me; but it has come to each and every one who has absorbed the grand truth of its teachings.

Let me tell you some of the things it has done for me. It has lifted me up out of darkness into the light. It has turned my steps from the falsehood of a false religion. It has taken me away from churches and creeds wherein I once was bound, and has given me freedom of thought. It has taken the dividing line down between the saint and the sinner, the sheep and the goat, the wheat and the chaff, and it has made us all God's children. It has turned my face to the sunlight, away from error and unbelief, and it has taught me that there is no death, no hell, no orthodox heaven, no white throne, and that God is a spirit; that he has no right nor left hand, and that there are no lost souls; all are saved—not by the blood of Christ, but by any atonement of his, but by our own atonement, by our own desires and aspirations. As we sow, so shall we reap.

MRS. A. L. TARR.

Rockland, Maine.

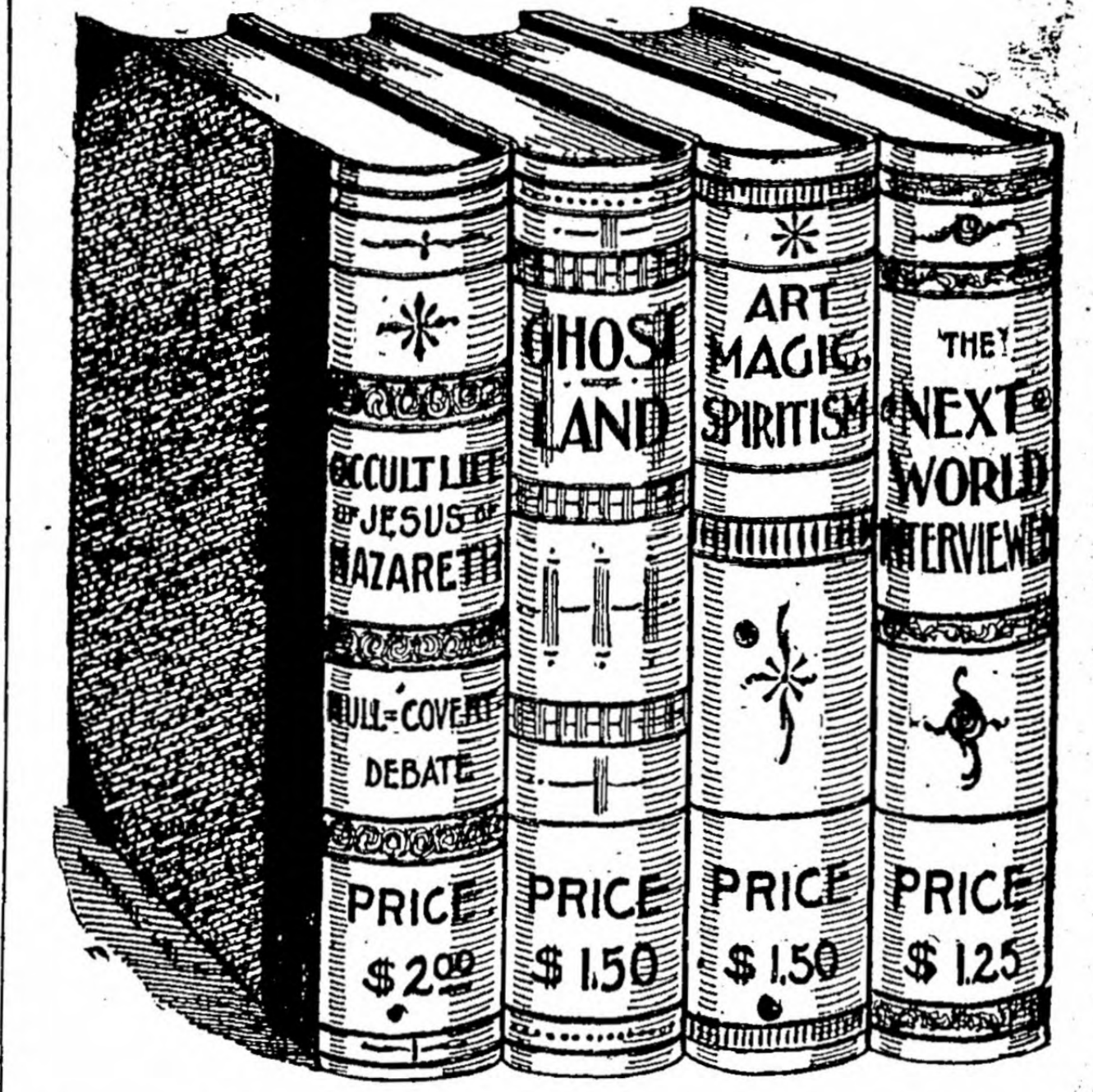
"Woman, Church and State." By Matilda Joselyn Gage. A royal volume of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price 25 cents. For sale at this office.

## DEAR MOTHERS

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# THE "GOD QUESTION" IN THE "DECLARATION."

It is Analyzed From a Strictly Common Sense Standpoint, by Rev. A. J. Weaver.

The following are the first two articles adopted at the last annual meeting of the N. S. A., at Chicago:

1. We believe in Infinite Intelligence. 2. We believe in the philosophy of Nature, both physical and spiritual, are the expressions of Infinite Intelligence. It is self-evident to every Spiritualist that the above articles form no vital and essential part of Spiritualism, because one can be a Spiritualist and not accept them. If, however, they are true and we believe they would be to our advantage to us as a body, it is proper we should adopt them. The important question is, are they true; for no one could think we ought to adopt error for the sake of gaining prestige in the world or favor from the courts. That would make us hypocrites.

"Infinite Intelligence" are the two important terms which I wish in this article to discuss. Herbert Spencer says "there is an Infinite Energy pervading the Universe, incomprehensible and unknown." Aside from Spencer, it is evident to every one that there is an incomprehensible something pervading the universe and that the Universe is infinite in time and space this "something" must be Infinite.

We now approach the real question at issue. Is this "Something" Intelligence? Is it Mind? If it is, then Intelligence is everywhere, and nothing exists which does not contain it. If Infinite it must be present in every tree and flower and rock, in every drop of water or morsel of food or breath of air which enters the system. When I go out and stand before the stately pine I see not only a tree but an intelligent tree; a tree which has a mind which knows and I, Infinite, knows not only me and my thoughts and purposes, but knows every person on earth and in spirit life as well; knows all things, all truth, either past or present or future, either in history, in science or in philosophy. Is this true? Is it true that every part of animate and inanimate nature has intelligence?

This is the principle adopted at Chicago. There are many who believe it. It may be true. The name by which it is known is Animism. Many who believe it and who do not believe it, imagine it to be true and their poems abound with it. It has never been better stated than by Pope in these immortal words:

"All are but parts of one stupendous whole Whose body Nature is, and God the soul."

There is in Nature much evidence both for and against this doctrine of Animism. I propose first to give some of the evidence against it as it is stated in our declaration of principles.

Nowhere in the Universe, either on earth, in the skies or in the spirit world, has intelligence of any kind ever been found to exist except it is embodied within a form having a nervous system and brain. The converse of this statement is also true, that wherever a nervous system and brain are found, there is intelligence. This has also been found. It seems to be a universal law, true in the spirit world as in the material, that mind does not exist or at least does not manifest or express itself without a brain as the organ of expression and the quality of the brain is the measure of the expression.

If this is true, the second article of our declaration cannot be true only on our condition and that condition is, that the universe is an animated, organized form with a nervous system and a brain. Swedenborg, if I mistake not, believed this. He believed the universe and the soul which filled it were prototypes of man's body and soul. In that case the universe is an organization of living tissue and nerves and all the organs of life. But science has found no evidence that this is true; it seems impossible from what we know of the nature of the psychic world, that this can be true. Before leaving this point, let me illustrate it.

Suppose a human soul could be made to enter and exist in a marble statue. Could that soul give expression to the eyes or the face or any part of the statue? Only on one condition, that the marble be transformed into flesh and blood and that the statue be made exactly the same condition would be required if it was a tree or a body of water or a rainbow instead of a marble statue in which intelligence might be embodied.

Let us reason a little and get at facts. I am intelligence embodied in matter and I express myself through that matter to others. But how do I do it? Science has discovered but one way and that is through my nerves which connect with my senses. How mind connects with the nerves is unknown, but we know it does connect and it connects with no matter except by the help of nerves.

Of course it may yet be discovered to be a fact that mind can express itself through unorganized matter but when we state that it does so, we are asserting that mind, whether finite or infinite, expresses itself through unorganized nature, we make an assertion unsupported by and in violation of the known relation of mind to matter.

I wish now to take up the other side of the question and give some of the reasons which are advanced in favor of the assertion made in our declaration that the Infinite "Something" call it energy, law or spirit—which pervades the universe in every part possesses intelligence. When a horse thirsts it bends its course towards the nearest water. It does this because it is intelligent. So when a tree is planted in the ground its roots need water and they bend their course downward in order to reach it. If a tree is planted in a bed of dust and the top of the dust only is kept wet, the roots will not grow downward but upward. If the bed of dust is near a pool of water the roots will grow towards the pool. If now it is the intelligence which causes the horse to go to the water, what is it, if not intelligence, which causes the roots of the tree to go to the water?

