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A SERIES OF SEVEN ESSAYS

UPON

**SPIRITUALISM VS. MATERIALISM.**

APPEARING IN THE

FREE-THOUGHT MAGAZINE.

BY

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*J. M. Peebles.*

162062 PREFACE.

“We are not masters of our ideas.  
They master us and force us into the arena,  
Where like gladiators we must fight for them.”

Something like a year ago, the thoughtful and intellectually accomplished editor of the Chicago Free-Thought Magazine, H. L. Green, Esq., honored me by saying in a very friendly letter, that regarding me—using his own words—“as not only one of the oldest, but considering the combined phenomenal and dialectic phases of Spiritualism, the ablest exponent of the Spiritual Philosophy (so-called) in America,” he would “be pleased to have you write a series of six essays for my magazine, giving the proofs of Spiritualism, its status, and the general trend of its teachings.”

Here was practical free thought made manifest by that regal-souled man, H. L. Green. Here was liberality and manliness worthy that large class of our citizens known as free-thinkers. Truth has never aught to fear.

Though overburdened with medical business, editing my TEMPLE OF HEALTH, writing the closing chapters of my “Vaccination a Curse, and a Menace to Personal Liberty,” together with the immense correspondence in this and foreign lands, I concluded to furnish the essays at, I may say, odd hours, dates, and possibly in sentiments; if so, I shall be only too glad to correct them in future editions.

With this book goes my good thoughts and good wishes for the readers’ health, happiness, and prosperity. If we differ, we will differ in the spirit of fraternity and good-will. The wisest of us see through a glass darkly, and have reached but a segment of the circle of eternal truth.

J. M. PEEBLES.

Battle Creek, Mich.

## SPIRITUALISM VS. MATERIALISM.

### NO. I.

**F**ANCYING the name of the Free-Thought Magazine, and having been a Free-Thought Spiritualist for these fifty years and more, and further having had the pleasure of this journalistic editor's acquaintance for full half a century, may I claim sufficient hospitality for the insertion of several articles in your journal in the elucidation and defense of Spiritualism, as I understand it. Under no consideration would I presume to speak for the great body of Spiritualists, as I differ radically from many of them. To me naturalism and Spiritualism are in perfect accord.

Spiritualists, unlike churchmen, have no tutelary, human-shaped God to worship, no iron-clad creed, no priest-conceived confession of faith; but have a general declaration of principles, which probably a large majority of them accept. Upon one point all Spiritualists agree; and that is, the continuity of life. They compare death to a rose, that, climbing up some garden wall, blooms on the other side; or to a bridge, the crossing of which opens into a world of conscious verities, peopled with innumerable intelligences, and with better facilities for development than in this preliminary stage of existence, where the poor often beg for bread, where hearts often ache, and tears often flow.

If Divine Energy, evolution, has lifted us up through agone ages from and through lower kingdoms; if it has pushed or pulled us, just as you please, thus far up onto the pinnacle of rational royal manhood, and endowed us with towering aspirations for further unfoldment, why should this benevolent law suddenly stop at death's door and drop us, consign us, to the terrible doom of an eternal and merciless non-consciousness? Trust in the uniformity of nature and in the continuity of its processes leads not only to a different but to a far more rational conclusion.

In these clear, pensive October evenings I look up to those glittering, shimmering star-worlds, the moon with its extinct volcanoes, Mars with his canals, Saturn with his golden rings, and say to myself, Oh, how grand to see, to study the cosmology of planets heretofore unpressed by human feet; and, further, how delightful to meet over there my old friend of the Free Thought Magazine, and with him, relieved of the silica, iron, phosphorus, lime, and other physical constituents, traverse together the ever-multiplying spaces of immensity! Is there an ideal that cannot become real?

The body has its uses in this primary stage of being, something as the husks have theirs while the corn is growing. But the body is not the man. I never knew a corpse to bury itself, nor to plant evergreens over its grave. At death the conscious man vacates, moves out of his temporary tabernacle. Clarivoyants see it in the process of moving. Because others cannot is their misfortune. We sympathize with the wayside blind man who cannot see the sun. "Where shall we bury you?" said the disciple, Crito, to Socrates when he was dying from that drastic hemlock poison.

"Bury—bury me," exclaimed the dying philosopher, "bury me just where you please if you can only catch me!" Then he added, "Have I not often told you and the wise men that this body is not Socrates?"

My sainted mother at eighty-nine, while sitting in her chair, slept into the higher life. Leaving her earthly tenement and catching glimpses of the birth-hour of the spiritual world, and beholding the forms of welcoming friends, her own death-chilled face became wreathed in smiles. It was the soul's victory. In all my public life of fifty-nine years, I have never seen the dying weep. The Hindu priest, while baptizing the infant in the Ganges' waters, says: "Child, precious little one, you came into the world weeping while all around you smiled. May you so live the true divine life, that departing, you may smile, while all around you weep." What mortals dolefully denominate death, the risen, robed in immortality, pronounce birth.

In the struggles and death-spasms witnessed in the last

hour of mortality there is no pain. The nervo-contortions, the slow, deep breathings are but the efforts of the real thinking man to release himself from the disease-impaired tenement unfit for further use. Study nature. In the hatching process, the growing, restless, unhatched bird twists and struggles to break away from its shell. The shell only dies. The released bird, retaining its individuality, soon makes music in the lilac bush or the far-away forest.

The bodies of human beings die, not because some unhistoric Adam in a mythic Eden sinned, nor because the war-inspired Napoleon crossed the Alps, but because they are physical organizations composed of atoms, molecules, cells, and varied other earthy substances; and it is an immutable law that all such organized forms must in their time become disorganized, earth to its earth. Life and death, comparable to the correlated forces of being, are both equally beautiful when fully comprehended as the positive and negative sides of nature.

Ex nihilo, nihil fit—"from nothing, nothing comes"—is axiomatic. We laugh at the old Calvinistic dogma that God made the world in six days out of nothing; but if nothing cannot be made, or cannot become conscious, rational something or substance, the converse, logically considered, must be equally true, that something, conscious substance, real rational substantial men cannot become nothing. Annihilation is unthinkable. The universe knows and can know no absolute loss. The word annihilation has fully given place to transformation. Once out, absolutely out of real, conscious existence, never in; and once in, never out, into unreasoning, incomprehensible nothingness.

The good and the true do not even for one moment in dying lose their consciousness. The erudite Judge Edmonds of New York, whose spirit seances I occasionally attended a generation ago, had a warm personal friend in the Quaker Abolitionist, Isaac T. Hopper, who for months had been confined to his house by a lingering disease. The Judge, frequently calling, saw him one afternoon, and, though quite low, he conversed cheerfully, and the Judge thought he might live for weeks and months. At seven o'clock the same evening the Judge held his

usual Thursday evening seance. An invocation was offered and almost immediately the hand of the Judge's daughter, Laura, was seized by some unseen force and wrote speedily, automatically, "I am in the spirit world.—I. T. H." "Who can it be?" was the passing inquiry. The Judge, looking, said: "Those are the initials of our friend Hooper, but it can hardly be him; I saw him but a few hours ago, and, though feeble, he seemed quite comfortable. It will take but a short time; I will go and see." He found Hopper dead. Returning soon, the lady's hand wrote again: "I am in the spirit world, and I quite fully understand now what the Apostle meant when he said, 'We shall not all sleep, but shall be changed.' I have changed worlds, and met my friends that had passed on before."

This was not telepathy, not mind transference, nor miracle, but the direct testimony of one who had crossed the crystal river and reached the evergreen shores of that better land of which poets had sung, prophets foretold, and the existence of which the intermediaries of to-day demonstrate.

From the testimonials of the dwellers in those higher, invisible realms of being, I feel justified in saying that the spirit-life is an active life, a social life, a retributive life, a constructive life and a progressive life; consciousness, memory, reason, and aspiration accompanying us thither.

The spirit world is here. We are spirits incarnate now, crossing the bar, as Tennyson called it, we shall be spirits decarnate; having stepped up one step higher in the stage of evolutionary life. In those spirit-spheres there are refined, etherealized fields, forests, fountains, gardens, groves, meandering streams, schools, lyceums, conservatories of music, massive libraries, art galleries, educational universities, congresses of angels, parliaments of savants and seers such as Confucious and Plato, Jesus and Epictetus, the Phrygian philosopher—everything to charm, to intellectually unfold, and spiritually enrich the once inhabitants of earth. These, and million other realities, refined, sublimated, and adapted to the higher spiritual state, obtain in those up-realm spheres of a measureless infinity. This article must be considered as but preliminary.

## SPIRITUALISM VS. MATERIALISM.

### NO II.

**T**OLERATION is one of the most crowning glories of civilization. Intolerance naturally, if not necessarily, pertains to sectarists, their creeds and their confession of faith. Bigotry has no head and cannot logically reason; has no heart and cannot tenderly feel. Her lip-service prayers are but curses, and her social communion is moral death. The seeker after truth cannot be a bigot. Where the power of truth is felt no altars smoke, no offerings bleed, and no innocent lives expire for opinion's sake. Truth enriches, exalts, and dignifies human nature, and I am proud to say that agnostics and materialists, as well as Spiritualists and Theosophists, are seekers after the truth. They may not agree as to the results of their investigations, but they deeply sympathize in the promotion of liberalism, the diffusion of science, the education and reformation of the races, and the speedy inauguration of that long-hoped-for altruism—peace on earth and good will toward men.

They further agree in rejecting such churchianic traditions and dogmas as a "war in Heaven," "the fall of man in Eden," "total depravity," "a personal devil," "a human-shaped Old Testament Jehovah," "the plenary inspiration of the Bible," "the vicarious atonement," and future "endless hell torments." These all are ancient Babylonian theories manipulated and venerated by the Judo-Alexandrian school of philosophy, reves-tured by the Nicean Council of Bishops, and christened Christianity—rather Churchianity—the Roman Catholic church being the mother-begetter and mother-brooder of the creeds that have cursed the ages. The above credal teachings are all the doctrines of a dogmatic sectarism, invented and propagated by a bigoted priesthood to enslave the intellect, subserve a Calvinistic ecclesiasticism, and crush the noblest, broadest aspirations of the human soul. Whenever using the word of God in these articles, remember that I have no reference to Yahweh, the Je-

hovah of the Jews. He was only a tutelary deity to ancient Israel, as was Zeus to the old Greeks, and Jupiter to the Romans.

Having cleared away some little theological underbrush, and stamped down some wayside thistles, we proceed:—

A structure, arch and keystone, to be permanent, must have a substantial foundation. And I can conceive of nothing more substantial than Being, or essential Substance, invisible and divine, symbolized by the circle, beginningless and endless. One of the synonyms of Being is Unity, and may be illustrated in a degree by the pure white ray. This in passing through the prism is resolved by the law of differentiation into the primaries, completing the seven color tones of the prismatic scale. Accordingly, in a similar line of thought, One, the indissoluble Unity, becomes in manifestation the Many. And Being, that is, Substantial Spirit, eternal, immutable, and infinite, underlies, infills, energizes all things from the molecule and the cell, the stars and the suns that dot the depths of the astral immensities.

Said Jesus, the Palestinian medium and martyr, "God is Spirit," or, rather, Spirit is God. This is the correct Greek translation of *Pneuma ho Theos*. The Neo-Platonian Proclus said, "God is Causation."

Alfred R. Wallace, the English naturalist, scientist, Spiritualist, and compeer of the late distinguished Charles Darwin, writing of this infinite Presence, termed it the "Supreme Intelligence of the universe."

Edison, scientist and inventor, of whom not only America but the whole enlightened world is proud, asserts that "Chemistry unquestionably proves the existence of a Supreme Intelligence."

Plato, nearly 400 B. C., said to the doubters of his time, "Can we believe that He who is Absolute Being can be without life or thought; that He is deprived of intelligence?"

"Adore with me," exclaimed Voltaire, "the design manifest in all nature and consequently the author of that design." "I believe in one God," said the royal-souled Thomas Paine, "and no more. I hope for happiness beyond this life."

In Myre's "Science and a Future Life," page 151, Bismarck is thus quoted:—

"I live a life of great activity, and occupy a lucrative post. But all this could offer me no inducement to live one day longer did I not believe in God and a better future."

We know that Baron Von Humboldt, Carlyle, and Emerson were theists. The latter said to me while I was in his Concord library, "The universe is my ideal, a grand spiritual manifestation."

"Pity for those," said Victor Hugo, "who have not a heart in their breast, and in that heart a God." When the meditative Brahmin said Brahm; when the Persian philosopher said Ormuzd; the Egyptian priest said Osirus; the Monotheistic Jew-prophet said Our God is One; when Aristotle spoke of the Perfect Intelligence; Mahomet of Allah, Maimonides of the Divine Kosmos; Emerson of the Over-Soul; Cook, the Harvard professor of Mind, Energy, and Intelligence; and the Nazarene, Jesus, of the Spirit, they evidently meant to convey about the same thought; namely, that the great incomprehensible uncaused Cause, Spirit, embodying ether, energy, consciousness, life, intelligence, will, wisdom, and purpose, governs this measureless universe by unchanging laws.

Laws are not creative; they make nothing. They are modes and methods of operation. The swing of the pendulum creates neither the clock nor the pendulum. And yet these laws are so uniform in action that an astronomer standing with Thales, 500 B. C., could calculate an eclipse of the moon and find it took place precisely at the time expected; and so could he go forward and calculate for 5,000 years in advance with the same accuracy; and all because law and order, energy and intelligence and purpose run like golden threads through this and doubtless through all conceivable realms of existence.

If a human being were blown to atoms by a dynamite explosion, only a crude miracle-believer could believe that these atoms, molecules, cells, blood corpuscles, veins, arteries, ligaments, tendons, capillaries, eyes adapted to seeing, ears to hearing, could go to work without any intelligence or purpose

and put themselves together into a thinking, rational man again. "All force," wrote Alfred Russell Wallace, "when reduced to the last analysis is not merely dependent upon, but is undoubtedly the will of one Supreme Intelligence," that is, one Infinite Spirit.

The spiritual is the real and the abiding. It is not true that man has a spirit; but rather that the spirit is the man. This real, conscious, invisible man is temporarily clothed in mortal garments, which fleshy garments are as serviceable to him for a season as is chaff to the growing, ripening wheat, or husks to the corn; when the chilly autumn frosts come the husky coverings of the corn, yellow, turn sere, and die—die into the great vortex of matter to reappear in other forms; but the corn remains unhurt. And death, so-called, does not hurt. It is not the penalty of sin. In ripe old age it is a blessing, and natural as life; it is but a flower-encircled doorway between the world, visible and invisible. Death translated to the bird kingdom is the process of hatching. It is the shell that dies and not the bird.

Man, through the excretory organs and invisible perspiration, puts off portions of his body every day. At death he puts off the impaired remainder and steps up one step higher on the evolutionary ladder of progress. Here man is triune: physical body, spiritual form, and essential spirit. Dying he sheds the outer earth sheathings, maintaining the etherealized spirit-form, or astral body, as the Theosophists term it. Over there he is dual; constituted, so to speak, of the conscious, intelligent spirit and the spiritual body with the encircling aura, which emanating aura corresponds to the mortal altitude of the risen personality.

All rational communications among us here and now are spirit communications. None can communicate with a corpse. This cadaver-form was the shell, the tent the man dwelt in before his birth into the better environments of the spirit life. Give him the proper conditions now, and he will still communicate. But the most ordinary door must have a hinge to swing on. It would be very difficult to carry a pail of water

without a pail; and more difficult still to convey a telegraphic message to New York without a metallic wire. A hempen cord would not suffice. The scientist must have his laboratory, his apparatus, and the most delicate conditions to obtain desirable results. And so the Spiritualistic medium must have the best conditions to receive the desired messages.

Spirits, whether incarnate or decarnate, just as naturally respond to spirits through the law of vibration, as music responds to music, or as thought responds to thought; and all, corresponding somewhat to the Herizian wave of wireless telegraphy. Spiritualism is naturalism. Nothing is supernatural, but millions of things seen are mysterious, and many phenomena may be classed as superhuman, or super-normal, as Professor Flournay of Paris denominates them. The messages through the trance and other phenomena related to spiritism, while demonstrating a future life, testify to the potency of love, the perpetuity of unselfish friendships, the inevitable triumph of justice, the unity of the human race, and the coherency of the universe.

When I am asked, "Doctor, what have you seen to convince you of the truth of Spiritualism?" my reply is, the cumulative mass of evidences embarrasses me in their riches, and I feel to ask what have you been about these fifty years and more that you have not studied mesmerism, psychology, telepathy, sarcognomy, phrenology, clairvoyance, trance vision, psychism, hypnotism, and other of the finer borderland forces that so unmistakably point to an intercommunion between mortals and immortals.

Where is there a more painstaking and profound scientist than Sir Wm. Crookes, and yet, after years of critical investigation and crucial tests in his own house, he avowed himself a Spiritualist. Honored with being a guest at his residence in London, I know whereof I speak.

Alfred R. Wallace, who was chairman a part of the time at the International Congress of Spiritualists convening in London, June, 1898, previously planned and published this: "My position, therefore, is that the phenomena of Spiritualism, in

their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

Dr. W. F. Barret, professor of Experimental Physics in the Royal Academy, Dublin, says in a Psychic Research report: "It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the the spirit of exact and unimpassioned research, that beneath the imposture \* \* \* there remains certain indubitable and startling facts which science can neither explain nor deny."

The distinguished English scientists, Oliver Lodge, Dr. Richard Hodgson, of Cambridge, Professor J. H. Hyslop, of the Columbia University, New York, Professor William James, of Harvard University, and other mental scientists and physicists add their testimony as witnesses to the facts known as spirit phenomena. History is aflame with them under varied names.

Do I hear voices saying, "We have not seen these phenomena; we have not witnessed them." Very well, what you have not seen amounts to precious little. No solid opinion, no philosophy can be built upon negation. One emphasizing the statement that he has seen none of these psychic phenomena reminds me of Francisco Sizzi. These were his words: "Moreover, the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore do not exist." This was doubt and denial gone mad.

Investigations, knowledge, affirmation, these are the demands of our times. Superstition, hoary with age, is on the decline. Calvinism is dead and awaits burial; and faith, faith in Bibles and a future existence, no longer satisfies creed-cramped churchmen. They desire, they hunger for knowledge.

Let me illustrate: Fully fifty-seven years ago I was called upon when a preacher to attend the funeral of a beautiful and only child of four summers. The parents were my parishioners. The burden of my sermon was faith, faith in a future existence. I could not think that so much promise, so much precious intellect and love had been literally snuffed out or faded into the dismal ditch of eternal nothingness. When the casket lid, heavy with wreaths of rosebuds, was lifted the parents and rela-

tives stepped forward, and the father, stooping down and putting a kiss upon the icy lips of his loved and lost, burst into tears and wept as though his heart would break, exclaiming: "I can't give you up, my Willie—I can't! I can't!" But the mother stood pale as the child-corpse, and silent as a marble statue. There is a sorrow too deep for tears, a suffering too crushing for expression. She turned to me trembling with deepest emotion and said: "Oh, my pastor, you've spoken to us beautifully about faith, faith in Christ and faith in immortality, but my poor, aching, bleeding mother's heart wants something more than faith. Tell me, oh, tell me, what you know about a future life! Where is my child—does he live—does he love me still—shall I know him beyond the grave—will he know me? Tell me what you know!" And I stood before that congregation dumb as Egypt's sphinx. I was literally a know-nothing! And yet I knew just as much about the future existence as any preacher of that era knew; or as the orthodox preacher knows to-day. They all walk by faith and totteringly stumble while they walk.

As a physician, witnessing scores of death-bed scenes in this and in the pagan countries of the Orient, I know of no people so afraid to die and go to wear their golden crowns as Christians, and all because they are know-nothings—know-nothings concerning the future. Ignorance and fear hath torment. And then, their creeds and beliefs are so conflicting in connection with their self-confessed imperfections, that, not certain whether their souls will go up or down into hades, terror-stricken they shrink from the approach of death's dark angel!

Should some mourning mother ask me now, "Where is my child?" I should say: "This bud of your home has been transplanted to bloom and mature in the gardens of the gods, and will be often brought to you in dreams and visions from the brighter spirit-world, which is invisible to us simply because its etherealized realities are matters of higher vibrations. The human eye cannot see beyond a limit of a vibration of eight hundred trillions per second, and the human ear is likewise limited. So that not only are stars unseen by day, but all life, in a higher state of vibration than this, is invisible and in-

audible. This spiritual world has been open to seers and sensitives in all ages, open because of their refined spirituality.”

Swedenborg for twenty-seven years conversed with spirits and angels. Clairvoyants and clairaudients under certain conditions see and converse with those dwellers that tread the evergreen shores of immortality. To such the future life is knowledge, and Spiritualism gives knowledge for faith.

## SPIRITUALISM VS. MATERIALISM.

### NO. III.

**R**IDING by railway some twenty-five years ago from Leeds to London, the conversation turned upon Spiritualism. A secularist present, while expressing a preference of Spiritualism to sectarianism, thought Spiritualists exceedingly credulous. Thinking differently, I remarked, Robert Owen, Robert Dale Owen, Professor Hare, of the Pennsylvania University, all, with many other sturdy materialists, after investigating these occult phenomena, became firm Spiritualists; and certainly they were not credulous.

“Pardon me, sir, but do you really believe in Spiritualism?” inquired this gentleman, sitting opposite me in the compartment.

“No, was my prompt reply; “I do not believe that spirits once of earth communicate with mortals; I know they do. With me, sir, belief has become knowledge, and faith fruition.”

“Well,” coolly responded this gentleman, his face mantled in a sort of sardonic smile, “I am so organized that I can believe only what is rational, and what can be cognized by my five senses; and if you have any ghosts or spirits on hand, trot them out, I should like to see them.” The laugh was on me, and more—I was in a decided minority.

Clever and voluble he continued: “I am not a bigot. I am not averse to investigating everything from the gods of India down to the grasses in the fields, and I have this thought——”

“Stop—stop right there!” I exclaimed as earnestly as emphatically. “You say you have a ‘thought’. I deny it. Prove it. Trot it out here; I should like to see one of your thoughts.”

“Oh, you are quite hypercritical. I meant to say that considering Spiritualists and the study of Spiritualism, I hold this idea——”

“Stop again, sir! I deny on your own grounds that you

have an idea. Show it to me. Demonstrate it. I want to cognize it by my 'five senses,' to use your language. So, 'trot out' your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further, tell me the color and shape of your best ideas." The smile was now on the other side.

It is the fundamental creed of some that we get all our wisdom through the senses, knowing only what can be cognized by and through them. This is a very untenable position, leading to a multitude of erroneous conclusions. Physical science, relying largely upon the senses and the reasoning faculties, deals mostly with the surface of things. It may measurably discover, but it does not originate. Its field is the objective. It only cognizes and tabulates effects. Its motto should be consequents married to antecedents.

All abiding varieties, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. And even the atom upon which science predicts, the molecule and the mountain, is unseen even to the microscopic eye. Are atoms demonstrated realities then? Are they point of force or only hypotheses? Honest doubt is honorable.

No scientist doubts the reality of Newton's law of gravitation by which every atom, near or remote, acts instantaneously upon every other atom; but this invisible law does not pretend to act where matter is not. At best, all matter is but variously graded substance, visible or invisible. Berkeley stoutly denied its existence. Manipulated and condensed, it becomes palpable—steam converted into ice is an example.

Science postulates the existence of an ethereal medium, the ether of space, through which heat, light, and other forms of radiant energy are transmitted. This ether is said to be as solid as adamantine, more rigid than steel, pliable as air, infinitely elastic; and yet it is absolutely invisible—as invisible as are our influencing spirit friends. The five senses are not illusive, as the Hindoo Vedantists would say, neither are they infallible guides. They point toward, they assist, they are helps to the attainment of facts and truths.

The Theistic Spiritualist, and, I may add, the rational idealist, while wisely using the ordinary senses, fallible and illusory as they often are, employ in connection with them the sixth sense, intuition, plus consciousness, reason, and the maturest judgment of the higher Self. Sound, heat, light, color, and all the objects of sensation are non-existent, aside from consciousness.

While there is a correlation of physical forces; while heat, light, chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. This would be as morally impossible as that abandoned theory, "spontaneous generation," which Huxley, Tyndall, Beale, Coues, Lodge, Tonnebaum, and other authoritative scientists pronounced, after a long series of crucial experiments, unproven, and more, an utter impossibility! An egg manufactured from a stone and one produced by a bird, though in shape, color, and weight precisely alike, are neither convertible into each other, nor are they equally productive. The psychic force employed in pulling the trigger of a gun is not so connected by the law of correlation as to be reproduced in the flying missile. Consciousness, life, intelligence, power, and purpose are all embodied in essential Spirit, and are all invisible, too, as the steam that drives thousands of steamers across the pathless ocean, or as the angels that minister to mortals.

The physical senses have to do with the objective in nature, with the physical body, which is a microcosm of the earthly elements and the auras from which it is evolved, and the constituents of which may be proximately determined by scientific analysis. The body does not feel; the eye does not see; but the conscious spirit feels through the body, sees through the eye.

The soul, or the spiritual body, evolved or built up, from the finer essences of the physical body, together with the environing, invisible substances, constitute the ethereal counterpart of the earthly body. This is dominated by the inmost spirit, which spirit is the higher Self, the Infinite I, of Fichte, the Noumena, of Kant, the incarnate Divinity, of the institution-

ist—a potentialized portion of the Cosmic Consciousness of the universe.

Both Plato and Paul speak of the spiritual body. Cicero said the "soul can live and act out of the body; yea, much better, having then its perfect freedom divested of that heavy encumbrance which only clogged and fettered it." In the magnetic or the cataleptic state this conscious spirit, with its soul-aural envelope, may temporarily leave the body, which at most is but a built-up bit of chemical mechanism, and traverse the aerial spaces cognizing what is there transpiring, and meeting those who have before passed on to the Elysian fields of the blest and the beautiful. Under proper conditions this spirit traveler in the en zoning spheres not only sees but remembers, and, returning to the body, relates what he had seen and with whom he had conversed while relieved of cumbrous mortality.

Intromission into the spiritual world, such as was permitted Swedenborg and the more mediumistic of to-day, is not miracle but psychic manifestation in harmony with natural law on a more spiritual plane of existence than the masses are acquainted with. The phrase, "One world at a time," is a misnomer, for every thinking man is conscious of living in the physical and intellectual world, if not in the spiritual, at the same time. No man is all viscera. The universe is a unit. There is but one world with many aspects. Even the fish live in two worlds at the same time—the world of water and the world of air. Their gills are their lungs. That species known as the flying fish frequently leap out of the denser world of water, and, trying its finny wings, light upon the deck of passing steamers.

The history of ages abounds in testimonies of specters, apparitions, and spiritualistic doubles seen by observers the most candid and competent. Independent clairvoyants see them at will. They are the spiritual forms of the risen, refined and sublimated. Sensitive intermediaries sense their presence and very accurately describe them. Does some one say, "I never sense the presence of the departed dead." That is your loss. The ox did not sense or feel the fly on his horn, and for

the reason that it was a horn, hard, stiff, wrinkled, and non-sensitive.

It is sometimes said that when the disorganizing dead are buried "there can be no manifestation of mind or spirit without an organization." Mind and spirit, however, are not synonyms. They should no more be used interchangeably than facts and truths. Facts may be contradictory—truths never are. Truth allied to the eternal fitness of things, as cause and effect, has inhering in it a moral quality. A rattlesnake's bite is a fact, but no scholar would pronounce it a truth. It is a fact that politicians lie, but their lies are not truths; neither is mind nor emotions of mind the same qualitatively or quantitatively as Absolute Spirit.

One of our most erudite of American writers wrote the following concerning the future existence:—

"It cannot be that earth is man's only abiding place; it cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness, else why these high and glorious aspirations, which leap like angels from the temple of our hearts, forever wandering unsatisfied? Why is it that the rainbow and the clouds come over us with beauty that is not of earth, and then pass off to leave us to muse upon their loveliness? Why is it that the stars, that hold their midnight festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand dreams of our affection to flow back in Alpine chilliness upon our hearts? We are born for a higher destiny than earth. There is a realm where the rainbow never fails, where the stars will spread before us like islands that slumber on the ocean, and where the beautiful faces which passed before us will forever remain in our presence."

Certainly there is a "realm where the stars will be spread before us like islands," and that realm is the spiritual world. And Spiritualism, embodying the spiritual phenomena of the

past and the present in connection with hope, faith, aspiration, intuition, reason, and the higher faculties, demonstrates its reality. There cannot be appearances without something to appear; nor phenomena without adequate producing causes. We demonstrate spirit existence by the same evidence that we demonstrate anything else—the evidence that is used by court in settling human rights; evidence accepted in the hypotheses of scientific research; evidences appealing to the human senses buttressed by personal experiences, reason, intuition, and the best judgment. In the matter of spirit phenomena witnessed in all enlightened countries we affirm, emphatically affirm, that the spirits of our so-called dead are the producing causes.

Quoting the following timely words from the distinguished Sir William Crookes and others, we will proceed with some of the direct proofs of an intercommunion between the worlds visible and the worlds invisible: "Those who assume, as is assumed by some popular writers, that we are acquainted with all, or even any assignable proportion of the forces at work in the universe, show a limitation of conception that ought to be impossible in an age like this." In a similar strain the world-renowned Von Humboldt said: "A presumptuous skepticism which rejects facts and well-considered opinions without a careful examination into their truth, is, in some respects, more injurious than unquestioned credulity."