We look at our watch and wonder at its mechanism and yet the squirrel which scales the tree before our eyes is as wonderful a construction as the watch. If intelligence guides the hand that produces the watch, why is not intelligence which produces the squirrel?

The evidences of intelligence in nature have been very much weakened by the discovery of the law of evolution. The old "watch argument" of Paley and the "argument of design" which for ages was used to defend a God have been well-nigh overthrown by Darwin but evolution has by no means destroyed all the evidences of Supreme Intelligence in Nature. Such eminent scientists as Wallace and Huxley find evidence sufficient to convince them of its truth.

There is a strong argument in favor of the first two articles of our declaration

because of the many objectionable things left out. I mean objectionable to many minds. Let us consider these. We do not find in these articles a "Creator" nor a "Great First Cause" which existed before the universe existed and gave birth to it. How could a material universe be born from intelligence according to the law of generation—according to the law that like produces like? Intelligence can give birth to intelligence, but by what law of parentage can it give birth to matter? If spirit can give birth to spirit, but how can it give birth to that which is not spirit?

One can, therefore, believe in Infinite Intelligence and not give up the conclusions of his reason that "all things" from some form already existed and always will exist.

Belief in Piety, Mercy and Compassion as attributes of Infinite Intelligence, is also left out. The question is not whether we would like to have these desirable qualities a part of Nature but are they so? Not our preferences but facts are what we are in pursuit of. If piety rules a soul that soul will show it. It will show every day, every hour, every moment of time—a work which no intelligence endowed with pity could possibly do or even contemplate without feelings of horror, and without uttering an indignant protest if done by another.

Again, Justice as an attribute of Infinite Intelligence is omitted. The question is, is it omitted from Nature? Is it or is it not an attribute of Infinite Intelligence? Let me ask a few questions for the reader to answer and thought will put the matter plainly before us. Is Nature impartial in its treatment of two children when it brings one into existence with evil tendencies predominating, entailing all the endless misery upon it, while another child is born almost an angel? If Justice is in Nature, it is the result of the law of heredity and parentage but the parents are responsible and to blame. But back of that is the real question, is the law of heredity and parentage influence just and fair? Is it just to a child that it should be compelled to suffer because of the sins of its parents?

Again, Justice to me that I was not consulted as to who should be my parents, inasmuch as my future joy or misery would largely depend upon who my parents might be? Again, is it fair that an infant shall be incapable of having a voice in deciding what its education shall be, when its whole future life depends so largely upon its early training?

These difficulties in Nature and many others like them were recognized by the ancients more than three thousand years ago and the theory of reincarnation was by them invented to relieve Nature of the imputation of injustice, but this theory to my mind does not remove the difficulty, but only pushes the difficulty further back into the past. And even if it did remove the difficulty and justify Nature, it is not a desirable theory, for it has been in the world many thousands years nor is there any probability that it ever will be. Even if it should be proven it only covers a part of the injustice of Nature—not the whole of it.

Again, "God of Love"—"Father in heaven"—is omitted. If Infinite Intelligence is devoid of mercy and justice as is asserted in Nature, it can hardly be considered as possessing love because love must include both these. When a cyclone a few years ago laid a third of St. Louis in ruins, the editor of the Christian Leader in commenting upon it said in substance "the laws of Nature are merciless—absolutely without mercy. There is a God of mercy. There is, here must be outside of the above the ordinary forces at work in Nature." I think the Christians generally like the above editor avoid the difficulty by holding to the idea that God has pity and love but does not see fit to express them in the laws of nature. He keeps them in reserve to use on special occasions. He might interfere with Nature as occasion required, suspend her laws and manifest His mercy by special act. In this case He has an existence independent of Nature. But the articles do not recognize a God independent of Nature. The omission is in their favor because every one is left free to believe or not to believe in God of Love.

Finally, belief in a personal God is omitted, and this is very much in favor of the articles. They put us, however, in an anomalous position. By the world and by the courts we shall be looked upon as believing in a supreme Being with all personal attributes usually ascribed to God, because such is the meaning universally given to the term Infinite Intelligence, but as an actual fact that term does not necessarily include a personal God. It is a term of convenience to a person it must have self-consciousness, i. e., it must be aware of its own existence. It must not only know but know that it knows. If it thinks, it must be able to realize to itself, "I am a thinking being." A dog has intelligence, but it probably is not conscious of it. It has four legs while a bird has but two, but this fact never occurs to the dog mind probably. In a word, self-consciousness is the one thing which makes an intelligence a personal being whether that intelligence is finite or infinite. If that intelligence is finite we call the person God; if it is infinite we call the person God.

Form has nothing to do with the question necessarily. As Dr. S. says, "I believe in a personal God but I don't believe He has the form of man nor any form." Man has form because he is finite—because he is enclosed by boundaries and limited in time and space, because there is something outside of him, but the Infinite is infinite—it has no outside, therefore

it has no shape—no form. Personal intelligence can exist either finite or infinite, but form belongs alone to the finite. Intelligence, either finite or infinite becomes personal when it becomes self-conscious. But self-consciousness being left out of our Declaration of Principles a personal God is left out. For this let us be thankful.

At last after some four years of work the N. S. A. has adopted a platform—half of which is a creed, for creed as understood in every Christian sect, is simply a belief. It would suit me better to have nothing in our principles but demonstrated facts and the moral truths which those facts substantiate. I would have no beliefs. To do that we must leave out the God question entirely for that is only a belief.

Whether there is Infinite Intelligence is an unsolved problem. The question is not whether the universe is ruled by chance or by intelligence. All parties are agreed that it is ruled by law. The question at issue is, whether inhering in law is intelligence. Possibly there is; possibly there is not. I do not know and cannot make up my mind. And as the evidence is not all in yet, I think it wise to wait.

The objections I raised in the first part of this article I cannot answer. I wish I could. I hope some one of my readers who can will do it for my personal enlightenment.

Let us not forget this fundamental truth: That it is not the God-idea which makes a Spiritualist, but the fact of best religion on the face of the earth. It is not that idea which makes it a spiritual help to hungry souls, an inspiration to a higher life and the sweetest and most precious thing on earth to thousands of human souls. If any one, even a judge, says or thinks that Spiritualism, independent of the God-idea, is not a religion in the highest and best sense of that much-abused word, all the worse for him and for his crude ideas of religion and religious truth. I cannot help but pity him and all who think with him. To my mind very much which stands to-day and has for ages stood as important religious truth is but little else than gross superstition. It is humiliating that in order to be considered as having a religion we must adulterate our demonstrated principles by mixing with them mere theories which further evidence and enlightenment show to be but superstition. Is religion actual truth, proven to be so, or is it mere belief?

But, there is another fundamental truth equally as important which must not be forgotten. It is this: If Spiritualists are to be organized at all into a working body, each must yield more or less to the opinions of others. There is no other possible way. Am I willing to do this? I hope all others will do the same. It is the base of Spiritualism and has worked infinite mischief in every city and town that if one cannot have his own way in everything and make all others bend to his own ideas; he will kick in the traces and refuse to draw.

In politics I vote and work with that party whose platform of principles comes nearest to my own ideas, but I never yet have been far from voting to find a party whose principles entirely suited me. When I accept an office under our government I swear to support the constitution although there may be something in that article of whose truth I may be more or less in doubt. I think it would be egoism and obstinacy in me to say that the Spiritualist body must maintain the platform which I have just stated. I am willing and I am willing to abide by the decision of the majority. Our platform is good for this year only. Another year if it has error let us trust to the majority to see the error and make the necessary change in the proper way.

A. J. WEAVER.

## HUMANITARIANISM.

### Making Cemeteries of Our Stomachs.

To the Editor:—In the Progressive Thinker, of November 18, Wm. E. Bonney comes to the fore with an expression of thought which covers and embraces everything which touches human weal. I desire to call attention to, and in an especial manner, emphasize the great need of our awakening to the fact that we are eating the bodies of our fellow men. This is a new and startling revelation to the religious habit. The cry and the question in the world of advertising is about "purifying the blood." The assertion follows that the swallowing of some more or less vicious nostrum will purify the blood. Huh! Blood is life, the product of the food which is taken into the stomach. Is it reasonable to expect through the process of digestion pure blood to come from impure food, or from food lacking in the elements vital for the production of blood?

Many of the animals whose flesh go into human food, are more or less diseased before slaughter. I once saw 999 fine-looking steers in one lot, chained in the stalls where they had stood for three months, fed daily, lavishly on the refuse from a still-house, without exercise in the open air; fed on food which was far gone in decomposition. Every drop of blood and fiber of their flesh had become diseased, and these for human food.

While men and women make cemeteries of their stomachs, into which go the fractional parts of animals, some of which are diseased, and all more or less tainted by putrefaction, sooner or later trouble is liable to come, and doctors or drugs cannot help.

Before closing I want to get in a word about Dr. Dowle. This is my way of looking at it. Dr. Dowle is at the extreme of one end of the line, the Pope at the other end, while Moody and Talmage fill the space between. Superstition, and simple, dominates the whole "caboodle." J. C. Richmond, Ind.

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## CREDO'S LAME LOGIC.

### At Variance With True Spiritualism.

To the Editor:—With mingled feelings of surprise and indignation I have just finished reading an article by "Credo" in your issue of November 18. I am surprised that anyone who is a reader of Spiritual literature and probably a believer also in spirit existence after the present life, should entertain such ideas totally at variance with the teachings of our philosophy. If Spiritualism or spirit communication with mortal teaches any one thing more than another, it is the truth of the universal Brotherhood and Sisterhood of Humanity. I am indignant because this principle of truth is entirely left out in the article I wish to answer. The only conclusion I have been able to arrive at after carefully reading the article is this: "Credo" evidently wishes to convey the impression that all reform advocates, however sincere they may be in advocating the various reforms which they believe are necessary to human welfare, are simply "fetich doctors and voodooes," and their self-sacrificing efforts are a waste of time and energy. What a lot of wasted efforts have been put forth if this conclusion of "Credo" is based on actual facts!

Washington, Jefferson, Faine, Lincoln and others who have helped to establish a republic on the principle of equal justice to all, special privileges to none, are to be included in the list of "fetich doctors and voodooes," because in their day and generation and in their own way, they were "political apothecaries" and the "wretched and unfortunate" received help from them. Yet if we are to believe what "Credo" says, it is useless for any reformer to advocate his theories at the present day. Many said the same thing when the anti-slavery struggle was on. Was that agitation useless? I think "Credo" will admit it had its effects upon the history of the colored race. Why may not some great agitation yet succeed in ameliorating the condition of the poor white slaves, some of whom "Credo" admits are making shirts for the hourly inadequate sum of 15 cents per day? It seems to me that "Credo" utterly ignores the fact that the value of any man or woman's labor should be based upon the usefulness of that labor to society at large. Patti may receive \$1,500 for a single song, but can "Credo" prove to us that she really earned that amount. Because society is willing to show "favoritism" and give one woman \$1,500 for a song and her sister woman only 15 cents for a day's labor, does that mean that society is based upon justice at all, but upon artificial values.

It is possible for a man to live and enjoy life fairly well without ever hearing Patti or any other prima donna sing, but it is hardly possible to move around among one's friends and neighbors without a shirt.

If usefulness to society created values (as it should), the shirtmaker's attention would of all others bring a reasonable remuneration and a comfortable, pleasant position in life. As the matter stands it is quite the reverse. Socialism or nationalization of industries would change the situation so thoroughly that artificial values would be destroyed and labor would receive its just reward.

"Credo" says "back-mule." If valued for its usefulness would average up far better than Ormonde, Iroquois, or a thousand of their kind. A horse or mule worn out with hard labor on the farm, on the street or in any useful occupation, deserves better care in the shape of good food, a warm and clean stable and everything comfortable than the racer or trotter, whose only occupation in life is to pander to the gambling propensities of men and women. Here again, however, the situation is entirely reversed. Any old shell of a barn or stable is good for a working horse in most places, but the horse of artificial value on the race-track must have the best of everything.

I again quote from "Credo": "The world is eager for excellence. It pays for what it wants." I would like to amend this by stating: The world pays for what it thinks it wants. It thinks it wants popes, prelates and potentates, churches, creeds, and ceremonies, immense armies and navies, huge distilleries and breweries, palaces of prostitution and houses of ill-fame.

"Credo's" claims are correct, all these are right, because people are willing to pay for them and support them. On the other hand many of the world's grandest geniuses, men and women, have died in poverty, the earnings of their intellects, brains and artistic powers going to enrich a publisher or a giant publishing firm whose press is constantly printing new facts and a cunning capacity for reaping the fruit of other people's genius and labor. It is not true that genius or excellence is always rewarded under the present system. Genius seldom reaps the reward of its labor, as the spirits of many of the world's grandest poets, painters, inventors and authors could testify if they so desired. They have lived through terrible hardships and privations and died in obscure dwellings while their works have lived after them and have been the means of creating wealth for others. The ambition of millions living at the present time has been crippled by capitalist combinations which cut the throat of industry and reduce men and women to mere machines. The only remedy for this condition is the nationalization of industry and nature's bountiful resources, and when this is done work of a congenial character can be found for every able-bodied man and woman. A short hours per day will suffice to do necessary labor, and the remainder of the time can be devoted to the acquirement of knowledge, the study of science, art and nature.

"Credo" again says: "The prosperous do not complain." Here again he makes a grave mistake. The gamblers on the Stock Exchange and Board of Trade have all been prosperous at some time or other, yet if they cannot continually pile up wealth they complain. And yet they have no great genius or great points of excellence about them. They are simply living on the sweat of other men's brows and reaping where they have not sown. Wealthy merchants who have everything that heart can desire or money procure, are always complaining when the light, very few of them are willing to retire from business when they have enough to carry them comfortably through life and make room for a younger man. The more wealth they have the more they want and the less they care for the condition of others.

Honesty is not always rewarded under our competitive system, but sharpness, which is another name for cunning, is always rewarded. The fact that all men are not created equal in opportunity because of ancestral conditions, is the very reason why society should make amends as far as possible to the weakest by giving them a helping hand instead of leaving them to the tender mercies of the stronger ones.

A lamb has just as much right to live as a lion, but unless some protection is thrown around the lamb, the lion will take care it does not enjoy that right very long. Society as it exists to-day is governed by the law of brute force. The lions have the right of way and the weaker animals must take the consequences. The time will come, however, when this law of brute force will have to give way to the higher law of brotherly love and social co-operation. The teachings of the higher intelligences all tend to show that selfishness is the greatest of all crimes, or is the incentive to all other crimes.

There is an easier and shorter road to happiness than we have hitherto been traveling, and that is to give our brothers and sisters elbow room in the journey of life, instead of crowding and crushing each other in our mad desire to get a front place in the ranks. Chicago, Ill. WM. E. BONNEY.

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## OUR SWEET SINGERS.

### Expressive Words of Appreciation.

ATTENTION ESPECIALLY CALLED TO LAURA B. PAYNE, OF TOPEKA, KANSAS. Nothing is more important than that Spiritualists should know their painters, like Tissot, Max and Blake; their poets, like Blake, Mrs. Browning, Longfellow and Goethe; their prophets, like Hugo, Virgil, Amos and Ruskin; and their philosophers, like Zolner, Fichte, F. F. Cook, Charles Beecher and J. R. Buchanan.

But most of all should we know and make sing, our singers, our musicians, like Ole Bull (who sang on the violin) and Wagner. For the singers see first and know best the coming of the dawn; they first see The New Day and the red rose of dawn; they are the watchers on the towers of the heights and will first tell us of the waning night, the rising dawn, the glorious day.

Browning sang: "Let others reason and welcome; 'tis we musicians know." Coleridge tells us that "wherever you find a sentence musically worded there is something deep and good in the meaning also."

Carlyle says: "Go deep enough, there is music everywhere," and again of Dante's Divine Comedy: "The essence and material of the work are themselves rhythmic. Its depth and rapid passion and sincerity make it music."

After her husband departed this life, she went from the very depths of agnostic doubt and despair into the marvelous light and beauty of a living Spiritualism, so that the love of it now "constraineth her" into the song and service of that same great Spiritualism which Goethe so loved.

E. E. CHESNEY.

And therefore Spiritualists should eagerly look for, expect and welcome their singers. If they will do so, there will be very less sorrow about shamers and shames and shamers and shamers (so-called) and all the ugly, undeveloped things that so infect the sweetest places and the purest.

If we will know our best and employ them as our exponents, the ground being so occupied, then the "fools will not rush in where angels fear to tread," and all the dissonance and controversy about "exposures," "frauds," "humbugs" will cease.

It is the immature, the "veasy" Spiritualism that brings so much discredit on us from time to time. We need most of all a sober enthusiasm; zeal without knowledge. Let Spiritualists call for the best, and reward it too, and there will be far more heavenly harmony, more service of song, more charity, less strife, less controversy.

It is for no other purpose than to call the attention of Spiritualists everywhere to one of these singers who has never put our cause to shame, but has, wherever she has gone, "won golden opinions," that I write you this hasty letter.

I call attention to Mrs. Laura B. Payne of Topeka, Kansas. She is a Spiritualist. This first. She is the author of one of the very sweetest songs of all the world: "Speak to Me, Darling, O, Speak, Love," and of the music; in which song and music she has perfectly spoken the intense grief of a bereaved wife and the longing for one word from the traveler, "which might confirm, or make, or shake a faith" (as Byron puts it); the bereaved being at the time "agnostic," knowing nothing of our faith and knowledge, the last result of all the ages. She is the author of many other songs, with music, of no less note, which have been sung for the last eighteen months with universal satisfaction to great audiences in this city, and in the camp-meetings of this state. They are avowedly Spiritualist; yet so beautiful and soul-inspiring, so glowing with universal love, that no one hearing them has ever uttered any of the sneers too common against Spiritualism, its songs and literature.

She has herself sung from these pieces twice every Sunday, for more than a year, before audiences in the Church of the Good Spirit, of this city, under the auspices of the Kansas State Spiritualist Society; and by her singing has brought many and many a wayward one in; and being in, has constrained them to an investigation of the great claims of that system of philosophy and life which produces such song and such faith with knowledge. She also appeared before the Kaw Valley camp-meeting last year, and the Delphos camp-meeting this year; and

## Don't Neglect Your Kidneys.

### They Are the Most Important Organs of the Body.

Is that great human organ, which decides the health of every man and woman, working properly?

Twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys need immediate attention.

Bright's Disease, which is destroying more human lives than any other disease, may be stealing upon you.

The symptoms you have noticed are the danger signals nature sets to show that the track of health is not clear.

Take Swamp-Root, the famous new discovery, whose fame is being heralded by grateful men and women, saved from untimely graves by its immediate and marvelous power over diseases of the kidneys and bladder. Especially in cases of Bright's disease is Swamp-Root winning new friends every hour.

Swamp-Root succeeds because it cures. Every man and woman, no matter how healthy and vigorous, would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder troubles.

Swamp-Root is the triumphant discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that medical science has ever been able to compound.

If you have the slightest symptom of kidney and bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in "The Progressive Thinker."

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# THE "GOD QUESTION" IN THE "DECLARATION."

It is Analyzed From a Strictly Common Sense Standpoint, by Rev. A. J. Weaver.

The following are the first two articles adopted at the last annual meeting of the N. S. A., at Chicago:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of Nature, both physical and spiritual, are the expressions of Infinite Intelligence.

It is self-evident to every Spiritualist that the above articles are no vital and essential part of Spiritualism, because one can be a Spiritualist and not accept them. If, however, they are true and we believe they would be of advantage to us as a body, it is proper we should adopt them. The important question is, are they true; for no one could think we ought to adopt error for the sake of gaining prestige in the world or favor from the courts. That would make us hypocrites.

"Infinite" and "Intelligence" are the two important terms which I wish in this article to discuss. Herbert Spencer says "there is an Infinite Energy pervading the Universe—Incomprehensible and unknown." Aside from Spencer, it is evident to every one that there is an incomprehensible something pervading the universe and that if the Universe is infinite in time and space this "something" must be Infinite.

We now approach the real question at issue, Is this "something" Intelligence? Is it Mind? If it is, then Intelligence is everywhere, and nothing exists which does not contain it. If Infinite it must be present in every tree and flower and rock, in every drop of water or morsel of food or breath of air which enters the system. When I go out and stand before the stately pine I see not only a tree but an intelligent tree; a tree which has a mind which knows; and if Infinite, knows not only me and my thoughts and purposes, but knows every person on earth and in spirit life as well; knows all that is true, either past or present or future, either in history, in science or in philosophy. Is this true? Is it true that every part of animate and inanimate nature has intelligence?

This is the principle adopted at Chicago. There are many who believe it. It may be true. The name by which it is known is Animism. Many people believe it and many who do not believe it imagine it to be true and their poems abound with it. It has never been better stated than by Pope in these immortal words:

"All are but parts of one stupendous whole  
Whose body Nature is, and God the soul."

There is in Nature much evidence both for and against this doctrine of Animism. I propose first to give some of the evidence against it as it is stated in our declaration of principles.

Nowhere in the Universe, either on earth, in the skies or in the spirit world has intelligence of any kind ever been found to exist except it is embodied within a form having a nervous system and brain. The converse of this statement is also true, that wherever a nervous system and brain are found, contained within it intelligence is also found. It seems to be a universal law, true in the spirit world as in the material, that mind does not exist or at least does not manifest or express itself without a brain as the organ of expression and the quality of the brain is the measure of the expression.

If this is true, the second article in our declaration cannot be true only on one condition and that condition is, that the universe is an animate, organized form with a nervous system and a brain. Swedenborg, if I mistake not, never stated this. He believed that the universe is an organization of living tissue and nerves and all the organs of life. But science has found no evidence that this is true; it seems impossible from what our senses teach us of the psychic world, that this can be true. Before leaving this point, let me illustrate it.

Suppose a human soul could be made to enter and exist in a marble statue. Could that soul give expression to the eyes or the face or any part of the statue? Only on one condition, that the marble be transformed into flesh and blood with a nervous system. Certainly the same condition would be required if it was a tree or a body of water or a railroad or a marble statue in which intelligence might be embodied.

Let us reason a little and get at facts. I am intelligence embodied in matter and I express myself through that matter to others. But how do I do it? Science has discovered but one way and that is through my nerves which connect with my senses. How mind connects with the nerves is unknown, but we know it does connect and it connects with no matter except by the help of nerves.

Of course it may yet be discovered to be a fact that mind can express itself through unorganized matter but when we state that it does as a matter of fact so express itself—when we assert that mind, whether finite or infinite expresses itself through unorganized nature, we make an assertion unsupported by and in violation of the known relation of mind to matter.

I wish now to take up the other side of the question and give some of the reasons which appeal to my mind in favor of the assertion made in our declaration that the Infinite "something"—call it energy, law or spirit—which pervades the universe in every part possesses intelligence.

When a horse is thirsty it bends its course towards the nearest water. It does this because it is intelligent. So when a tree is planted in the ground its roots need water and they bend their course downward in order to reach it. If a tree is planted in a bed of dust and the top of the dust only is kept wet, the roots will not grow downward but upward. If the bed of dust is near a pool of water the roots will grow towards the pool. If now it is the intelligence which causes the horse to go to the water, what is it, if not intelligence, which causes the roots of the tree to go to the water?

We look at our watch and wonder at its mechanism and yet the squirrel which scales the tree before our eyes as well as the construction of the watch. If intelligence guides the hand that produces the watch, why is not it intelligence which produces the squirrel?

The evidences of intelligence in nature have been very much weakened by the discovery of the law of evolution. The old "watch argument" of Paley and the "argument of design" which for ages was used to defend a God have been well-nigh overthrown by Darwin. But evolution has by no means destroyed all the evidences of Supreme Intelligence in Nature. Such eminent scientists as Wallace and Huxley find evidence sufficient to convince them of its truth.

There is a strong argument in favor of the first two articles of our declaration because of the many objectionable things left out. I mean objectionable to many minds. Let us consider these. We do not find in these articles a "Creator" nor a "Great First Cause" which existed before the universe existed and gave birth to it. How could a material cause give birth to a spiritual cause according to the law of generation—according to the law that like produces like? Intelligence can give birth to intelligence, but by what law of parentage can intelligence give birth to matter? Spirit can give birth to spirit, but how can it give birth to that which is not spirit?

One can, therefore, believe in Infinite Intelligence and not give up the conclusions of his reason that "all things" in some form always existed and always will exist.

Belief in pity, Mercy and Compassion as attributes of Infinite Intelligence, is as much left out of our declaration as whether we would like to have these desirable qualities a part of Nature but are they so? Not our preferences but facts are what we are in pursuit of. If pity rules a soul that soul will show it on all occasions and never produce useless suffering even in a worm. And yet we are told that the nature of the intelligence in Nature is frequently causing.

On the great western plains there will be a number of pleasant winters encouraging animal life, till the whole territory abounds with antelope; then a hard winter with terrible blizzards and deep snows covering the grass, will follow and the poor innocent animals, models of grace and beauty and joy when Nature is kind, are tortured by cold and starvation day after day and week after week, till finally death comes to their relief.

If I should treat creatures placed in my keeping like that I would be liable to arrest and punishment for cruelty to animals, and rightly so. No one can for one moment pretend that it does a dumb brute any good in any possible way to have death inflicted upon it in such a manner. Again, it becomes necessary to end the life of an innocent animal, mercy requires that it be done quickly and if possible without pain. Torture in such cases is unpardonable. And yet the laws, or if you prefer to say, the Infinite Intelligence in Nature is doing this heartless work somewhere in the Universe every day, every hour, every moment of time—a work which could intelligently be endowed with pity could not without feelings of horror, and without uttering an indignant protest if done by another.

Again, Justice as an attribute of Infinite Intelligence is omitted. The question now is, is it omitted from Nature? Is it or is it not an attribute of Infinite Intelligence? Let me ask a few questions for the reader to answer and thought will put the matter plainly before us. Is Nature impartial in its treatment of two children when it brings one into existence with evil tendencies predominating, entailing all manner of misery upon it, while another child is born almost perfect?

We may be told that it is the result of the law of heredity and prenatal influence and that not Infinite Intelligence but the parents are responsible and to blame. But back of that is the real question, is the law of heredity and prenatal influence just and fair? Is it just to a child that it should be compelled to suffer because of the sins of its parents?

Again, is it justice to me that I was not consulted as to who should be my parents, inasmuch as my future joy or misery would largely depend upon who my parents might be? Again, is it fair that an infant shall be incapable of having a voice in deciding what its education shall be, when its whole future life depends so largely upon its early training?

These difficulties in Nature and many others like them were recognized by the ancients more than three thousand years ago. Louis in ruins, the editor of the Christian Leader in commenting upon it said in substance "the laws of Nature are merciless—absolutely without mercy. If there is a God of mercy, as there is, He must be outside of and above the ordinary forces at work in Nature." I think the Christians generally like the above editor avoid the difficulty by holding to the idea that God has pity and love but does not see the meaning of the law of heredity and prenatal influence. He keeps them in reserve to use on special occasions. He might interfere with Nature as occasion required, suspend her laws and manifest his mercy by special act. In this case He has an existence independent of Nature. But the articles do not recognize the existence of a God of Nature. The omission is in their favor because every one is left free to believe or not to believe in a God of love.