I. Some fifty-two years ago, when a preacher of the Bal-lou-Whittemore kind, rightly called the "death-and-glory system," the Hon. Vincent Kenyon, ex-member of a New York Legislature, urged me to attend with him Mrs. Tamlin's seance in Auburn, N. Y. Hesitating at first on the grounds of clerical respectability, I finally went. It was in the afternoon. The lady's hand was on the table. The raps were very distinct. Thinking of some pre-arranged mechanical apparatus, I requested these spirits—if spirits they were—rap somewhere besides upon the table. And to my surprise they rapped high upon the walls behind me, then on the ceiling, then my chair, and finally upon my coat collar. Not only did I hear, but I felt the magic thrill of the muffled sounds. It startled me, for I

knew that there was no mechanical make-up about my personage.

Continuing, these spirits, demons, gods, or ghosts, informed me that a cousin of mine, Melissa Peebles, in a Western State, had recently died. They rapped out the causes of her death, the date of it, and the preacher's text at the funeral. This astonished me, as I knew nothing of this relative's illness. Writing to my uncle, I soon received a reply confirmatory of nearly everything in detail, as related at this seance. Here was intelligence outside of myself or anyone present. It puzzled, but did not convince me. The "toe-joint theory" of the doctors and the "devil-theory cry" of the priests only deepened the wonder. The sub-conscious, subliminal self, with its miraculous activities, had not then been invented. Was it electricity? Certainly not; for everyone conversant with the magnet knows that it cannot charge a table of wood; and, again, electricity is not intelligent. Was it suggestion? This inquiry is irrational; for my thought, my belief, was fixedly against what was spelled out by the rappings; and, further, this information concerning this death was not battery-stored in my subjective or subconscious mind and dug out by these invisible rappers. Interested deeply, but not satisfied, I continued my studies in this widening field of psychism.

2. In the winter of 1858 Prof. I. Stearns hypnotized one E. C. Dunn, of Battle Creek, a wild, good-natured, uneducated boy, an ex-employe of a circus. The professor, through his will, put his subject through all sorts of platform antics from gay to grave; but one evening, when he exclaimed, "All right! all right!" young Dunn lapsed into a tremulous psychic state, eyes closed, and hands and arms quite spasmodic. The professor had completely lost his grip. He could not rouse him from this somnambulic state. Another will, invisible and vastly superior, had taken control. The excitement became intense. Mrs. A. A. Whitney, a resident clairvoyant present, said: "I see a spirit by the young man that I think wants to write—others will assist him." Paper and pencil were placed before him, and his hand rapidly, automatically wrote bottom

upwards and backwards: "I was killed on the Great Western Railroad, near Hamilton, C. W., a few hours ago. I have a wife and two children in Buffalo. (Signed) John Morgan." "How strange!" was the all-around response.

The next morning newspapers brought word of the accident, and later the number killed, among which was one John Morgan. Young E. C. Dunn (now Dr. Dunn, a wealthy citizen of Rockford, Ill., and a member of the city council), was from this time on for some fifteen years an unconscious trance medium, controlled weekly and sometimes daily, by spirit Aaron Knight. Now, then, there was a will-power, aided by others, superior to the hypnotist's will. It was intelligent. It described a railroad accident absolutely unknown to anyone present. It wrote upside down, the medium's eyes meanwhile being closed. It gave the name and specified family matters in Buffalo, all of which was confirmed later by the journals and by careful personal inquiries. Is there any possible theory except the Spiritualistic that can rationally account for such phenomena?

3. On a voyage across the ocean conversing one day with the commander upon hypnotism, biology, psychology, mesmerism, and magnetic forces, he stoutly questioned their existence so far as believing that one mind could control another mind. I said, "Captain, there is your cabin boy, whom I think is a fine subject for hypnotic control." Stepping forward, I took him by the left hand, pressing the ulna nerve, and said, "Close your eyes." Making a few passes across his forehead, I exclaimed positively, "Your eyes are shut—shut—you cannot open them!" I further said, "Your mouth is closed! You cannot speak!" The captain, a little nettled, shouted, "Open your eyes! Speak!"

The subject now of my will could not do it. I continued with this youth until I controlled muscle, sinew, bone, nerve, and his mental processes. I went still further; I discovered that I could impress my thought upon his mind and by will-power make him speak my thoughts. Taking him into the saloon one evening, the passengers being present, I said to him,

“Atkins, you are not Atkins, but the great Kentucky orator, Henry Clay. Here, your honor, is an immense crowd come to hear you upon the tariff. Take the platform, they are calling, shouting for your views upon the tariff! Please take the rostrum.” Up onto the dining-table he stepped, his eyes closed, and I, standing behind him, composed a short speech and willed him to speak it, which he did to the astonishment of the passengers, for he was an ignorant lad. Not only did he speak my speech, but to my own surprise he used my gestures. This was but one of the many experiments proving conclusively the transference of thought. Thoughts, remember, are etherealized substances, or polarized points of force born of the spirit.

Suddenly, after a time, I lost my psychic control of this young man. Another controlling intelligence, with a stronger will than mine, took him from my hands. This invisible intelligence purported to be a spirit, who gave his name and the place where he resided when he died. Later this was proven to be a fact. From this time on for years this young lad was known as a sensitive psychic or medium for the control of spirits. They improved his health, cultivated his intellect, gave through him astonishing tests, such as describing the dwellers in the spirit-world, giving their names, and bringing beautiful messages from them, comforting the orphan and the weeping mourner.

4. The aforementioned Aaron Knight, entrancing this Dr. Dunn, I once asked him where he was born, how long he lived on earth, what his condition was upon entering the next life, and how long since he had left the mortal for the immortal? He replied: “Spirits are generally averse to recalling and describing their earthly lives. They seem to us almost like shadows when compared with the higher realities of these celestial spheres.” He then said after some hesitation: “I was born in York, Yorkshire, England, some two hundred years ago. My parents were English churchmen; my brother, James Knight, a distinguished English clergyman.” He then described the York minister, the river Ouse, the topography of the country, and other matters connected with the old city of

York. These I jotted down, saying to myself, "If ever I cross the Atlantic ocean, I will, if possible, identify this spirit."

When appointed U. S. Consul to Asiatic Turkey by General Grant, and reaching Liverpool on my way to Turkey, I went first to London and then direct to York, where I commenced a careful examination for a trace of the Knight family. A full day I ransacked the libraries, but failed to find the names of Aaron Knight, the Rev. James Knight, and others. Then I went to the Will Office, employing the recorder of wills to look for this family. Being unsuccessful in finding it there, I went to another office, where were kept in Latin the old musty records of two or three hundred years ago. Here, the official, after a careful search, came across the Knight family, who lived in the city about one hundred and seventy-five years ago. The name of the Rev. James Knight was there recorded, the place where he was ordained, with sundry details, as his spirit brother had informed me through Dr. Dunn, the medium. The official copied the old records in Latin, translated them for me into English, signing his name thereto.

I submit that no telepathy, no "subconscious suggestion," no subconscious, long-buried "subliminal self," no "correlated motor automatism" (whatever this may be) can account for these phenomena. There are churchmen so bigoted that they will not only trump up the "devil," subliminal suggestion, and plura personalities, but they will manufacture astounding miracles to explain away thousands of well-authenticated facts proving the continuity of life and a present intercommunion between the visible and the invisible worlds. Miracles, in the orthodox sense of the word, are absolute impossibilities, and yet wireless telegraphy is as much of a mystery, if not a miracle, to the multitude as is spirit communion to the non-students of the finer electro-magnetic forces with their responding vibrations.

5. I knew a young lady, Miss F., moving in that circle known as the "elite," whose father was a distinguished judge upon the bench, and religiously a stern Swedenborgian, who, as an automatic writing sensitive, something like the cultured and talented Mrs. B. F. Underwood, wrote with both hands at

the same time—mark, at the same time—on entirely different subjects; and conversing the meanwhile on a variety of other every-day library and household matters. These invisible penmen declared that they were not astral ghosts or “devils damned,” but spirits minus their fleshly bodies. Some of them clearly identified themselves. They gave remarkable tests. The Judge so believed, but discouraged their communications because some of them tripped in matters of truth-telling. This should not have been considered strange by the Judge, since so many rascally liars die daily. Death is no vicious sponge that cleans off life’s bespotted slate in a moment; nor does it make fools of philosophers, or saints and seers of savages in the twinkling of an eye.

These newly-risen, border-land spirits, often surprised, if not dazed, that they live, differ among themselves quite as much as do mortals. Hence the necessity of carefully, judiciously criticizing and weighing their communications in the scales of moral science, logic, and reason.

Referring to this lady again, how would these wild subjective-self, subconscious-self, subliminal-self, submotor-automatic-self theories account for the phenomena occurring through the daughter of this noted judge? Was she gifted with a triplicate consciousness? Why not, to get rid of spirit-converse, make it quadruple; or, say, sextuple?

Consider further that this lady’s left hand teachings did not always agree with the right hand teachings, and both were frequently at odds with her own conscious convictions, and also with the New Church dogmas of the Judge.

It matters not how many “subs” may be invented, how many soul-sheathings or complex sub-personalities may be claimed by a little coterie of hair-splitting, pseudo-scientists, the grand truth remains firm as adamant, that in manifestation through the forty-two brain organs, there is but one individuality—but one divine entity—one primal consciousness, which constitutes the central root of all knowledge, whether of man, spirit, angel, or seraph.

SPIRITUALISM VS. MATERIALISM.  
NO. IV.

THE segment implies a circle; counterfeits indicate a genuine. Frauds are no more a part of Spiritualism than harsh, discordant noises are music; than spurious bank-bills are finance; or than pitch-dark, commercial spiritism is real Spiritualism. It is only the most valuable things that are counterfeited. No scholarly investigator would confound office with official, idea with ideal; then why spirit and spiritual, or spiritism and Spiritualism? Suffixes, including al, are potent in meaning. A spiritual, or cultured, spiritually-minded man is vastly more than a spirit man. Though the French, according to the genius of their language, use the word spiritism, they are not authorized to define and fix meanings to English words. While there are multi-millions of spiritists in China, India, Europe, Australia, and this country, there are but comparatively few devoted Spiritualists living the true, spiritualistic life of altruism. Spiritualism must not be confounded with spiritism—never.

China is an empire of spiritists. The Confucians, constituting the classical elite, are the ethical Sadducees; but the masses are spiritists, holding converse with their invisible ancestors. Tablets of the dead are to be found in every house. When in Canton and other Chinese cities I frequently saw tripods in by-streets with circular tops covered with fine, white sand, and women, grasping in their fingers hawk-bill-shaped bamboo pens, writing in the sand, and one or more standing near copying the message for preservation. To this same end Dr. Ernest Eitel, M. A., writes in his interesting book, entitled, "Feng-Shui:" "While the laws of nature and earth affect the destinies of men, there are to be considered the laws regulating the influence of the spirits of the dead upon the living. Chinamen are accustomed to converse with and

worship the spirits of their ancestors, whom they believe to be constantly hovering near. 'My own influencing spirits,' says the Chinese Commentator of the Confucian Analects, are the earthly spirits of my progenitors. When I properly worship, these spirits of my ancestors are present with me. They hover near the dwelling of their descendants.'"

Life is a progress, a continual unfolding of capacities and powers. The order of life and of nature proceed quietly from age to age. The intuition of continued existence is nearly universal. Logical thinkers cannot look upon any event, even death, as a break in the order and the succession of their existence. Evolution forbids it.

A belief in spirits and communion with them has been a constitutional root-belief of all nations, especially the civilized. The desire springs up within spontaneously. The sun may be eclipsed, but it still shines; and so desires and beliefs may be wrong, but men will think, will reason, and still believe. No one, however, can rationally believe without evidence; while sufficient evidences compel belief. There is, therefore, no especial merit in belief, and no demerit in unbelief; and yet denials of beliefs and of theological creeds have, in the name of Christ, murdered millions.

When the solemn-visaged priest insists that I must believe the Bible as he interprets it—must believe the Athanasian creed—I tell him plainly that I cannot—cannot! It is to me unproven, unreasonable; the evidences are all wanting. Quoting, then, from the text, "He that believeth not shall be damned," and telling me again that I must believe or be damned, my prompt reply is, "Then, sir, I will be damned," preferring to be an upright, conscientious, intelligent man, damned, to a pious, semi-idiotic saint, saved!! Theological idiocy horrifies me, and church bigots incite in me a most condescending pity.

Religious beliefs affect conduct. Men grow to be like the devil they fear, or the God they worship. Roman Catholicism makes cringing, cowardly despots; and Calvinism makes rigid, conscienceless tyrants. "If God burns heretics here-

after," reasoned Calvin, "why not, in imitation of God, begin the work now?" and so he prayerfully burned Servetus—burned him for the glory of God. The clergy of to-day do not, dare not, preach their creeds. To practice them would be criminal.

In one of Henry Ward Beecher's inspired sermons he said that "Spiritualism strengthens faith in a future life." It does this and more. It gives a knowledge that those considered dead exist consciously in a more ethereal sphere of existence, retaining their identity. The research, the trend of the historic past, confirmed this. All races, under all skies, from remotest antiquity, semi-civilized or enlightened, had their voices from the silence, their visions, their trances, their apparitions, their oracles, and their seers whom they consulted.

Professor Boscowan, the noted archaeologist, says in his "Records of the Monuments:" "In dreams and visions, the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them as still existing in some far-distant subterranean abode." He further adds: "The inscriptions as early as 3800 B. C. on the tablets show belief in ancestral spirits (nisi), the friends they once knew, traversing the under-world, hailing each newcomer with the cry, 'Didst thou become weak as we? and dost thou realize life as now do we? Welcome—welcome to our abodes.'"

The religious literature of India abounds in communications with gods, devas, and spirits, their departed ancestors. The Sanscrit manuscripts, the Vedas, and Upanishads, frequently mentioned the Bhutas, Pritas, and Pisachas, especially the Pritas, as familiar ancestral spirits with whom they held converse. Adepts clairvoyantly saw them.

In ancient Egypt spiritual phenomena constituted the very foundation of the national religion. The hierophants taught the initiated that the soul was immortal; that during several lives it passed through several zoether zones for the purpose of purification. Hermes taught that the visible was but the picture of the peopled, invisible world—that this earth was

surrounded by circles of atmospheric ether, and that in these ether regions the souls of the dead lived, descended, and guarded mortals.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the spirits of Heaven and the lower elements who were in sympathy with them, as often influencing the inhabitants of earth, both for good and for ill.

Thales, of Greece, who lived some 600 years before Christ, taught that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the contemporary of Solon, declared that he frequently received divine revelations from the dwellers in the spiritual realms above.

Zeno sacredly affirmed that tutelary, or guardian spirits, inspired his speech and directed his actions.