Finally, belief in a personal God is omitted, and this, also is very much in favor of the articles. They put us, however, in an anomalous position. By the world and by the courts we shall be looked upon as believing in a supreme Being with all personal attributes usually ascribed to God, because such is the meaning universally given to the term Infinite Intelligence, but as an actual fact that term does not necessarily include personality. For an intelligence to be a person it must have self-consciousness, i. e., it must be aware of its own existence. It must not only know but know that it knows. If it thinks, it is a thinking being. A dog has intelligence, but it probably is not conscious of it. It has four legs while a bird has but two, but this fact never occurs to the dog, mind probably. In a word, self-consciousness is the one thing which makes an intelligence a person being whether that intelligence is finite or infinite. If that intelligence is finite we call the person man; if it is infinite we call the person God.

Form has nothing to do with the question necessarily. I heard Dr. Say say "I believe in a personal God but I don't believe He has the form of man nor any form." Man has form because he is finite—because he is enclosed by boundaries—limited in time and space, because there is something outside of him, but the Universe is Infinite—it has no outside, therefore

# CREDO'S LAME LOGIC.

At Variance With True Spiritualism.

To the Editor:—With mingled feelings of surprise and indignation I have just finished reading an article by "Credo" in your issue of November 18. I am surprised that anyone who is a reader of Spiritual literature and probably a believer also in spirit existence after present life, should entertain such ideas totally at variance with the teachings of our philosophy. If Spiritualism or spirit communication with mortal teaches any one thing more than another, it is the truth of the universal Brotherhood and Sisterhood of Humanity. I am indignant because this principle of truth is entirely left out in the article I wish to answer. The only conclusion I have been able to arrive at after carefully reading the article is this: "Credo" evidently wishes to convey the impression that all reform advocates, however sincere they may be in advocating the various reforms which they believe are necessary to human welfare, are simply "fetich doctors and voodooes," and their self-sacrificing efforts are a waste of time and energy. What a lot of wasted efforts have been put forth for this conclusion of "Credo" is based on actual facts!

Washington, Jefferson, Paine, Lincoln and all others who have helped to establish a republic on the principle of equal justice to all, special privileges to none, are to be included in the list of "fetich doctors and voodooes," because in their day and generation and in their own way, they were "fetich doctors and voodooes," and the "wretched and unfortunate" received help from them. Yet if we are to believe what "Credo" says, it is useless for any reformer to advocate his theories at the present day. Many said the same thing when the anti-slavery agitation commenced. Was that agitation useless? I think not. It was that which made the colored race stand as important religious units. Why may not some great agitation yet succeed in ameliorating the condition of the poor white slaves, some of whom "Credo" admits are making shirts for the horribly inadequate sum of 15 cents per day? It seems to me that "Credo" utterly ignores the fact that the value of any man or woman's labor should be based upon the usefulness of that labor to society at large. Patti may receive a large sum for a single song, but "Credo" proves to us that she really earned that amount. Because society is willing to show "favoritism," and give one woman \$1,500 for a song and her sister woman only 15 cents for a hard day's labor does not prove that society is based upon justice at all, but upon artificial values.

It is possible for a man to live and enjoy the fruits of his own labor, but "Credo" proves to us that she really earned that amount. Because society is willing to show "favoritism," and give one woman \$1,500 for a song and her sister woman only 15 cents for a hard day's labor does not prove that society is based upon justice at all, but upon artificial values.

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Are symptoms like the following staring you in the face, every day? Weak, sluggish circulation. Easy or dark circles under the eyes. Sallow, yellow, unhealthy complexion. Urine, cloudy, milk-like or stringy; dark in color or offensive. Painful, scalding sensation in passing it. Dull, heavy headaches, dizzy, tired feeling, faint spells, irregular heart. Obligated to go often during the day, and get up many times at night. Pain or dull ache in the back. Feeling of oppression and apprehension. Restless, irritable and hard to please. All fagged out, run down, sleepless nights and discouraged. If you have any of these symptoms take the advice of one who has made a life-study of just such diseases and look well to yourself, because you have kidney trouble.

If your urine when allowed to remain undisturbed in a glass or bottle for

# OUR SWEET SINGERS.

Expressive Words of Appreciation.

ATTENTION ESPECIALLY CALLED TO LAURA B. PAYNE, OF TOPEKA, KANSAS.

Nothing is more important than that Spiritualists should know their painters, like Tissot, Max and Blake; their poets, like Blake, Mrs. Browning, Longfellow and Goethe; their prophets, like Hugo, Virgil, Amos and Ruskin; and their philosophers, like Zolner, Michte, F. P. Cook, Charles Beecher and J. R. Buchanan.

But most of all should we know and make sing, our singers, our musicians, like Ole Bull (on the violin and piano) and Wagner. For the singers see first and know best the coming of the dawn; they first see The New Day and the rich red rose of Dawn; they are the watchers on the towers of the heights and will first tell us of the waning night, the rising dawn, the glorious day.

Browning sang:

"Let us welcome and welcome; 'tis we musicians know."

Coleridge tells us that "wherever you find a sentence musically worded there is something deep and good in the meaning also."

Carlyle says: "Go deep enough, there is music everywhere," and again of Dante's Divine Comedy: "The essence and material of the work are themselves rhythmic, its depth and rapid passion and sincerity make it musical."

Now Spiritualists have the deepest thought of the ages; age, and the highest, more; the broadest thought of all the world, concerning itself, as it does, with all the past economies of the worlds spiritual as well as of the worlds material; and with all the past, all the future eternities. It touches every human interest, and has been so clearly, therefore Spiritualism is musical whenever it becomes wise enough to know its own.

And therefore Spiritualists should eagerly look for, expect and welcome their singers. If they will do so, there will be vastly less scandal about pretensions, and shames about shams and "frauds (so-called) and all the ugly, undeveloped things that so infect the sweetest places and the purest.

If we will know our best and employ them as our exponents, the ground being only "Reporters," we shall have no rush in where angels fear to tread, and all the dissonance and controversy about "exposures," "frauds," "humbugs" will cease.

It is the immature, the "vealy" Spiritualism that brings so much discredit on us from time to time. We need most of all a sober enthusiasm; zeal not without knowledge. Let Spiritualists call for the best, and reward it too, and there will be no more "vealy" humbugs, more service of song, more charity; less strife, less controversy.

It is for no other purpose than to call the attention of Spiritualists everywhere to one of these singers who has never put our cause to shame, but has, wherever she has gone, "won golden opinions" that I write you this hasty letter.

I call attention to Mrs. Laura B. Payne, of Topeka, Kansas. She is a Spiritualist. This, first, she is the author of one of the very sweetest songs of all the world: "Speak to Me, Darling; O, Speak, Love," and of the music; in which song and music she has perfectly spoken the intense grief of a bereaved wife and the longing for one word from the traveler, "which might confirm, or make, or shake a faith" (as Byron puts it); the bereaved being at the time "agnostic"; knowing nothing of our faith and knowledge, the last result of all the ages. She is the author of many other songs, with music, of no less note, which have been sung for the last eighteen months with universal satisfaction to great audiences in this city, and in the camp-meetings of this state. They are a lovely Spiritualist, a very beautiful and soul-inspiring, glowing with universal love, that no one hearing them has ever uttered any of the sneers so common against Spiritualism, its songs and literature.

She has herself sung from these pieces twice every Sunday, for more than a year, before audiences in the Church of the Good Spirit, of this city, under the auspices of the Kansas State Spiritualist Society; and by her singing has brought many and many a wayward one in; and being in, has constrained them to an investigation of the great claims of that system of philosophy and life which produces such song and such faith with knowledge. She also appeared before the Kaw Valley camp-meeting last year, and the Delphos camp-meeting this year, and

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MANIFESTS WONDERFUL POWER AS A MEDIUM

ASTONISHING STORY OF COMMUNICATION WITH THE UNSEEN WORLD VOUCHERED FOR BY A WELL-KNOWN AUTHOR.

Mrs. Piper has come to the front again. She is the Boston medium who, numerous men and women of the highest intellectual attainment believe, is a sort of spiritualistic telephone between the world of the living and the world of the dead. Readers of the Herald cannot have forgotten the story of her marvelous powers which was printed last June, nor the corroborative evidence presented by such men as Professor Richard Hodgson, of Cambridge University, and the Rev. Mr. J. H. Hyslop, of Columbia College; Professor William James, of Harvard; the Rev. Mr. J. H. Savage, D. D., and other authorities of equal note.

Miss Lillian Whiting, of Boston, is the latest person to come forward with a story showing that Mrs. Piper has at least supernatural, if not supernatural powers. Her story follows in her own words. It is hardly necessary to remind the readers of the Herald that Miss Whiting is a well known literary woman of Boston, whose published works include an excellent biography of Mrs. Elizabeth Barrett Browning, and who is now putting through the press what promises to be an equally excellent biography of her intimate friend, the late Kate Field. She is a woman of sane and wholesome mind, whose intelligence and whose veracity are unquestioned. Her story, which she vouches for by herself and by others under whose notice she came.

Mrs. Piper lives in Arlington Heights, Boston, with her husband and two daughters, the latter aged fifteen and thirteen. She is a woman who in her daily walk would command no special attention. About thirty-eight years of age, neither tall nor short, neither blonde nor brunette, neither handsome nor homely, she is just an average woman, a good mother and a good wife, like thousands of other American women. She possesses common sense and a common school education, but she is neither scholarly nor what you would call highly intellectual. She impresses every one with her quietness, her good faith and honesty of purpose. You may hold what opinion you choose as to the nature of her gifts; you cannot doubt her possession of them.

CONTROLLED BY SPIRITS.

In her normal state she herself has no consciousness of the possession of these gifts. She has no remembrance of what happens in her rare abnormal moods. It is the bystanders, who see, who tell the world stories which have made her famous.

All agree that she has the faculty of passing into trances, during which her body apparently passes under control of unseen personalities, who use her organs of speech, or write with her hand, and show an intimate knowledge of the facts in her lives of all events, of whom Mrs. Piper never met before, whose very names are unknown to her. Often she has startled these sitters by revealing to them facts of which they themselves had never had any cognizance, but which subsequent investigation has proved to be true.

Professor Hyslop and Professor Hodgson both began their investigations as skeptics. Both had made a special study of what is known as Spiritualism. Both had become convinced that the average mediums are commonplace frauds, who, by the use of humbug, possess merely telephonic powers which are easily accounted for on a natural basis. Both had exposed the trickery of hundreds of mediums and explained away the pretended supernatural powers of others. Yet it was these men, so gifted by nature, and by special study of the line of psychic research, who were conquered by Mrs. Piper. They came, if not to scoff, at least to expose. They found themselves convinced against their wills.

PROFESSOR HYSLOP'S ORDEAL.

It was Professor Hyslop who subjected Mrs. Piper to the most searching ordeal. He called up the spirit of his father. He bade that father relate to him facts that had happened before the Professor himself was born. The father poured out a flood of anecdotes. He mentioned names and localities. Some, but not all, of the names were recognized by Professor Hyslop. The locality covered an area of one hundred and fifty miles square in two Western States. Professor Hyslop devoted his entire vacation to visiting the entire locality in order to verify the notes by living witnesses. He has recently returned. I saw him at his home in 148th street the other day. Beyond the general assurance that he had met with some startling corroborations, he would say nothing in advance of the publication of a report to the Society for Psychical Research, upon which he and Professor Hodgson are now engaged.

Professor Hodgson for several years has been writing a book on the subject of Spiritualism. It is through him that appointments for a sitting must be made. But since last June the sittings have been held only at rare intervals and for a very few people. Among the favored is Miss Whiting. Professor Hodgson informed me last summer that all this was done in accordance with positive instructions from the spirits who had control of Mrs. Piper. They explained that the indiscriminate experimenting with the medium should cease, as she was "a battered and worn machine" and needed a vacation for repairs, which they would duly make.

It was for this reason that Mrs. Piper has for the last five months faded out of the public view.

Here follows Miss Whiting's narrative: Recently Professor Hyslop, of Columbia, aroused wide interest by some narration of his experiences in communicating with friends in the Unseen through the organism of Mrs. Piper, the trance medium, under the auspices of the Society for Psychical Research. The leading members of this society include numbers of the most learned and distinguished scientists of the day in Germany, France, Italy, England and America.

Sir William Crookes succeeds Professor Richard Hodgson, of Harvard, as its president. Richard Hodgson, LL.D., is its secretary and devotes his entire time to its work in original research. Professor Stigwick, of Cambridge University, England; Professor Oliver Lodge, of Liverpool; Professor Hyslop, of Columbia, are only a few among the many eminent men who have publicly declared their convictions that those

whom we call dead communicate with us.

As one can best relate his own story I purpose now, by the courtesy of the Herald and the kindness of Dr. Richard Hodgson, to relate a few facts that bear upon this subject. Nearly all of them are capable of absolute proof, and could be corroborated before any jury of fair minded and intelligent men.

INFLUENCED BY KATE FIELD.

Within the three and a half years that have passed since the death of the brilliant Kate Field my days have been full of experiences for which no conceivable explanation can account, save that she is living under conditions that permit constant communication between her and myself. Much of this is telephonic and not infrequently so relates itself to actual occurrences as to offer a strong probability, if not actual proof, of its reality, but these I shall mostly pass over in favor of the more objective communications through the trance writing of Mrs. Piper, though preceding this by an instance of the telephonic messages.

Miss Field's death occurred suddenly at Honolulu on October 10, 1900. On my last visit to Honolulu, in August, I returned, too sad to linger in Europe, with the intention of going to Honolulu, where her body lay in the vault of a friend awaiting the finding of her will and the action of her executors, a well known Chicago editor and Mr. Sanford Beatty, of New York. With the definite intention on my part of one day to see her in her grave, I was suddenly saying to me one night:

"Lillian, do not go. All you want will come to you here."

I accepted the counsel. Within two months Mrs. Dole, the wife of the President of Hawaii; Mrs. Castle, the wife of William Castle, of Honolulu; Miss Anna Dole, a daughter of missionaries, born in Hawaii, who had never before been in America, and a young lady Hawaiian born of American parentage, who had married a gentleman of Lowell, Mass.—within two months I had seen and talked at length with each of these four ladies, who told me all that I could have learned by taking the journey.

WORD THROUGH MRS. PIPER.

It was on October 24, 1896, that, by Mr. Hodgson's kind arrangement, I had the first "sitting" with Mrs. Piper since the death of Miss Field. After writing some personal expressions Miss Field wrote, through Mrs. Piper's hand, an explanation of the will she had made. With characteristic vehemence she alluded to some comments that had been made, and then asserted her desire to tell me why the will was so devised. The story began:

"One day at the Victoria Hotel in New York Mr. Poe brought me to my room, and the essence of the story was that the gentleman who was her chief and residuary legatee brought to her room two men whose names were prominent in finance and the narration included a business transaction of which I had never heard or dreamed, and which explained the nature of her will as only fair and just under the circumstances. Soon after this the legatee—an entire stranger to me—called, unexpectedly, and after some preliminary conversation, remarked that he would like to tell me, in consideration of my devotion to Miss Field, why she left her estate as she did."

He proceeded with the story. When he had finished I took from a drawer the record written through Mrs. Piper's hand, of which he had no knowledge, and handed it to him to read.

The details in every particular corresponded to the narration he had just made. After the finding of Miss Field's will it was decided by her executors to have her body brought for cremation in San Francisco, and to consign the ashes to Boston, and which might be committed in the Field family plot in Mount Auburn. Suddenly finding that I should be in Chicago, I wrote to the executor in Chicago asking if I could not have the urn consigned to him in that city and permit me to carry it to Boston. This letter I wrote and sealed in the solitude of my own room, no one having the slightest knowledge of it.

Within a day or three days—and I think it was the next day—Miss Field came to Mr. Hodgson through Mrs. Piper (I being in my home eight miles away) and wrote:

"Tell them to give Lillian the ashes if she wants them."

Being in Boston in the afternoon, Mr. Hodgson sent me this message in a note, saying:

"Of course there is no sense in this, and I made Miss Field write it over two or three times, but this seems to be what she said. So I send it to you, but of course it is nonsense."

Does not this indicate that Miss Field had read my letter to her Chicago executor, or my thought in writing it?

PERSONAL EXPERIENCES.

Dr. Hodgson went to Mrs. Piper each morning during the winter of 1899-1900, as he continues to do, with occasional exceptions. As Miss Field was by way of coming to him very frequently, and sometimes almost daily, this gave a great opportunity for certain tests. My own sittings hardly averaged more than one a month, as Dr. Hodgson can spare very little of the time for private sittings. Several very striking things occurred in the way of Miss Field's relating to Dr. Hodgson matters of my daily life, my work, movements etc., which were strangely accurate, and which I must not here draw upon, as they will appear in Dr. Hodgson's own record, which when it is published will be one of the most interesting documents of the century. Passing over what might almost make a volume, let me come to one occurrence that peculiarly lends itself to public narration.

On the day of 1899, there came to me from Miss Field's executors some articles of her jewelry, among which was a ring engraved within "January 14, 1878." My first meeting with Miss Field had been in October, 1890, and I had no conceivable idea as to where she had been in the January of 1878. She had been in the January of 1878, she next sitting with Mrs. Piper was fixed for June 5, and I felt very curious to see what Miss Field would tell me of this inscription in the ring. I inquired what it meant, and if it were an affair of romance.

"Oh, no," she wrote. "It marked a matinee telephonic—the telephone, you know," she added, a trifle impatiently. "You know, I assisted Professor Bell to introduce the telephone in London."

I knew this only vaguely. She added some particulars, and I returned home to renew my search among her papers, which had been given to me for biography, and I found the following entry in finding any data bearing on

until one August day, when I was surprised by hearing her say to me, not audibly, but falling on the inner sense:

TOLD WHERE PAPERS WERE.

"Lillian, there is another trunk of papers. Ask Mr. Beatty for another trunk."

Now, I had been in Washington the preceding January, when all her effects returned to her. I had had no time to unpack and arrange all that came and all that had been left stored, and had, as I believed, brought home with me all the manuscripts. Still, I followed the direction, and Mr. Beatty replied:

"Certainly there is another trunk of papers, and, supposing you did not want them, I sent them to my sister in Indianapolis. I will have it sent on to you."