Socrates was constantly attended, as every historian knows, by his demon guide, or spirit, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people of his time that the souls of men, when detached from their bodies, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families, and cities.

Homer, in the twenty-third book of the *Iliad*, describes the spirits of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites upon the body of his friend that he might the sooner commence his spiritual advancement.

Ulysses is depicted in the eleventh book of the *Odyssey* as visiting the under-world regions, and as conversing with the spirit of Tyresius Elpinor and his own mother, from whom he received most encouraging tidings.

Hesiod, the poet, whose verses were so prized by the old Greeks, taught that each conscious person was a potentialized portion of the infinite, all-energizing Soul of the universe. Fully recognizing this truth, he declared that souls were drawn earthward from the higher regions by their desires to do good, and

at certain times they advised and guided their friends.

Plutarch informs us that those who aspire to be brought into sympathetic communion with the heavenly intelligences of the shadow-land were expected to renounce the follies of the world and to practice self-denial and virtue.

Cicero tells us that the mysteries, which were symbolically allied to the spirits of the invisible realms, enkindled and inspired a knowledge of the future life.

Pythagorus, who visited India, Persia, and Egypt, was one of the greatest mediums of antiquity. His psychic gifts were attested by such writers as Claudius Aelian, Porphyry, of Tyre, the Greek philosopher, and Jamblichus, the Neo-Platonist.

Plato, the favorite of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits that did his great teacher. "Each human being," he said, "has a particular spirit with him to be his guiding genius during his mortal life, and at death he accompanies the enfranchised one to the Elysian fields of immortality."

The Old and New Testaments, the Apocrypha, and the Talmudic writings of the rabbis, all abound more or less in angel ministries, spirit communications, visions, and apparitions of the dead.

Vespasian, the Roman emperor, was endowed with remarkable mediumistic gifts. In Alexandria he restored a paralytic by a single touch. He prophesied, and clairvoyantly saw Basilides when far away. Both Seutonius and Strabo confirm these accounts.

Apollonius, of Tyana, was marvelously endowed with spiritual gifts. Philostratus informs us that he invoked spirits and worked wonders, and believed himself to be divinely guided by the spirits and the gods of the unseen world.

Poiycarp, the martyr, when arraigned under the reign of Marcus Auerlius, saw in a vision his pillow on fire, and exclaimed, "I shall be burned alive." This proved true. And while in the agonies of death he saw ministering spirits and attending white-robed angels.

Porphyry, the Phoenician disciple of Platinus, assured the

people of his time—"That God and angels are our true fathers; \* \* \* and we should invoke the presence of the good gods and repel the power of evil spirits."

Torquato Tasso, the inspired poet, had strange manifestations in his library. He declared that a heavenly spirit came to him, and with him he held long discourses. He assured Manso, his friend, that this spirit was just as real as Manso himself.

Joan D'Arc, the shepard girl of Domremy, had visions, saw angels, and spirit-guided accomplished her mission in saving France. Schiller and Southey both honored her in song.

Jacob Boehman heard the spirit voices, and says of himself: "After the gates of the spiritual world were opened to me I was compelled to write on this book." He foretold the day and the hour of his death, and at that very hour he exclaimed, "Now I go home to Paradise," and he expired.

George Fox, the Quaker, had most wonderful spiritual experiences. He not only saw angelic hosts, but healed the sick by spirit power, and, as he often affirmed, was guided "by the word," and directed by the divine voice.

Mozart, the musical genius, could not at times sleep from hearing the music, "streaming into him" from a heavenly chorus. When a friend was passing through his room in his last sickness, he exclaimed, "Listen, I hear music—sweet music! Can you hear it?" When he had finished the "Requiem," he said, "Emilie, come hither—my task is done—my 'Requiem' is finished. Sing it." She sung it, and turning from the accompanying instrument saw that her dear father had left for the shores of immortality.

Beethoven, wrapped in melody, exclaimed, "I prefer to live alone. I well know that ministering angels and spirits of music are nearer to me in my art than to many others. I commune with them without dread." Sometimes he would say, "I have had a rapture—I saw a vision." Goethe pronounced him a demon-possessed person, his attending genius continually inspiring him. Deaf, he lived largely in the spiritual.

The Wesleys, founders of Methodism, had phenomenal

knockings and other mysterious sounds in the Epworth Parsonage. Curtains were drawn aside, doors were opened and shut when no mortal was near them. They often heard footsteps and voices from invisible intelligences, and loud rappings while at family prayers.

Ann Lee, the founder of Shakerism, and John Murray, the founder of Universalism, heard voices, had visions, and presentiments. They saw angels and spirits of the dead. All religions originated in dreams, visions, and other spiritual manifestations. The spiritual is the real. The basic foundations of Christianity itself rests upon a dream or a vision. (Matthew I : 20.)

J. Herman Fichte, the distinguished German philosopher and metaphysician, writing of Baron Guldenstubbe, of Stuttgart, said: "As to my present position in regard to Spiritualism, I have to say that I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences or unseen spirit intelligences."

Dr. Robert Chambers, of Edinburgh, said: "The names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows." In a letter of Dr. Chambers, addressed to Alfred R. Wallace, February, 1867, he says: "I have for many years known that these phenomena are real."

M. Thiers, ex-President of the French Republic, exclaimed in a public address: "I am a Spiritualist and an impassioned one, and am anxious to confound Materialism in the name of science and good sense."

M. Leon Favre, Consul-General of France, and brother of Jules Favre, the eminent French Senator, says:—

"I have long, carefully, and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and further that they only could produce them. I believe in

the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly residents on this earth, and I believe in the possibility of inter-communication between the two worlds." I was for a week the guest of this eminent statesman in Paris. He was himself a writing medium.

Prof. C. F. Varley, the eminent English electrician, chief engineer to the Electric and International Telegraph Company, assistant in the construction of the Atlantic telegraphy, in connection with Sir Michael Faraday and Sir William Thomson, was the first to demonstrate the principles governing the transmission of electricity through long deep-sea cables. Writing for the press in 1880, he said: "Twenty-five years ago I was a hard-headed unbeliever. \* \* \* Spirit phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. \* \* \* This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny them. They clearly prove a future, conscious existence."

Dr. Miguel Sans Benito, professor of metaphysics in the University of Barcelona, is a devoted Spiritualist. He affirms and publishes that "Spiritualism is the synthesis of the most important principles and discoveries of science; and that we may advantageously study it, with the firm assurance that it will open out new horizons to our intelligences; besides supplying our hearts with a beautiful consolation in those bitter moments in our lives, which are occasioned by a painful bereavement."

Prof. J. C. F. Zollner, scientist, author, professor of physical astronomy at the University of Leipsic, member of the Imperial Academy of Natural Philosophy at Moscow, was a pronounced Spiritualist, so declaring himself in these words: "We have acquired proof of the existence of an invisible world, which can enter into relation with humanity."

Dr. Ashburner (one of the Queen's physicians), lecturer of great eminence, and author of "Animal Magnetism and Spir-

itualism," affirmed that "the phenomena of Spiritualism were established beyond a doubt."

Alexander Aksakof, Privy Counselor to the Czar of Russia, author of several works, and editor of "Psychic Studien," is known on both continents as a devoted Spiritualist.

Professor M. T. Falcomer, of the Technical Institute of the Minister of Public Instruction at Alessandria, in Piedmont, is an enthusiastic Spiritualist, declaring "the spiritual phenomena afforded the only positive proofs of a future life."

The very learned Ockarowicz, professor in the University of Warsaw, began in 1894 to study the psychic phenomena under the most rigorous test conditions. He had long been considered an authority in magnetism and hypnotism, and now he was bound to get at the bottom of what was dominated Spiritualism. He put mediums under the most crucial tests; and after being fully convinced of the truth of Spiritualism, he remarked: "I have found that I have done a great wrong to men who have proclaimed new truths at the cost of their positions. And now, when I remember that I curtly criticized Alfred R. Wallace and branded as a fool that fearless investigator, Sir William Crookes, the inventor of the radiometer, because they had the courage to assert the reality of Spiritualistic phenomena and to subject them to scientific tests, I am ashamed both of myself and of others, and I cry from the very bottom of my heart, 'Father, I have sinned against the light.'"

Victor Hugo, the world-honored author and writer, was a firm Spiritualist. I met him but once and that was at a spiritual seance in Paris, Mrs. Hollis-Billings being the medium. "To abandon these spiritual phenomena to credulity," writes Victor Hugo, "is to commit a treason against human reason."

Elizabeth Barrett Browning, poet and author, was a believer in present spirit ministries. In writing of them she says: "We get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency, when spirit phenomena are attributed, for instance, to a second personality projected unconsciously and attended by an unconscious exercise of violation and clairvoyance; I see nothing

clearly but a conclusive struggle on the part of theorists to get out of positions they do not like at whatever expense of kicks against the analogies of God's universe."

William Lloyd Garrison, the author, orator, and liberator, writing of Spiritualism, said: "The manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the enlightned world is compelled to acknowledge their reality. \* \* \* We have witnessed these surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of the spiritual agency."

William Howitt, the noted English book-reviewer and author of seventy volumes, was a writing and drawing spirit medium. It gave me great pleasure to sit in one of his seances and witness his automatic drawing. In the English "Dunfermline Press," Mr. Howitt wrote thus: "Who are the men that have in every country embraced Spiritualism? The rabble? The ignorant? The fanatic? By no means. But the most intelligent and learned men of all classes." \* \* \* Longfellow, now in England, and just treated with the highest honors by the University of Cambridge, and about to be feted by the whole literary world of England, is, and has been, a Spiritualist.

When Longfellow was upon his European tour he attended spiritual seances at the house of the Guppy's in Naples, and at the palatial residence of Baron Kirkup in Florence. I had this from Mr. Guppy, Baron Kirkup, and other gentlemen. Being a Spiritualist, Mr. Longfellow would naturally write thus:—

"The spiritual world  
Lies all about us, and its avenues  
Are open to the unseen feet of phantoms  
That come and go, and we perceive them not  
Save by their influence, or when at times  
A most mysterious providence permits them  
To manifest themselves to mortal eye."

“Though I close mine eyes  
I am awake, and in another world,  
Dim faces of the dead and of the absent  
Come floating up before me.”

“So from the world of spirits there descends  
A bridge of light, connecting it with this.”

Professor Robert Hare, Emeritus Professor of Chemistry and the Natural Sciences in the University of Pennsylvania, graduate of Yale, associate of the Smithsonian Institute, inventor of improvements in the oxy-hydrogen blow pipe, wrote a large volume, entitled, “Spiritualism Scientifically Demonstrated.”

Arsene Houssaye, one of the most prominent of French poets and journalists, in his work entitled, “The Destinies of the Soul,” declared that “The science of Spiritualism penetrates the deepest and most mysterious secrets of nature;” adding that “no thinker of the highest eminence, from Solomon to Malebranche, has ever denied the action of invisible spirits upon mankind.”

Judge J. W. Edmonds, for years the pride of the New York bench, a jurist of unimpeachable integrity and keen discernment, accustomed to weighing evidence, as well as an authority in international law, was not only a Spiritualist, but a medium with fine clairvoyant gifts. Sitting in his seances a dozen times or more, I not only listened to a description of his visions, but saw remarkable spiritual manifestations.

Hon. Luther R. Marsh, New York (once the law partner of Daniel Webster, the great Constitutional expounder of law), jurist, law compiler, writer, and author, is a pronounced Spiritualist, still writing more or less upon Spiritualism for the press or magazines.

Professor Elliott Coues, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwich University, and of Biology in the Victorian Agricultural College, writes: “Will you have the opinion of such persons as I have de-

scribed, who for about ten years have studied, watched, and followed the phenomena of Spiritualism, and who speak from personal experiences? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged."

We might also name Gustav T. Fechner, Professor of Physics in the University of Leipsic; Lord Raleigh, F. R. S., Professor of Physics in the University of Cambridge; Professor Shreibner, teacher of mathematics in the University of Leipsic; W. E. Webber, Professor of Physics in the University of Gottenburg; Dr. Franz Hoffman, Professor of Philosophy in the University of Wertzburg; Professor Wagner, Geologist, University of Russia; Professor Butlerof, Chemist, Russia; Professor Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Professor William Gregory, Edinburgh; S. C. Hall, the English writer and book-reviewer; Lord Dunraven; Lord Adair; Blake and Flaxman, painters; Hiram Powers, the famous sculptor; Hon. George Thompson, the bosom friend of Garrison; N. P. Talmadge, ex-Governor of Wisconsin; Senator Simmons, of Rhode Island; Hon. J. L. Sullivan, ex-Minister to Portugal; Capt. R. F. Burton, African traveler; Epes Sargent, author and scientist; James G. Clark, writer, poet, and musical composer; Joseph Jefferson, the celebrated actor; Dr. Kane, the Arctic explorer; Countess Caithness; Lady Cowper; Baron and Baroness Von Vay; H. I. H. Nicholas, Duke of Leuchtenburg; H. S. H. the Prince George of Solms, whom I last met by a beautiful fountain on Pincian Hill in Rome, were Spiritualists.

Professor William Denton, geologist, psychometrist, author; Professor A. De Morgan, President of the Mathematical Society, London; William Gregory, M. D., F. R. S., Professor of Chemistry in the Edinburgh University; Dr. Garth Wilkinson, F. R. G. S., F. A. S., author and eminent physician; Dr. William Hitchmann, LL. D., F. L. S., Consulting Surgeon in Leeds Hospital; Epes Sargent, editor, compiler, reviewer, and author; Dr. Robert S. Wyld, LL. D., scientist and author; Robert Dale Owen, author and American min-

ister to Italy; W. Stainton Moses, M. A. (Oxon), of London University, writer and author; Rev. John Pierpont, poet, author, Unitarian preacher; W. T. Stead, editor of "Review of Reviews," traveler and author; Professor S. B. Brittain, writer, author, scientist, and psychometrist; Prof. J. R. Buchanan, professor in medical colleges, discoverer of psychometry, author of sarcognomy, and other occult studies; Rev. Charles and Thomas K. Beecher, both of whom were Spiritualists. The last time that I met Thomas K. Beecher was in a spiritual seance at Watkin's Glen. Professor E. D. Babbitt, Dean of the Eclectic College of the Finer Forces, author of "Principles of Light and Color," and several other volumes; T. P. Barkas, F. G. S., F. A. S., naturalist, scientist, and author, are also Spiritualists. This last distinguished scholar and scientist says: "I have investigated and experimented under every kind of reasonable tests my ingenuity could devise. \* \* \* Notwithstanding all tests and all precautions, spirit phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist." But enough!

Here is a golden chain of testimonies, streaming like pearls down through all the centuries past to the Hydesville rapping concussions, and later. It is a misnomer to talk of Spiritualism as being modern. In some form and under some name it is as old as the pyramids, old as all the historic ages, and the above names of notables are but a tithe of those I might mention if space permitted.