In due time the trunk arrived, and in it was Kate Field's diary for 1878. These diary entries corroborated the assertions made through Mrs. Piper's hand in every particular save one, and of this one I only obtained the corroboration on the first day of the present month of November.

A VERY RECENT INTERVIEW.

I asked Miss Field where she obtained the ring—whether Professor Bell gave it to her.

"No," she wrote. "I bought it and had it engraved myself."

The diary records made no allusion to the ring. I wrote to Professor Bell, who replied that he knew nothing about it, which negatively confirmed the statement of Miss Field. Thus the matter rested until October 29 of this autumn, when I came to learn the address of Colonel William Reynolds, in New York, who had been closely associated with the Bell telephone matter in London and had accompanied Miss Field and her friend Miss Herring when Miss Field went to Osborne House, Isle of Wight, to sing to the Queen through the telephone. Writing to Colonel Reynolds, I told him of Miss Field's assertion (through Mrs. Piper) that she bought the ring, and asked him if he knew. Under date of "No. 11 Broadway, New York City, Oct. 31, 1898," Colonel Reynolds wrote:

"I can assure you from my own knowledge the statements made purporting to come from Miss Field are absolutely correct. I know where she bought the ring and why that date was engraved upon it."

One more instance and I must conclude. Among Miss Field's papers was a long letter by Edgar Allan Poe to her father, Joseph M. Field. I had decided to include this in the other autograph letters, all of which I gave to the Boston Public Library, where, by the courtesy of Herbert Putnam (then librarian) and the trustees, they constitute, with the manuscripts of her comedies and a photograph of her portrait by Federer, a "Kate Field Memorial Collection." Just before I had finished collecting these to make the gift, on an August day of 1897, I was suddenly aware that Miss Field said to me:

"Lillian, I want you to give the Poe letter to Mr. Stedman."

Now, I did not know at the time any reason for this choice of Mr. Stedman. Clarence Stedman beyond the fact that he was one of her most valued friends. I sent the letter, however, and under date of August 20, 1897, Mr. Stedman wrote me, saying:

"As for the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerotype and a famous Poe manuscript and I need just this letter to go with them and to make my memorial complete. So I am reluctantly resolved to keep it."

I had not ventured to tell Mr. Stedman that I believed it to be Miss Field's own direction, and he may learn here for the first time.

LECTURING TO SPIRITS.

In any attempt to select reliable instances from a vast and constantly accumulating mass of evidence one is the victim of an embarrassment of riches. In my own experience the objective communication through a medium has linked itself with a thousand mental and actual experiences and occurrences. No one sitting is isolated from the currents of daily life. Miss Field narrates her experiences in her new condition with the same keen and brilliant humor that she often did when here once, when I asked what she was doing, she replied:

"I have been lecturing to late, and my audiences were far more intelligent and clear headed than I ever had in your world."

Again, she said, "I have been writing a history of my experiences since I came here, for distribution among the deceased spirits."

On June 21 and 22 of this summer I had two consecutive sittings with Mrs. Piper, and on the second of these asked Miss Field to tell me—as typical of life in the unseen—just what she had been doing from the hour I left her the day before until I was again at Mrs. Piper's. She wrote:

"I rather went after talking with you so long and I walked in the sun until I was tired, and then I went all went to the temple and heard a great lecture by a very brilliant man on 'Light.' He discussed its composition, and a great many scientific people were there. Then we came home, and I sat down talking to my father and mother, and then I said, 'I must look into earth life and see what Lillian Whiting is about.'"

"And did you see?" I asked.

"Yes, you were sitting by the window, with your lap full of my letters."

"This was true."

"And I said to you, 'Lillian, I do not come alone, but I bring a friend with me.'"

VISITED BY ROSA BONHEUR.

"And who was it?" I questioned.

"Rosa Bonheur," Miss Field replied. "She was attracted by your writing about her."

Last summer, when in Paris, Mlle. Bonheur had invited me for a day at her chateau, and a picture she had sent me as a surprise was hanging on my wall, and the day before I had been writing of her to her friend and legatee, Miss Anna Klumpke, an old friend of mine.

"After that, then, what did you do?" I continued.

"I had a period of repose," she said, "and this morning I have been at the musical convention with the Phillips. We are composing some music."

Adelaide Phillips, the great singer, was an intimate friend of Miss Field, and they were always much together up to the time of the death of Miss Phillips—Lillian Whiting, in New York Herald.

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AND SUCH QUESTIONS.

And the Chips Continue to Fly!

THE FRICITION OF THOUGHT IN REFERENCE TO THE N. S. A. AND A CREED.

If it were not for friction of thought we should be apt to take many things for granted and rarely come to conclusions. But this continual friction, which The Progressive Thinker holds in store for its readers, is the key by which, we often discover, unlocks the door to truth.

It is very evident that some disturbance has been created by the declaration of principles at the recent N. S. A. convention. Previous to that it was declared that such could not be made; yet we have them.

Some who were there went away in the child's mood of "I won't play any more with you, so now!" One says: "To this have we come after fifty-two years of preaching cause and effect, passive obedience, arm and force without end, and ending and the spiritual sequence necessary to develop structure." And what is it all about?

Mr. Loveland says: "Infinite nonsense." It seems to me that many have thought but little of anything but phenomena, and therefore can neither believe in infinite intelligence or know what religion means.

For years and years have the recruits of the church declared that the Spiritualists did not believe in anything; all they cared for was the delusion of believing that the dead came back. Is this the condition of the Spiritualists? Do they only agree upon this so-called delusion? Do we not believe in the intelligence of all life in the vegetable, mineral, animal as well as human kingdoms? If we do, then where did it begin and when will end? If that cannot be answered, is it not infinite?

"Progressive unfoldment, form and force without beginning or ending and the spiritual sequence necessary to develop structure," says Mr. Bates.

What later meaning than this can be given for infinite intelligence? But he can think of form and force without intelligence. I cannot exclude the latter, else why is structure so varied? What draws and rejects atoms? Does force without intelligence do this? Not an outside but a within intelligence. If this is denied, how do we account for the varied conceptions of infinite intelligence? Do we not know of it in the human mind? Is it not the Christian God—the anthropomorphic God; to still another, "the supreme principles of nature." These are the different conceptions, and out of these what will serve best to convey to the world, not "to our enemies," as has been stated, have the Spiritualists, as a whole, have done some thinking and have sufficient strength to stand upon the solid ground of the physical life. Can we only agree upon the source of our phenomena? If there is something else that Spiritualism has found, we should state it and let the world know that we have been misrepresented. Shall it be "the supreme principles of nature" or "infinite intelligence" or "the Christian God" or "the anthropomorphic God" or "the supreme principles of nature"?

The orthodox judge, court and jury we have with us, who sit in council upon the Spiritualist. Principles of nature to them means agnosticism and the Spiritualists' play at the so-called bar of justice is not always recognized. And if a Spiritualist, presenting a being, presented to believe in—not an infinite intelligence, I fear he would be more at home with the agnostic, who qualifies his belief with his "I don't know."

The objection is not to the golden rule. If there is any one who should agree that that rule is the rule of right, it is the Spiritualist. Mrs. Watson says: "I know of an instance where two gentlemen were riding in a railroad car, occupying the same seat. One had long been a claudicant. A voice spoke to his inner ear to move his seat and do it quickly. He obeyed, and urged his friend to do likewise. A few minutes thereafter the axle of the car broke, came up through the floor and crushed the two to fragments the seat they had just vacated."

I could give several other instances of the same tenor.

If it be heresy to believe that the world of spirits closely impinges upon this, then I am a heretic. If it is superstition to believe that sometimes, when conditions permit, our departed loved ones can and do come very near to us and can impress us for good and warn us of danger, and stimulate our good resolutions, then I am superstitious. John Wesley believed this and so did Joan of Arc, Victor Hugo, Whitman, Longfellow, Socrates, Bryant, Holmes, Lincoln, and hundreds of other illustrious men and women of ancient and modern times. Harriet Beecher Stowe declared that she deserved no other reward for writing "Uncle Tom's Cabin," than that every line was dictated to her by some invisible intelligence.

R. A. DAGUE.

Santa Paula, Cal.

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KNOWS THE TRUTH.

A Church Member on Spiritualism.

This is an age of orthodoxy and heterodoxy, of materialism and Spiritualism. Millions believe that we shall live after death, and millions profess to love that death ends all. Are there any evidences outside of the scriptural statements that we have a spiritual body as well as a physical body? Is there such a power as clairvoyance? The writer believes there is. I have for forty years been a student of Spiritualism, of trance mediumship, of clairvoyance. I am not superstitious, but I am thoroughly convinced that there is a real tangible world invisible to all except the clairvoyant, peopled by those who once inhabited physical bodies.

I will here narrate a few well-authenticated instances which to my mind are proofs of this statement.

Some 20 years ago Mollie Fancher of New York City, was run over by a street car. She was badly mangled, was paralyzed, and her body and all her limbs except one arm and hand, she became totally blind—her eyeballs shrinking away. She was a member of a wealthy family and she had the most skillful medical treatment. Without physical eyes she soon began to see; she described street scenes and occurrences as if she were the hand and brain of man to complete the work.

The outlook is favorable for a larger attendance at the camp-meeting than for several past seasons. Letters of inquiry are daily received, and rooms and cottages are being engaged. The meeting of this season will commence February 4, 1900, and continue six weeks.

This place was selected as a center for winter homes, as well as one adapted to psychic and spiritual culture, and we hope that not only those who feel an interest in advancing our cause in the South, but those of every sect and belief who desire a beautiful, healthful place, will find it a most desirable one, and will make it their home for some months during the cold weather of the North.

We also hope that Spiritualists coming south will not wait for meetings to commence, but come early and join with us in making this place an ideal home and spiritual center.

There are quite a number already on the ground, others will be here soon. Meetings are held each Sunday. A Woman's Club has been organized, and the place is being made a center for winter homes, as well as one adapted to psychic and spiritual culture, and we hope that not only those who feel an interest in advancing our cause in the South, but those of every sect and belief who desire a beautiful, healthful place, will find it a most desirable one, and will make it their home for some months during the cold weather of the North.

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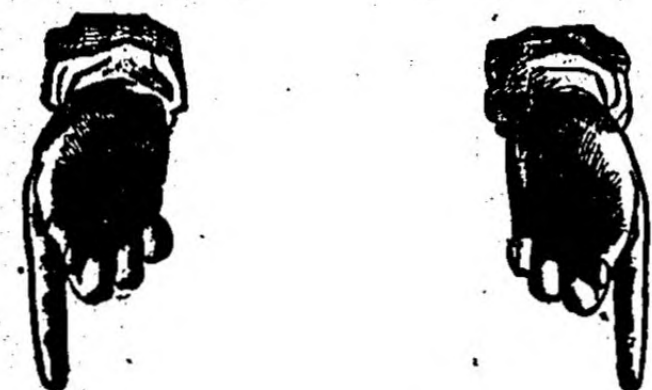






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## GOOD ADVICE

From an Earnest Worker.

Among the many letters coming to me and from all parts of the country, bearing questions pertaining to the development of mediumship, I occasionally receive one, the reply to which may be of interest to many, and therefore ask for space in the paper I find quite generally read for my answer.

Before me is a letter from Texas, by a woman who tells me that she for years opposed the investigation of the spiritual phenomena on the part of her husband, but that now, he having entered spirit life she is very anxious to become a medium in order that she may communicate with him, and she wants to know how to proceed.

In the first place, seek to eradicate from your nature the selfishness which has in a measure been yours, manifested by your opposition to one seeking to learn of truth.

Second, see that your life and character and purity of thought and action, and that you have thus prepared a way for the presence of those in the higher life, earnestly and prayerfully invite them to your side, at the same time knowing that to succeed one must use sense and judgment; therefore, at no time and under no circumstances whatever be led aside from truth by believing in or countenancing anything taught by superstitious would-be teachers who, in order to extort money from the credulous, tell you of obsession by dark spirits, love, and the potency of charms, love potions, etc., etc. Nonsense! Mediumship is something beyond the superstition of the Middle Ages. Those who deal in such traffic know nothing of the science of psychic phenomena, and should not be classed as spiritual mediums. Mediumship is of the Divine, and one of Nature's gifts to be the most appreciated. 'Tis the "hand sacred and holy" and should be held sacred and holy.

Be it mind that at all times, in private as well as before the public, the phenomena should be presented in a manner to invite the attention and respect due its importance. One hoping to become a medium must see to it that all work is such as will place it above ridicule or suspicion; to this end the true medium labors, and thanks to the angel world, we have many such workers in our ranks. One may attain to good mediumship by living in accordance with the above and sitting daily for the visits of spirit friends.

JULIA STEELMAN MITCHELL,  
N. Evanston, Ill.

## A Card from the Secretary of the Nat'l Spiritualist Lyceum Association.

To the Editor:—I am desirous of obtaining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secretary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part of the N. S. L. A., and it is to the interest of the local lyceums that their representative write me.

MATTIE E. HULL,  
72 York street, Buffalo, N. Y.

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines  
only will be inserted free.]

Mr. E. W. Turner passed to eternal progression in spirit life, October 14, 1899, aged 57 years. He was an ardent Spiritualist for forty-two years, and president and speaker of the Mahoning Valley Association, and was an exemplary man in every respect. Funeral service, October 16, at his home, two miles from Newton Falls, Ohio, by E. W. Sprague, of Alliance, Ohio.

MRS. S. J. RUSSELL.

Passed to spirit life, by being accidentally killed, in New York State, Mr. James Gordon, aged 48 years, son of Captain E. and Belle Gordon, of Montrose, Pa., a suburb of Pittsburg, Pa. Mr. Gordon was a member of the Pittsburg society, and a Spiritualist of many years. There is but one son left, to Mrs. Gordon, and he with his mother feel this loss very deeply. The funeral was very largely attended at the mother's home, October 4; Rev. Mr. Henderson of the Methodist church, a life-long friend of the family, and the writer assisting in the service.

G. H. BROOKS.

We have to report this week the bereavement of our Brother Eugene Miller, by the passing of his little daughter Cora L. Miller, to the higher life, from Winesburg, Ohio. She was a bright little maiden of twelve years, and her letters were a source of great comfort to her father, and her release a sudden and unexpected blow; but he has that comforting knowledge that although she only budded in mortal life, she will blossom in spirit and that she is not gone, but can still be with him with love and comfort. Not lost but his darling still. JESSE H. BICKFORD, Pinar del Rio, Cuba.

Mrs. Mary Hamor Buckwalter, wife of Mr. J. H. Buckwalter, passed to the higher life, on Monday evening, Nov. 13, and was buried on Friday, Nov. 17, at Royer's Ford, Pa. She was a member of the Philadelphia Spiritualist Society, and had been for many years a devoted and consistent Spiritualist. Miss Lizzie Harlow, of Haydensville, Mass., and Mr. Samuel Wheeler of Philadelphia, delivered the funeral address which was attended by a large number of friends and acquaintances.

THOMAS M. LOCKE.

Passed to spirit life, from Alliance, Ohio, November 14, 1899, Alvira, wife of Jacob Seacrist, aged 52 years and 3 months. She was the mother of eleven children, ten of whom she leaves behind, together with a devoted husband, a loving mother and many other relatives and friends.

Mrs. Seacrist's life was devoted to her husband, her children, and her home. She was beloved by all who knew her. The last year of her life she was blessed with the "Gifts of the Spirit," and saw and conversed with her spirit friends, which was a great source of satisfaction to herself and friends. Mrs. Flora Russell furnished the music at the funeral, and the writer officiated. The consoling facts of Spiritualism will help to sustain this sorrowing family in their bereavement.

E. W. SPRAGUE.

## TESTIMONIAL.

B. F. Poole, Clinton, Iowa:

I received your Malted Pebble Spectacles and Magnetized Compound. My eyes are improving; growing stronger every day. Accept my grateful thanks.

MRS. H. BUGBEE.

N. Pomfret, Vt.

For ten cents I will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Address B. F. POOLE, Clinton, Iowa.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Universe." What Force Is the Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

# Wonders That Are Being Performed At a Distance.



**DR. PEEBLES.** Since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts that none other has, but he does claim to possess some advantages over most of his contemporaries—he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

**PSYCHIC DIAGNOSING.** DR. PEEBLES is admittedly one of the greatest Psychic Diagnosticians living. He is able to definitely locate the seat of your disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. Too much importance cannot be attached to a correct diagnosis. It is necessarily the foundation for successful treatment. The result of treatment based upon a wrong diagnosis is simply chance, even worse, it is an experiment. How many of the physicians who have treated you really understood your case?

**PSYCHIC TREATMENT.** The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with soothing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

**MAGNETIZED MEDICINES.** He uses only the mildest medicines, these being preparations from roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov. 1, 1899.—Dear Doctor:—Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so too. Very truly, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor:—I continue to gain in strength and am feeling so much better than I did in July,—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, MRS. L. N. DESSER.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA RESSEGUIE.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor:—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, MRS. G. I. NASH.

**IF IN DOUBT** as to your true condition, if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing him as below, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, STATING AGE, SEX, FULL NAME, and LEADING SYMPTOM.

Address, DR. J. M. PEEBLES, Battle Creek, Mich.

The Temple of Health and Psychic Review, J. M. Peebles, editor and proprietor. A monthly journal, eight or twelve pages, published each month in Battle Creek, Michigan, and devoted to health, hygiene, the social question, Spiritualism and general reform. This journal is independent, and absolutely fearless, as is the doctor's Better Life, a monthly of sixteen pages, in two parts devoted to Spiritualism, progress and psychic healing. The two monthlies have a combined circulation already of over 40,000. Subscriptions, 25 cents each per year. Write for sample copies. Address, Temple of Health, Box 2382, Battle Creek, Michigan.

**Sunday Spiritualist Meetings in Chicago.**

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 West avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society holds meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday school in the same place every Sunday at 9:45 a. m. School of Psychophysics established in connection with the church.

The Spiritualist church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening sessions commence at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 8 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. Everybody is welcome.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings, Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

The Spiritual Freedom Society holds regular meetings every Sunday at 8 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. Sunday school at 2 p. m. Seats free.

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