It may be said that certain of these eminent scientists, statesmen, jurists, philosophers, and authors, though investigating the occult, had not or have not openly given in their adhesion to Spiritualism. Quite likely! Should any of them complain, we shall be pleased to make due correction. It may not be amiss, however, to say that during the past fifty years or more of travels in foreign countries, including the Orient, I have personally met or sat in seances with a large majority of the above-named celebrities, and they were outright Spiritualists in private, if not in public.

When in Cairo, Egypt, I sat in the very Spiritualistic seance organized by Madam Blavatsky before she had reached either London or America. She was a strong physical medium, an eccentric character, brilliant, forceful, daring, profane at times, and something of a fraud. The wheat and the tares to-day, as of old, grow together.

The two implacable enemies of Spiritualism are the weird vagaries of certain voluble platform expounders, coupled with the frauds and the mountebanks that steal the name "spiritual" to play their fantastic tricks for pelf, and to gratify gaping gatherings of test-hunting gullibles. The other enemy is the creed-cursed churches, the Roman Catholic being ever in the lead. Several councils, Ancyra, held A. D. 314, Laodicea, fifty years later, Trullo, held 692 A. D., and others, promulgated decrees against enchanters, astrologers, sooth-sayers, magicians, and necromancy (talking with the dead). Right here the inquiry arises, if there was no possibility of converse with the dead—that is, with spirits—why should the church condemn it? Think of the consistency of condemning what did not, and what could not, exist!

Pope Alexander VIII issued a bull against the people invoking demons and the "unsaved dead" from their purgatorial abodes. On July 30, 1866, Pope Pius IX published a decree against somnambulism, clairvoyance, and all forms of "divination." The Archbishop of Quebec in 1854 sent out a pastoral decree against all forms of spirit communications and consultations. The theological church has ever been a barrier to progress, a foe to education, and a hater of liberty, obstructing the march of civilization, while her hands have been crimsoned with the blood of murdered millions for the "sake of the Lord Jesus Christ." Guizot, the French historian of civilization, tells us that "when any war arose between power and liberty, the Roman church always placed itself on the side of power against liberty."

How much better was Queen Elizabeth! Study the horrible secrets of that English Inquisition known as the "High Commission Court," and the Star Chamber! Through it

heretics, scholarly Freethinkers were brought to the block; and mediums, called "witches and wizards," were burned and otherwise killed, according to the Scripture, which saith, "They shall surely be put to death." In later years John Bunyan was imprisoned, George Fox hunted and vilified, and Ann Lee jailed. Persecutions, fetters, dungeons, fires, swords, gory blocks, and inhuman butcheries have ever been the attendants of sectarian churchianity, which is now effectually, rapidly, dying. The twentieth century will gleefully bury its morally putrid carcass.

## SPIRITUALISM VS. MATERIALISM.

NO. V.

**A**S PREACHERS take Biblical texts and too often preach away from them, I will take a "Free Thought" text in this essay from the clear-headed and spiritually-inspired agnostic materialist, "Saladin" (published in the London "Agnostic Journal," Nov. 24, 1900), and hold it. Here are his excellent words:—

"I confess to a profound sympathy with the dead. They are not dissevered from us. They have ascended to a Pisgah height, from which they cannot see; they have eaten of a tree of knowledge, by which they know that we cannot know; on the ladder of evolution they have taken a step which we have not taken, but must take. And in the extreme moments in our destiny they come down and are with us; their spirit is in ours, even as their blood is in our veins. Who that is susceptible of the keener and more subtle of human yearnings has not experienced moments when the dead are with him—when he was about to ruin a woman and his mother intervened from the tomb? When he was about to wrong a man and his father spoke from the grave? This world would be intolerable if, besides being the location of the commonplace living, it were not also for us the haunt of the sublimer dead. I have less ear for its sermons from the pulpit than from its voices from the dust. \* \* \*

"As the creedists and dogmatists understand it, I pray not; but if prayer be ever a soul-force and a reality, it is so as the uttered or unexpressed intercourse between him who stands in the grass and him whose body molds below it. \* \* \* It is objected that prayer is a request for the contravention of the processes of immutable law. But prayer itself is a process of cosmic law. A prayer can no more be uncaused than can an earthquake. He who prays for rain, or for any physical phenomena, prays the prayer of the fool. But

he who prays in order to elevate himself into psychic sympathy with the beloved dead and the virtuous living, prays the prayer of poetic aspiration and divine vision. Herein is a solemnity, a pathos, and an ecstasy scarcely found to be elsewhere in the round of our mortal experience."

Inasmuch as Spiritualists, with all students musing at the feet of Nature, believe in freedom and profound unprejudiced research, there is necessarily a strong cord of fraternal sympathy between all Free Thought Materialists and scholarly Spiritualists. Unitedly they have attacked the mossy citadel of error; valiantly have they fought the seventeenth century confessions of faith, and other iron-clad creeds, that mildew, cramp, and crush the loftiest aspirations of man's higher nature.

Iconoclasm had its place. It was necessary to remove the stones from the pathway, to clear away much ecclesiastical rubbish, and burn the tares of old-time superstitions in the fires of science and truth before laying the foundations of the temple of wisdom. All honor to the Humes, Paines, Volneys, Voltaires, and Ingersolls of the past. Already are they enrolled among the immortals of history.

The surgeon probes the ulcer that he may the better heal. The woodman fells the forest and harrows the soil that autumns may wave with golden harvests. Destructionists are the left-hand helpers of the constructors. Thinkers abound in this morning of the twentieth century. They are the builders of the rational and spiritual; and such clergymen as the Rev. Savage and the Rev. Heber Newton, of New York, are aiding in demonstrations of the mighty fact of future existence.

Honest doubt is honorable; conscientious skepticism is the flower-encircled gateway that leads to investigation, and investigation, careful and crucial, leads to Spiritualism. Sir Wm. Crookes, the illustrious English scientist, was eight years a most patient student of psychic phenomena before he felt prepared to publicly announce his Spiritualism.

And here I must again state that spiritism is not Spiritualism, though they originate from the same root-word, "spirit." Spiritism was termed of old necromancy. It means the bare

fact of converse in some form with the spirits of the dead. The phenomenon abounded under different names through all the dim, dust-covered ages of antiquity. It was necessary; and is doubtless necessary to-day, for those who deny a future life, those who believe that Newton and Shelley, Plato and Rousseau, and millioned great minds cried at birth, laughed in puberty, struggled up to the towering summits of a royal manhood and then suffered, while dying away into the silent iciness of eternal unconscious nothingness. Those entrusted in Silurian materialism may require thunderbolts of phenomena to startle, to convince them, that they are not all viscera, not all matter, resulting ultimately in dissipating energy.

But while the facts involved in spirit phenomena are necessary to some, they do not constitute the higher Spiritualism. The two words, as previously stated, are not synonyms. They should not be used interchangeably. No scholar would confound idea with the ideal, office with official, spirit and spiritual; then why spiritism and Spiritualism? "Al" is a suffix, and every philologist knows that while all suffixes modify, some do more; they enshrine or enwrap a profound moral quality. Thus a thinking, rational idealist is more than his expressed idea. And so a spiritual man, or a spiritually-minded man, is vastly more than a spirit man incarnate or decarnate.

The word "Spiritualism" is one of the deepest, broadest, and grandest words that grace the English tongue; its cornerstone being spirit. Infinite Spirit. *Pneuma ho Theos*, Spirit is God, is the literal and liberal rendering of these Greek words ascribed to the martyr of Nazareth. And Spirit, immutable, unchanging Spirit, underlies, as I conceive, consciousness, force, motion, life, purpose, will, wisdom, and love—all constituting the Absolute Good—the veritable Brahm of the ancient Aryan, and the profoundest thought of the modern thinker—the One-Being, manifest as substance visible and invisible.

It cannot be disputed that the tendency of some, owing to organization, environments, and a depression in what might be phrenologically termed the coronal unfoldment of the top-

brain region, is to ascribe all development, all evolution, to the material. It is difficult to reason with one who thinks that he thinks, though sometimes doubting it,—difficult to convince, where one is certain that he originated from physical atoms, molecules, and non-purposed forces, and is on the thorn-paved highway through toil, sorrow, and often excruciating sufferings, to atomic dust, or at most, to the dream-land of a dubious “perhaps.” From the co-relation of non-conscious atoms up to reasoning, rational man and then down the decline to unreasoning, unthinking cadavers, death ending all, is in consonance with neither science nor evolution.

When Charles Darwin finished Carlyle’s “Sartor Resartus” and its plea for the higher religious life, the naturalist exclaimed, “It is all poetry and mist.” Contrariwise, when Carlyle finished Darwin’s “Origin of Species,” he flung the book into a corner of the room, exclaiming, “This is the philosophy of mud!”

Listen to these materialistic teachings and sense as you must, a rigorous heart-shiver:—

“Man, the sum of atoms and cells in his make-up, is a conscious soul just so long as the brain maintains force enough to create mind.”—Gregg.

“Galvanism is the principle of life. \* \* \* A galvanic pile pounded into atoms must necessarily become alive. \* \* \* In this manner Nature brings forth organic bodies.”—Oken.

“Without phosphorus there is no thought.”—Molechott.

“What are the instincts of animals and the mind of man but the result of a chemical action of material processes.”—Atkinson.

“If there is a spirit or a ghost inside of a man’s body, no one knows where it is located, whether in the stomach, spleen, solar plexus, or brain.”—Smolett.

“The soul, if that is the name for it, is evidently a function of the material brain.”—Heine.

“Just as the liver secretes bile, \* \* \* so the brain secretes thought, or mind.”—Voght.

The above condensed quotations fairly represent that

materialism which is the direct antithesis of Spiritualism. The position that the gray brain-substance secretes or evolves mind is a preposterous assertion, and nothing more. It has never been demonstrated. The sense perceptions cognize nothing of the kind, while intuition repels the vague, irrational theory. The scalpel and knife are helpless here. The microscope is blind. The tongue of material science is dumb. A surgeon once said to me: "I have helped dissect scores of human brains, but never found any souls in them." "No, neither did you find any thoughts or ideas," was the reply. Consciousness, life, attraction, hope, aspiration, intelligence, reason, will—all the forces and invisible entities that go to make up the man—are beyond the scope of scales that weigh, or scalpel, or of microscope. One might as well say that snowdrifts evolved coals of fire in January as that physical gray brain-substance evolves mind, which mind can soar high as the heavens, dive to the lowest depths, count the burning stars, and almost measure the cerulean spaces of a measureless Infinity.

What further answer do science and Spiritualism, the two halves of one circle, have to meet the statements that the material brain secretes the mind? That without phosphorus there is no thought, and that death, chilling and numbing, stamps out the intelligence of royal-souled humanity, burying it in the resurrectionless grave of a dreamless nonentity? This is the brief answer. They are assertions, pessimistic assertions, and nothing more.

The soul is the man. I am soul, conscious of my consciousness, and the body is a temporary appendage that I bear about for a season, something as does the turtle its shell. Surgery and physics have to do with the liver and the physical brain; while metaphysics, which is one step higher, have to do and deal with thought, reason, intuition, mind, conscious soul-force, the higher self, and immortality. Metaphysics, while witnessing phenomena, probes and seeks to know the noumena. Metaphysics, over-reaching physics, reach into the ether realms of spirit, the regions of

causation. Physics tend towards matter; metaphysics toward mind and eternity. The child sees; the philosopher solves the problem of seeing in relation to light and vibration, the latter's concepts being characterized by experience and superior illumination.

It is still a question with many thinkers whether what is denominated matter really exists. They consider it an hypothesis. Certainly the primordial atom has never been seen. Are atoms divisible? Are they pulsating vortices, polarized points of force, or what? While doubting the existence of matter, none doubt the existence of substance, visible and invisible. This book before me is constituted, as I see it, of matter in a certain form, which form suggests purpose; but a few well-aimed blows from a hatchet reduces it to a leaf-scattered, meaningless pile of rubbish. A brand of fire reduces the rubbish to ashes, and the ashes passed on to a chemist may be reduced by heat to complete nothingness—so far as sense-perception is concerned. The book before my eyes utterly disappears; and yet annihilation is both impossible and unthinkable. This book was an expression of my conscious intelligence; a visible form projected from the invisible, the substantial, the abiding. The book existed first in my mind. It exists there still; and ax cannot hack nor fire cannot burn it.

The spiritual is the real. We, to-day, are the body-interred in selfish worldliness—dead; while the dead, so-called, are the living. Conversing once with Emerson in his Concord library, I broached the subject of modern Spiritualism. He naively replied: "I have found no time to devote to what is termed spiritual phenomena. If true, I do not need them. The measureless universe is to me one mighty spiritual manifestation. Mrs. Emerson," he added, "is much interested in Swedenborg and the phenomena related to him, Boehme, and other mystics." If the universe is one grand "spiritual manifestation," and if the greater includes the less, then it naturally includes an ether-world of conscious, communicating spirits.

This fact of a "frictionless ether-world of intelligences is reasonable," writes that eminent scientist and learned Profes-

sor Dolbear, of Tuft's College. He says further:—

“All study of the spiritual nature of man is inextricably united with the study of the universe. The powers and possibilities of the soul are conditioned by its successive environments, which become finer and more ethereal in proportion to the development of spiritual energy. Science, that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. This fact suggests to us the relation between the physical and the ethereal worlds. If the world moves through the ether, not disturbing it in any appreciable degree, is it not conclusive that all the phenomena of our physical life are moving among the phenomena of ethereal life, not displacing or interfering with it, and that thus all about us is this finer universe unperceived, except where some development of the spiritual powers perceives it by means of that finer sight and hearing of the psychic sense?

“The discovery by Roentgen of the X-rays; Marconi's discovery of the possibility of wireless telegraphy; Tesla's discovery of atmospheric currents, all these constitute a group of new insight into nature which are of the utmost importance, not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the unseen. What is the nature of the spiritual world we are always questioning? and the answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is two-fold, and is lived partly in both worlds—the seen and the unseen.

“Telepathy, that is now scientifically recognized as a mode of communication as real as is telegraphy, is a method of the unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are evolved. It is a part of the divine inheritance of humanity. “Natural things and spiritual,” these are interrelated in a manner that nothing can separate. But when the recognition of this becomes a conscious and intelligent one

then all the basis of action is enlarged and ennobled, and life has a new center.

This is the standpoint of the advanced scientists of to-day. Verily, science and Spiritualism shake hands across the once dreaded chasm, death. My sainted mother now whispers to me, telephonically, in a lute-like voice, vibratory and tender: "What you in the blindness of earth call death, we," she exclaims, "call birth—the new birth into a blissful world of memory and conscious immortality. We prepare to meet the loved at their coming, as the expectant mother prepares the garments for the unborn babe of her bosom."

But to the point again: Touching "thought as being a secretion or function of the brain," Professor James, of Harvard University, probably the greatest psychologist in the world, honored alike in both hemispheres, thus testifies:—

"When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, 'Thought is a function of the brain;' he thinks of the matter just as he thinks when he says, 'Steam is a function of the tea-kettle;' 'Light is a function of the electric current;' 'Power is a function of the moving water-fall.' In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called productive function. Just so, he thinks, it must be with the brain. \* \* \* But in the world of physical nature, productive function of this sort is not the only kind of function with which we are familiar. We have also releasing or permissive function; and we have transmissive function. \* \* \* The keys of the organ have only transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ. \* \* \* My thesis now is this: That when we think of the law that thought is a function of the brain, we are not required to think of the productive function of the brain, we are not required to think of the productive function only; we are entitled also to think

of permissive or transmissive function. And this the ordinary psycho-physiologist leaves out of his account."

The Concord philosopher, Emerson, affirmed a mighty truth when he said:—

"The soul of man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of circulation, of comparison; but uses these as hands and feet; is not a faculty but a light, is not the intellect nor the will, but the master of the intellect and will; is, in brief, the background of our being in which they lie."

These are inspired words. The soul, a potentialized portion of the Emersonian "Oversoul," is divine substance. It is the conscious, higher self. It is finitely causative and formative. It creates and projects thoughts, which thoughts are not "things" as we often hear, but etherialized substances, or polarized points of force. These may be transferred along the ether waves of the cosmos by the law of vibratory motion. And so we have telepathy, or thought transference, from intelligences in worlds visible, and from worlds invisible. The bridge between the seen and unseen is daily becoming narrower. Science, the hand-maid of Spiritualism, has for the last half century been leading up to conscious converse with the invisible intelligences of the heavens. To the blind even human intelligences are invisible.

Think back a century and contemplate the wonderful progress. It was in 1825 that England built her first railroad. Our first railway was constructed in 1829 and made six miles' speed per hour. In 1844 the first Morse message, "What God hath wrought," flashed over the wires from Washington to Baltimore. In 1876 the telephone was patented, and now messages are voiced over a two-thousand-mile circuit. In 1858 petroleum was discovered, and brilliantly-lighted homes soon became common. Lister's discovery in 1872 revolutionized surgery, and anesthetics benumbed pain. Professor Nasini has discovered in some volcanic gases the hypothetical element, coronium, which causes the bright line in the spectrum of the sun's corona. In June, 1877, by distinct processes, Cailletet,

in France, and Pictet, in Switzerland, liquefied oxygen and showed that all the permanent gases, so-called, may be liquefied. In 1895 Professor James Dewar presented the Chemical Society of London a laboratory apparatus for preparing liquid air. Since this he has liquefied hydrogen. Professor Ramsey, while examining the spectrum of a certain gas for evidence of the presence of argon, announced the discovery of three companion gases of argon in the atmosphere, krypton, xenon, and metargon. They are believed to be elementary substances.

The discovery of ozone, which is a sort of condensed and active oxygen intensifying the vitality of the atmosphere, together with the experiments proving the existence of krypton and argon, all are allied more or less remotely to the ether-realms in which spirits dwell. The fundamental discovery by Professor Hertz of the identity of light and electromagnetic waves has already been utilized. By using a very sensitive detector of the Hertzian waves, Signor Marconi produced wireless telegraphy, the impulse traveling with almost lightning speed from the sender to the receiver, something as thoughts, impressions, and inspirations travel from spirits to sensitive mortals.

In the physical sciences hypotheses are continually being elevated into the rank of known and systematized facts, and so in the psychic realm of the mental sciences the "devils and demons" of our witch-troubled ancestors are proving to be ministering angels transmitting messages through sensitives by diverse methods to human beings.

Professor Dolbear, who at present is America's highest authority on the ether, has definitely proven that there is no friction in it, and that bodies move through it vastly swifter than light, which moves 280,000 miles per second.

Intermediaries, physicists, and members of the Psychic Research Society, embodying some of the greatest intellects in the world, have discovered the ethereal or spiritual body of which Plato and Paul spoke in the agone ages. This ethereal body enshrining the spirit, is the real conscious, visible individual when disrobed from the physical body. And now this

ethereal, or spiritual person, then, lives in that frictionless, ether-world, sometimes termed the spirit-world, something as we now live in the atmosphere of this physical world.

In consonance with this, the distinguished Professor Gray says:—

“There is much food for speculation in the thought that there exist sound waves that no ear can hear and color waves of light no eye can see. The (to us) long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000, where light ceases in the universe of motion, makes it possible to indulge in speculation that there may be beings who live in different planes from ourselves, and who are endowed with sense organs like our own, only they are tuned to hear and see in a different sphere of motion.”

Consider now, that, (1) The noted English scientist, E. McComb Duff, admits that, “Psychic research has found that the supersensory manifestations of the human mind are the highest when the cerebral and other physical functions of the subject are often the lowest.

(2) “That when the physical functions of the body cease altogether, the supersensory faculties and powers will attain to their normal, function-perfection.”

(3) And Thomas J. Hudson, a non-Spiritualist, in his “Scientific Demonstration of the Future Life,” says:—

“It is an axiom of science that nature never produces functions, faculties, or powers for which there is not some normal use in some sphere of existence. \* \* \* We are therefore compelled, by hypothesis, to predicate a future and super-physical state of existence in which to look for a normal exercise of these functions, faculties, and powers. A future life thus becomes demonstrable by strict scientific induction, which reasons from the known to the unknown.”

This “future life” is not “unknown” to Spiritualists, but is demonstrably known to them through intuition and fully established psychic phenomena.

Not only do we have to-day, electricity, the telegraph, the

ocean cable, the audiphone, the graphophone, and the Roentgen ray, by which the surgeon locates lesions in living bodies and bones, and by which photographs may be taken through solid substances, all of which is confirmatory of that phase of Spiritualism termed clairvoyance. "Baron Roentgen has himself taken a photograph," says Professor Batchelder, "of a double-barreled rifle showing the balls and even the wads and charges within the steel barrels." And the illustrious Dr. Russell has proven conclusively that "a great number of unseen substances are capable of affecting the photographic plate if it is exposed in darkness a sufficient length of time." Here is the key to the spirit photography.

We also have as leading up to Spiritualism the Interferometer, for measuring the wave-lengths of light, which Professor Ames showed me in the Florida University. This instrument is so delicate that it can measure the twenty-millionth part of an inch. We have further the telectroscope, by which one may distinctly see what is transpiring hundreds of miles away. And while we have the wireless telegraphy, so like clairaudience, we now have a wireless telephone.

"The light-house," says Professor C. E. Walsh, "on the rocks known as the Skerries has been connected with the mainland at Anglesea by a wireless telephone. Heretofore it was impossible to establish direct communication between the two points, owing to the roughness of the channel, which would break all cables laid. Regular telephonic communication is now established without the use of wires.

"Further experiments have been made on the north coast of Ireland with the wireless telephone, and communications have been established over a distance of fourteen miles, with a clearness and directness as if conducted by wires.

"The wireless telephone will be of inestimable value. The preliminary experiments have proved that wireless telephony is fully as practical and certain as wireless telegraphy, and the two will undoubtedly develop along the same line in the future. Meanwhile, the wireless telegraphic system is being introduced all over the civilized world. \* \* \* So successful have these

experiments proven that wireless telephony is now regarded as a practical and commercial system. No special apparatus has been required to establish such a system of communication. The ordinary implements for receiving the wireless telegraphic messages are erected for the wireless telephone system, and then ordinary telephone transmitters and receivers are employed to do the rest. By means of these simple instruments the human voice is carried across the expanse of water with as much accuracy as telegraphic communications."

Though transference, clairvoyance, clairaudience, trance, and other spirit phenomena are just as scientific and natural as wireless telegraphy or wireless telephony. True science and true Spiritualism are, as before said, in perfect accord.

The learned Dr. Chalmers said: "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to counteract all that has been reasoned or guessed at by a thousand human understandings." With my eyes upon this passage, I put upon the stand several witnesses in the closing of this article.

1. Lyman C. Howe, writer, lecturer, scholar, and a man of the strictest moral integrity, in a late "Light of Truth," referring to the mediumship of Mary Andrews, a true, conscientious woman, makes this statement: "The first time I ever saw her, about thirty years ago, my brother appeared face to face with me, in a good light, not six feet away, and signalled with a familiar smile and bow, as real and natural as ever in the flesh. No one present ever saw him or heard of his existence until he thus appeared."

2. Fichte, the great German thinker and metaphysician, says: "Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

3. Dr. T. J. Hudson, in his "Law of Psychic Phenomena," abounding in the subconscious self, had the manliness to admit the absolute realities of spiritual manifestations. These are his words: "The man who denies the phenomena of Spiritualism

to-day is simply ignorant, and it would be folly to attempt to enlighten him."

4. Dr. Hodgson, of Cambridge University of England, said, regarding his own experience (as quoted by Lillian Whiting, the popular authoress in "Spiritual Significance, page 274): "During the period of twelve years I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery, and I had had plenty of experience with these. Frankly, I went to Mrs. Piper with Professor James, of Harvard University, about twelve years ago, with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialist, not believing in the continuance of life after death, and to-day I simply say, I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt."

5. Alfred Russell Wallace, D. C. L., LL. D., F. R. S., pensioned by the late Queen Victoria for his scientific attainments and valuable literary works, makes this statement: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proven in other sciences; and it is not denial or quibbling that can disprove them," etc., etc.

Astronomers state the sun to be some 93,000,000 miles from the earth. And though not personally measuring the interstellar distance or verifying their figures, I accept their testimony, for surely they could have no purpose in deceiving me. So, when psychologists, scientists, statesmen, philosophers, metaphysicians, many, very many, of our brainiest men, state, after years of the most painstaking investigations, that this world is enveloped in a refined, invisible ether-space, wherein dwell our departed loved ones awaiting our arrival; and who, under certain conditions, signal back, telling of the

better land, why not accept their positive statements, the unqualified statements of these servants when they testify of the phenomena they have witnessed, testify of tidings from the life hereafter—a life of progression, of soul sympathy, and eternal unfoldment in the Elysian fields of immortality?

## SPIRITUALISM VS. MATERIALISM.

### NO. VI.

**S**PIRITUALISM and Naturalism, when reduced to the last analysis of thought, constitute a unit, the unit of truth, relating to man's origin, capacity, and destiny.

This mighty universe, so far as I understand it, is not a happened-so — not a purposeless come-by-chance, peopled by intelligent millions, passing on and on like ships in fogs and starless nights into an eternal "perhaps." Law and order are manifest everywhere.

Nature's laws, however, are in no sense creative. The word creation was pushed aside early in the last century for that profound and more scientific thought-word, evolution.

Law is a method of procedure. Laws are the uniform methods employed in attaining effects. The statement may be thus formulated: Cause or adequate causes—methods, results.

How do we know this? How do we know anything? What are the implied processes? Sensation is manifest everywhere from the protoplasmic speck to the tenderest flower, onward to the conscious babe, and upward to man, with twelve million brain cells, the crowning glory of nature. Impressions rush in upon us in every direction; but the conscious soul, while passively receiving impressions from thousands of objects, is not at this time in its highest stage of self-activity. The sense preceptions do not philosophize. They are not infallible guides. They are sponges; but when this rational soul, conscious of its consciousness, cognizes these impressional phenomena and reflects upon them, it ascends to a higher form of activity. This may be denominated attention. Various objects, vast forests of abounding phenomena, rivet the attention; but while unconnected, chaotic, and burdening the mind, clamoring for and claiming the attention, they are of little use until intellect and will collects and selects the more im-

portant of these sense impressions, these promiscuous phenomena, and discriminating, groups them into system. This is the work of the psychical researchers, of all savants, and may be termed analysis.

Attention perceives, carefully repeated acts of attention, noting evidences and temperaments with the action and reaction of the finer forces upon the objects under consideration, gives us the higher analysis. These carefully repeated acts of analysis give us synthesis, which is the discovery of connections, of reciprocal actions, and relations that objects bear to other objects, and that moral subjects bear to objects of intellect.

Persistence in this process is called reflection, and continual reflection, coupled with crucial investigation, intuition, and reason, compel conviction—compel the “I know.” The pursuance of these varied processes in the vast field of phenomena, physical, mental, and spiritual, has converted millions to a knowledge of the fact that individual intelligence and memory continue after the psychical event called death.

But there is another step in the pursuit of knowledge far above physical studies, far higher than mere intellect. It has been variously termed insight, intuition, or pure philosophic knowing—knowing without the tedious method of examining, comparing, and reasoning.

Spirit, essential spirit, co-related to the Infinite Spirit, knows. It does not believe. It does not remember. It intuitively knows. This is not merely the higher but the highest Spiritualism, of which God, the Infinite Presence, the Changeless Consciousness of the universe, is the all-energizing Soul.

As some are born mathematicians, like Zerah Colburn, and others born through heredity, musicians, like Mozart, so very many are born Spiritualists. Being naturally clairvoyant, they saw spirits from their earliest childhood, and others gifted with clairaudience, have heard voices, and at times the most entrancing music from the once musicians of earth. This has been an experience of my own more than

once. Some of the most renowned Spiritualists of the world never sat in a spiritual seance; among such are Dr. Alexander Wilder, of Newark, N. J., and Professor Schulz, of Cincinnati, the scientist and eminent Hebraic linguist. And yet candid, well-conducted seances, as psychic studies, with a few trustworthy friends present, have their uses. Crutches are helps to the lame. The intuitional idealist with full, high, well-rounded top-head, naturally knowing the truth of Spiritualism, senses—psychically senses—the presence of souls released from their mortal vestures, as the delicate aspen leaf, sensing, trembles in the passing breeze.

Do I hear a voice from the tomb of sardonic doubt and bigotry saying, "I do not consciously sense, or in any way cognize invisible intelligences." This is not strange. The man who builds a tobacco smokestack around his person, fills his body with pork and beer, grubs for gold and grasps for pelf, can scarcely expect to sense the finer vibrating forces around him, or discover the riches of the soul's uprising activity relating to spirits incarnate and decarnate. Not only consciousness, but intuition, sometimes called the sixth sense, dealing largely with things spiritual, senses the invisible dwellers of the spheres, and sees the moral purpose of Divine Order in this magnificent universe.

Spiritualism in the rationalistic sense of the word is a science, a philosophy, and a religion. Material science, observing, ascertains that things are, and expounds, so far as it can their interrelations with other things and beings. It deals with facts, or supposed facts. It cognizes the shells of things only. It is not permanent. What was considered science fifty years ago is non-science to-day. Knowing comparatively little as yet of life, of the cause of motion, of the nature of the primordial atom, of ether, or the finer unseen forces, science should be exceedingly modest.

Philosophy, making use of the hypotheses and the best established facts of nature, and then rising up into the sublimer region of moral consciousness and psychology, lays hold of causes as with hooks of steel, traces the winding complexities

of mental processes, sees the two aspects of involution and evolution, and, finding its place in the purposing will of pure Being, trustingly rests upon the bosom of the Absolute, the great uncaused Cause.

Religion is not superstition, nor mystery, nor formalism, nor creed, nor theological hypotheses, coupled with bowing gesticulations, but a normal aspiring of the soul-emotions toward the beautiful, the true, and the Absolute Good; and could not of old have been booked in Talmud, Tri-Pitaka, Old Testament, or Koran. Souls, not books, are inspired. Religion, being an emotion, it necessarily requires culture, the guidance of reason, and directing convictions of the highest judgment.

If, as often remarked, "the undevout astronomer is mad," the scoffing, irreligious Spiritualist is as stupid as morally unbalanced. Some of the most grateful, some of the most reverential men that I ever met were nominally Atheists, who, while wisely rejecting the Jehovah of the Jews, revered the grandeur, the unspeakable might and majesty of the universe.

This innate religious principle was practically expressed by a New Testament apostle, who said: "Pure religion and undefiled before God, the Father, is this: to visit the fatherless and the widows in their afflictions, and to keep one's self unspotted from the world." Surely this St. James-sort of religion, though rather ancient, is neither unreasonable nor demoralizing, and if practiced the world would be better for it.

Consider, then, that sense perceptions, attention, analysis, synthesis, reflection, intuition—these, in the study of occult phenomena, lead direct to the goal of Spiritualism. And poets, because sensitive, inspired, and prophetic; because of their reveries, trances, and visions are usually the first to enter the gates of this golden Temple, singing as they enter in measured rhymes the philosophy of Spiritualism.

Take Longfellow, who seemingly in a semi-trance sees the "forms of the departed enter the open door," and realizes

their companionship. He says:—

“All houses wherein men have lived and died  
Are haunted houses. Through the open doors  
The harmless phantoms on their errands glide,  
With feet that make no sound upon the floor.

“There are more guests at table than the host  
Invited; the illuminated hall  
Is thronged with quiet, inoffensive ghosts  
As silent as the pictures on the wall.

\* \* \* \* \*

“The spirit-world around this world of sense  
Floats like an atmosphere, and everywhere  
Wafts thro’ these mists and vapors dense  
A vital breath of more ethereal air.”

Shelley reveals his Spiritualism in “Queen Mab,” and also in describing Paradise-Garden and the spiritual lady that walked therein. Burns, in his higher moments, puts many of the truths that constitute the spiritual philosophy into his poems. Faber’s lines—

“There is a wideness in God’s mercy,  
Like the wideness of the sea,”

were but the prelude to his overflow of spiritual thought.

Newman’s hymn, “Lead Kindly Light,” is afire with the spiritual when he further says, “And in the morn those angel faces smile.” The Careysisters, whose poems brighten our best literature, were devoted Spiritualists. Alice Carey writes in one of her poems:—

“Even for the dead I will not bind  
My soul to grief—death cannot long divide;

For is it not as if the rose that climbed  
My garden wall and blossomed the other side?"

The late James G. Clark's poems, all ablaze with patriotism and Spiritualism, and inspired by the angels, will live immortal in history. He was not only a reformer but an enthusiastic Spiritualist. James Riley's fine poems reveal his Spiritualism.

Gerald Massey has been for many years an outspoken Spiritualist. He writes:—

"Nor fear the grave, that door of heaven on earth;  
All changed and beautiful ye shall come forth,  
As from the cold, dark cloud the winter showers  
Go underground to dress—and come forth flowers."

The late English laureate's brother, Tennyson, was an avowed Spiritualist, and the same was often affirmed of Lord Tennyson, whose splendid poems glittered along and glorified the Victorian age. Professor Knight in "Blackwood's Magazine" tells how Tennyson related to him many spiritual manifestations. And once, when speaking directly of Spiritualism, he said: "I do not see why its central truth is untenable. If we would think about this, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to the Master, Christ?"

To this end he writes of the Spiritual philosophy, and even speaks of the "trance:"—

"So word by word, and line by line,  
The dead man touch'd me from the past,  
And all at once it seem'd at last  
The living soul was flashed on mine.

"And mine in this was wound and whirl'd  
About empyreal heights of thought,

## SPIRITUALISM VS. MATERIALISM.

And come on that which is, and caught  
The deep pulsations of the world."

"Yet I doubt not thro' the ages one unceasing purpose runs,  
And the thoughts of men are widen'd with the process of  
the sun."

\* \* \* \* \*

"Eternal process moving on,  
From state to state the spirit walks."

\* \* \* \* \*

"I held it truth, with him who sings,  
To one clear harp in divers tones,  
That men may rise on stepping stones  
Of their dead selves, to higher things."

\* \* \* \* \*

"Oh, yet we trust that somehow good  
Will be the finer goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood ;

"That nothing walks with aimless feet ;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete ;"

\* \* \* \* \*

"The face of Death is toward the Sun of Life ;  
His shadow darkens earth ; his truer name  
Is 'Onward ;' no discordance in the roll

And march of that eternal harmony,  
 Whereto the worlds beat time, though faintly heard,  
 Until the great hereafter."

\* \* \* \* \*

"I can but trust that good shall fall  
 At last—far off— at last, to all,  
 And every winter change to spring."

It was long known in orthodox circles that Professor Stowe had semi-conscious trances and visions of the higher world of spirits, while Harriet Beecher Stowe was bountifully blessed with spiritual gifts, among which was clairaudience. After a trying affliction she wrote:—

"Those halting tones that sound to you,  
 Are not the tones I hear;  
 But voices of the loved and lost  
 Now meet my longing ear.

"I hear my angel mother's voice—  
 Those were the words she sung;  
 I hear my brother's ringing tones,  
 As once on earth they rung;

"And friends that walk in white above  
 Come round me like a cloud,  
 And far above these earthly notes  
 Their singing sounds aloud."

"That the dead are seen no more," wrote Dr. Johnson, the great philologist and English dictionary maker, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations." In this manly statement the learned Doctor was wise, for apparitions, inspirations, premonitions, visions of the departed—in brief, spirit visita-

tions, and communications are phenomena almost as deeply imbedded into the consciousness of human nature as is the nearly universal belief in the soul's immortality. The above statement of Dr. Johnson, with the clearly-stated affirmation of Herbert Spencer, that "the intensity and persistence of an idea from remotest antiquity affords a more than passing proof of its truth," gives a strong working basis outside of phenomenal demonstrations for the verity of Spiritualism.

Our German Minister, Andrew A. White, in a recent series of conversations with Count Tolstoi, published in "McClure's Magazine," April, writes: "Tolstoi, while speaking disparagingly of homeopathy and spiritism, extols the late Frederick W. Evans, with whom he long corresponded, as one of the ablest and worthiest of Americans;" and yet Elder Frederick was an enthusiastic Spiritualist, as are all the American Shakers. They witnessed the phenomena in their families and Sunday meetings years before the clairvoyant revelations of Dr. A. J. Davis, or the Hydesville manifestations.

The Russian philanthropist, Tolstoi, further pronounced the Rev. Adin Ballou, of Hopedale, Mass., "the greatest of American writers." And yet, Adin Ballou, Abolitionist, Socialist, champion of Woman's Rights, and non-resistant as taught by the medium Nazarene, was one of our earliest, loyal-souled Spiritualists, writing a book in defense of Spiritualism. Some thirty years since when I was lecturing in Charlestown, Mass., upon spirit ministries and the stirring reforms of the times we exchanged Sunday services, he discoursing to my congregation upon the grandeur of a future existence as revealed by converse with the spiritual intelligences of the unseen world.

If the age of Pericles abounded in artistic sentiment, oratory, statesmanship, and marvelous intellectuality; if the Augustian age stood for conquest, firm government, culture, and Roman genius, the Victorian age, intensified by the crowning of Queen Victoria four years after the death of Goethe, was the personification of transition, progress, brilliant literary attainments, and the widening of international fraternities.

And Queen Victoria, honored the world over for her queenly womanliness and the purity of her court, was a Spiritualist. After the Prince Consort's death the Queen found her "only comfort," said the "Lady's Realm," "in the belief that her husband's spirit was close beside her—for he promised it would be so." This was told to Dean Stanley by the Queen's half-sister, the Princess of Hohenlohe.

In 1887 Tennyson wrote to Her Majesty, of which the following is an extract:—

"Yet, if the dead, as I have often felt, though silent be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen."

The "Leeds Daily News," Feb. 23, 1901, published this:—

"The Queen was a devout believer in spirit communion and derived the greatest comfort throughout her widowhood from it. She was conscious of the supporting presence of her beloved husband in the many critical periods of life."

In the "London Daily News," June 21, 1897, was a letter by the Queen in acknowledgement of the gift of a Bible from "many widows;" replying to which she said:—

"Pray express to all these kind sister-widows the deep and heartfelt gratitude of their widowed Queen, who can never feel greatful enough for the universal sympathy she has received, and continues to receive, from her loyal and devoted subjects. But what she values far more is their appreciation of her adored and loved husband. To her the only consolation she experiences is in the constant sense of his unseen presence, and the pleased thought of the eternal union hereafter, which will make the bitter anguish of the presence appear as naught."

If conscious "consolation" experienced by the constant "sense of Prince Albert's presence" and faith in their future "union" did not, in her case, constitute the very foundation

principles of Spiritualism, then words are without meaning.

The Rev. B. F. Austin, in his monthly "Sermon," refers to Rev. St. Omer Briggs, who in the early days of the spiritual movement, had what were termed mesmeric "spells," trances; and she remembers distinctly when she was but nine years of age she was taken into the presence of Her Majesty, the Queen, to go into her "trance state." She did so, giving readings to the Queen, and doubtless other psychic manifestations. D. D. Home visited several times the Czar of Russia, giving him spirit communications from the higher realms of existence.

Mrs. Mary A. Livermore, so well-known and so highly esteemed as an author, reformer, and speaker, recently said in a lecture: "I often feel that those who have gone before are those wiser guides who have helped me so often when I did not see my way clear. . . . Shall telegraphers telegraph thirty miles and more without wires, and yet we be without a wireless telegraphy between us and those we love? Is spirit so much feebler than matter? Shall the camera photograph stars that the eye never saw and the telegraph never revealed, and yet we be unable to see, hear, and know of those who have passed beyond our ken, assuring us that they are still living, still loving us, still with us, still helping us? Believe who may; I cannot, I do not, I will not." She further says: "Most comforting spirit messages have come to me through Mrs. Piper and Mrs. Minnie Soule."

The automatic writings of the literary Mrs. S. A. Underwood (wife of that profound thinker B. F. Underwood), who was an Agnostic, when beginning to receive these revelations through her own hand, were as unique as brilliant. I trust that my readers have all purchased and perused her book embodying those spirit writings. I say "spirit writings," because this lady persisted in declaring that she did not move her hand. If so, then it must have been moved by some outside intelligences, and these from the first declared themselves to be spirits once dwelling in mortal bodies. Mr. Underwood, in the "Arena," of June, 1892, assures the public that some of these writings related to "things entirely unknown to the

writer (Mrs. Underwood), and others," he says, "contained evidence of knowledge that could not be obtained in any known way." In "justice to my own intelligence, I must record myself," writes Mr. Underwood, "as against the theory of sub-conscious action on the part of Mrs. Underwood on the ground that she never knew, consciously or otherwise, enough on the subject to write what she did."

Prof. Stainton Moses (M. A. Oxon), editor of "London Light," had among other spiritual gifts, automatic writing. I had the honor of knowing him personally. He informed me more than once that his hand had written things directly opposed to his own convictions—wrote of historical matters recorded in old books, of which he knew nothing, and yet were found correct by diligent research in old, musty libraries. As quoted by Mr. Underwood, he further says: "I have written automatically precise statements of facts subsequently verified and found to be exact, such facts being demonstrably outside of my own knowledge."

To say that such illustrious personages practiced fraud would be the quintessence of arrogance, inspired by reckless impudence. To say that these automatic writings are done by a "sub-motor self," the "subliminal self," "the sub-conscious self," or the "sub-cerebrum consciousness," is to set at defiance phrenology, anthropology, and a clearly demonstrated psychology; namely, that the intelligent spirit of man is a unit, a definite uncompounded entity, a conscious individuality, which conscious individuality cannot be split up into "subs," something as a housewife splits up her peas for pea-soup. It is amusing to study the pen-gymnastics, the brazen assertions, the astounding miracles invented by sturdy non-believers in miracles to get rid of the most natural and palpable proofs of a future existence through psychic phenomena, an existence in perfect conformity with the law of evolution.

In my extensive occult and psychic experiments I have never seen any plausible reason for believing in these metaphysical "subs," these semi-homo personalities, parading as distinct individualities, alternately affirming and denying as

ego or homo; thus avoiding all moral responsibility by explaining, "I did not deceive, I am not guilty, it was my 'sub,' or it was telepathic, suggested, subconsciousness, sufficiently potent to temporarily paralyze the moral consciousness of the spirit—the very God within." Away, away with these double-and-twisted subtleties that no more account for automatic spirit-writing than a sub-watchspring would account for regular or irregular timekeeping.

Here I am reminded of the Chicago Unitarian "Unity," issue of May 9, containing a well-written article in commendation of the literary and altruistic works of J. Coleman Kenworthy, of London. This writer, though quoting the following passage from Mr. Kenworthy, "The Spirit of the man is the source for the solution of all questions affecting the body," forgot to state that this distinguished English author and co-worker with Tolstoi, is not only an outspoken Spiritualist, but a writing medium, receiving communications through his own hand from Emerson and Morris; from Iamblichus, the author of "Ancient Mysteries," and others. The "London Chronicle," speaking of Kenworthy's Spiritualism, says: "A spirit claiming to be Ruskin had also communicated to him with great earnestness and power;" and he stated "that he found the companionship of these spirits very helpful; and there had come to him through their teaching a complete absence of the fear of death."

The late Prof. Elliott Coues, of Washington, D. C., a learned scientist, connected with the National Academy of Sciences, the American Philosophical Society, and several biological societies in this country and Europe, was a devoted Spiritualist, and in one of the discussions of this learned body upon elementary substances, molecular units, and the origin of life, he submitted these questions:—

- "1. What is the difference between a Godless, self-created, always existent cosmos of matter-in-motion alone, and any perpetual motion machine which men have dreamed of inventing, but which philosophy declares impossible?
- "2. What is the difference between any mechanical or

chemical theory of the origin of life, and that spontaneous germination of life which science declares to be unknown?

“3. What is the chemico-physical difference between a live amoeba and a dead one? And if there be no chemical or physical difference, in what does the great difference subsist?”

“4. What is the principal difference between a living human being and his dead body, if it be not the presence or absence of the conscious soul? And if it be nothing like this, what, then, is it more like?”

Suffice it to say that the above questions were not satisfactorily answered. Only a Sir William Crookes, an Alfred R. Wallace, some Prof. E. D. Babbitt, or other Spiritualist could reasonably, rationally answer them.

Sad is the theory which tells us that when a man's body is packed in his casket that is the end of him, the limit of evolution is reached, the grave-digger finishing the job. Poor, puny evolution, taking millions of ages to evolve a rational man, to become a putrifying corpse only, and that, too, while there is an infinity of time before us, a limitless universe of unfolding life around us, and unnumbered star-worlds dotting the interstellar spaces awaiting exploration! If immortality be a dream, kindly permit me, O pessimist, to dream on!

Spiritualism is the growing conviction of the century. All roads of investigation lead toward it. Every educated Agnostic hopes it may prove true. The erudition of the world is ablaze with its moral grandeur. And yet, while Spiritualism is very popular among poets, philanthropists, psychologists, and what may be denominated the scholastic circle, it is very unpopular in penitentiaries in hospitals for the feeble-minded, in yellow journals, in lunatic asylums, in sectarian club-rooms, and in orthodox churches.

On one of my visits to England I called at Rochdale in company with the poet Bailey and spent the afternoon with the great British Commoner, John Bright, who, conversing of what he had seen in the presence of that famous medium, D. D. Home, said: “I have witnessed in his presence marvelous manifestations, which I could account for only upon the

hypothesis that the producing agencies were spirits."

Mrs. Underwood, in the "Boston Arena," while making no mention of such belated, eleventh-hour spiritistic investigators as Lord Raleigh, Hon. A. J. Balfour, London; Professor Hyslop, of the Columbia University; Professor James, of Harvard; S. P. Langley, of the Smithsonian Institute, and others, says: "Among noted French writers who have been and are believers in the higher truths of Spiritualism, we may name Balzac, George Sand, Victor Hugo, Dumas, Amiel, and Flammarion; among English authors, Bulwer Lytton and his son, Tennyson, Wordsworth, William Blake, J. H. Shorthouse, Mrs. Browning, Mrs. Oliphant, Charlotte Bronte, Marie Corelli, Du Maurier, Edwin Arnold, Dante, Gabriel Rossetti; among Americans, Elizabeth Stuart Phelps-Ward, Harriet Beecher Stowe, Dr. Oliver Wendell Holmes, Whittier, Emerson, Nathaniel Hawthorne, Edward Bellamy, and Marion Crawford. There are others." The testimony of such names carry weight.

When asked, as a New York "yellow journal" recently stated, "Who are the Spiritualists? Who accept the so-called Spiritual Philosophy?" the prompt answer was, "The profoundest thinkers, the brainiest men and women of the world."

If further asked, "Why may not we ourselves witness these wonderful phenomena?" the quick reply would be, "You may, but you must not expect something for nothing." Proper conditions are indispensable. The materialization of ice on a hot July day would require a laboratory, chemical knowledge, and mechanical skill. The promise of finding was and is, to those who seek. Away, then, with foolish pride! Down from your stilts of prejudice and form a home, a family psychical research society! Home seances are the most desirable and personally the most satisfactory. Many of the most marvelous mediums of the country are utterly unknown beyond the family circle and a few confidential friends. They consider their gifts too sacred to publicly peddle about as a ten-cent show for finance, or to personally masquerade in any way upon a par with fortune-tellers.

Recently the Rev. Moses Hull and myself, invited, attended a seance in the home of Major W. Hibbits, a wealthy and influential resident of Muncie, Indiana. His excellent wife was the sensitive. There was no possibility of deception; and even if possible, there was no motive for it. The communications were through a trumpet shaped like a phonographic horn. A portion of the time while Mrs. Hibbits was conversing with us in this seance two spirits would be conversing at the same time upon different subjects and in different voices. No tests were asked, and yet several were given.

The Muncie (Ind.) "Daily Times," of January 18, had the following, condensed: "One very remarkable feature of Mrs. Hibbits' seance in the hall with about two hundred representative ladies and gentlemen present was the fact that there were Swedes, Chinese, Welsh, German-Americans, and Hebrew people present, and each nationality was talked to by spirits who spoke in their own various languages. One in particular was in Hebrew, and this gentleman and his spirit mother sang a song in the Hebrew language. He was greatly affected. Three trumpets were used at the same time and all three were talking at once. The voices could be heard in various parts of the hall."

The controlling intelligences in this seance must have been either God, or the devil, or some of Dr. Hudson's "subs," or intellectual spirits. I accepted the latter, believing that neither this newly-invented "sub" nor any fabled Satan could or would give such sound, substantial advice. Figs do not grow on thistles.

Had the Hydesville spirits, manifesting in that Methodist family over fifty years ago, taught the orthodox doctrine of "the fall of man," a "substitutional atonement," a "personal devil," and "endless hell torments," theological ecclesiastics would have seized upon their teachings, exclaiming galore. "We told you so! We told you so!" But, unfortunately for sectarian Christendom, the progressive spirits of the higher Spiritualism taught the most sublime doctrines—doctrines decidedly devil-disappointing, hell-annihilating, truth-inspiring, love-unfolding, and altruistic in tendency.

Orthodox sectarists, Catholics and Protestants have been for nearly two thousand years preaching faith in immortality, preaching belief in a future existence, and now when Spiritualists rise up and actually demonstrate the reality of this future existence, they are mad about it; and raving in their pulpits pronounce it the work of the devil. Very well, if the devil, mythic or real, demonstrates a future, conscious existence, teaches that whatsoever men sow that, as cause and effect, shall they reap, that nature's laws are inexorable, that continuity of life and progression are the handmaids of evolution, and that goodness and purity of life bring a heaven of peace and good will here, now, and everywhere, then hallelujah be to the devil! Jehovah, uncrowning himself, should abdicate, and the devil be enthroned for the benefit of true religion, the hope of humanity, the conversion and redemption of this Jehovah, and for the unspeakable glory of this moral universe.

SPIRITUALISM VS. MATERIALISM.  
NO. VII.

**T**HE field of Spiritualism is so broad and far-reaching that I have felt greatly cramped in this series of essays for wider scope to deal more fully, not only with ordinary psychic manifestations, but especially with the more subtle phenomena that relates to those vibrations that unite, as with hoops of steel, the interblending worlds, visible and invisible. And I must here express my gratitude to the "Free Thought" editor's courtesy for so much room in his magazine for the presentation of Spiritualism. Fraternity becomes the twentieth century. It is doubtful if there is an orthodox or even a Unitarian journal in the country broad-minded enough to allow any of our erudite Spiritualists to appear weekly or monthly in their columns. The age of theological one-sidedness yet lingers in the lap of medieval bigotry.

Pure essential Spirit, infinite and immutable, being the basic foundation of all things, seen and unseen, Spiritualism, as a phenomenon, a philosophy, and a religion, embraces an almost endless variety of forces and phases, such as sensitivity, mental impressibility, psychic intuition, psychical sensation, etheric forces, seeing decarnate spirits, hearing spirits, discerning spirit presences, automatic writing, trance speaking, inspirational writing, etheric, or mid-air writing, materialization, transfiguration, etherealization, the etheric double, visions, trance travel in spirit life, levitation, table tipping, sensing coming events, thought transference, mind reading, wave thought inspiration, psychic magnetism, phenomenal rigidity of muscles, psychic relief of pain, spirit suggestion, metaphysical healing, faith healing, prayer healing, spirit control healing, mental science healing, low obsessional influences, clairaudience, clairvoyance, psychometry, cataleptic control, duplex obsessions, psychic regeneration, the etheric thrill, the photographic forms

of spirits and angels, and the radiant aureoles seen upon the faces and around the heads of highly unfolded intermediaries, similar to those seen in the paintings of ancient seers and sages. The most of these and other forms of spiritualistic mediumship have become well established phenomena in the estimation of the world's most distinguished scientists and philosophers. Hence that eminent astronomer and French scientist, Camille Flammarion, in his recent great work, says, page 481: "Positive observation proves the existence of a psychic world as real as the world known to our physical senses. Psychic manifestations are certain and incontestable. They must henceforth constitute a new branch of science." Pres. F. W. H. Myers, of London, said as late as last May: "We seem, indeed, to be awakening into a new consciousness of the living solidarity of the human race, consciously connecting this world and the next." Sir William Crookes declared several years ago that "The actual spirit occurrences which have taken place in my own house in the presence of trustworthy witnesses, and under the strictest test conditions that I could devise, are clearly established. . . . It will be seen that the facts are of the most important character, and seem utterly irreconcilable to all known theories of modern scientists."

The literati of all lands acknowledge the reality of the above-named facts and similar ones, demonstrating a future life. While there are many European universities, there are at least thirty high rank colleges and universities in our country giving special instructions in some of the phases of psychology; and there are at least ninety-seven journals, monthlies, and weeklies in America that devote more or less space to Spiritualistic phenomena, haunted houses, visions, dreams, occultism, thought transference, and apparitions; the latest being the "New York Magazine of Mysteries." And so present spirit ministries, from the celestial down to the Tartarean spheres, have become an established truth—a scientifically established truth. Denial of this is a pitiable confession of non-investigation, a confession germane to imbecility. And now the phenomena of Spiritualism being either admitted, or demonstrated true by

investigators, scientists, and the world's savants, the inquiry naturally arises, What are the doctrines of Spiritualism? What do communicating spirits teach? And what is the trend of its moral influence?

Here I must again state that I define Spiritualism for myself only.

Negatively—Spiritualists have no cardinal-created pope, no robed bishops, nor sacrificing priests. They have no fixed religious creed, and no superstitious paraphernalia for trying and punishing heretics. They have no infallible priest-penned bible. They have no "king of terrors" in the name of death, so natural and beautiful in its time. They have no located human-shaped God dwelling outside the universe and moving it mechanically; hence they reject the jealous, war-inciting Jehovah (Yaweh) of the Old Testament, considering him only as a tutelary deity, something as Zeus and Jupiter were tutelary deities of Greece and Rome. They reject the paganized Jesus Christ of Roman Catholicism, or the God-Jesus of the patristic and medieval church-councils. They deny that old theological dogma-dream of a war in heaven, and the expulsion of that rebel angel which later lit down, serpent-shaped, in mythic Eden to harass Mother Eve. They deny the existence of that old churchianic devil, long the scarecrow of children and of the more feeble-minded of the past centuries. They disbelieve in that orthodox hell originally "prepared for the devil and his angels," but now used to frighten the ignorant, torture infidels, and church-pronounced heretics, and they look upon ecclesiastical creeds as sectarian curses that tend to cramp, crush, and blight the soul's noblest aspirations. Briefly, Spiritualism has no angry God, no personal Satan, no miracles, no blood atonements, no salvation by faith, and no supernaturalism. It kindles no martyr fires, has no lip-service ceremonies, puts up no sepulchral-toned prayers, nor does it everlastingly damn any man for not having a confession of faith fashioned in the ecclesiastical moulds of the fossilized and semi-civilized past.

I. Affirmatively—Spiritualists believe in the Divine Existence, God, the Infinite, All-energizing Presence and Potency

of the universe, manifest in everything from sea-sands to solar systems. When the ancient Brahmin spoke of Brahm, and the Egyptian of Osiris; when the Neo-Platonian Proclus pronounced God, Causation; when Jesus said, "Spirit is God" (Pneumo-ho-Theos); when Mohammed said, "Great is the Holy One, Allah;" when the distinguished German metaphysician, Fichte, spoke of the Universal Mind, Emerson of the Oversoul, Alfred R. Wallace, of the Supreme Mind, Andrew Jackson Davis of the great Positive Mind, and Herbert Spencer of the Unknowable, they all meant about the same thing,—meant that this magnificent and mighty universe, studded with glittering stars, manifesting force, will, and order, did not create, evolve itself out of nothing, nor does it go whirling, rattling, rustling on, chance-propelled, to a purposeless nowhere! But they meant that Intelligence, Wisdom, Power, and Goodness were at the helm of this majestic and measureless universe, pregnant with adaptation of means to ends, and guiding through evolutionary processes all things on and upward toward the towering heights of infinity, wisdom transcending wisdom, love transcending love, toward absolute perfection.

Finite as we are, dimly seeing through broken lights, we cannot comprehend the Infinite, nor can the child comprehend why alpha should precede epsilon in the Greek alphabet, or why should the sun cease to shine when lightnings flash, thunders roar, and the maddening storm-clouds burst. But lift the child above the clouds and it beholds the selfsame sun, shining in matchless radiance from his far-distant fire-zone of ineffable splendor. What the child does not comprehend, or what the Agnostic does not know, is of very little consequence in the consideration of great moral equations. The man that knows and can demonstrate to others what he knows is the man for the twentieth century.

I am no mechanic. My watch is to me an incomprehensible piece of mechanism. Its wheels are puzzles, and yet I see in it constructive intelligence, adaptation, order, and time-keeping. Shall I deny its existence, or toss it into the ditch because I cannot comprehend its delicate, and to me, mysteri-

ious workings? The Divine Existence, the mighty Uncaused is, and on the causative bosom of this infinite life, law and love is my soul's rest forever. There will ever be a lofty ideal beyond the finite—thank heaven—to be attained.

2. Spiritualists, reminded of the inquiry in Mark's Gospel, "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and of Simon? And are not his sisters here with us?" believe in the existence of Jesus of Nazareth, the Hebrew medium and martyr. Only the uneducated, those unacquainted with Jewish history, the Talmud, the writings of Celsus, and the gnostics' teachings of ancient spirits through Mrs. Richmond, J. J. Morse, W. J. Colville, and I may add, through all exalted, invisible intelligences worthy of credit, deny the reality and personality of Jesus' existence.

Peter called him, "The man, Christ Jesus." He repeatedly called himself, "the Son of Man." He ate, drank, slept, grew, and "waxed strong," threshed the money-changers in the temple, and learned, as the apostle said, "Obedience by the things he suffered." He was a magnificent mediumistic Rabbi, "begotten by the Holy Ghost," which phrase, stripped of Oriental imagery, meant begotten as every child should be under an excellent spiritual and moral influence, under the inspiration of love and purity rather than lust.

While a very few Spiritists atheistic, senile, or semi-imbecile say if "Jesus lived, he was a tramp, a beggar, a thief, a free-lover, consorting with Mary Magdalene and others;" and others still, like Mr. W. M. Lockwood, write vulgar doggerel rhymes about his conception, thus revealing their own personal moral status, the inspired Andrew Jackson Davis, our seer and philosopher, writes thus of Jesus in his "Harmonia:"

"Why was Jesus superior to his fellow-men? The difference between the Christ and his fellows was not conspicuous in anything, excepting his well-constructed and comparatively perfect body, and his well-balanced and harmoniously developed mind. These are the natural and legitimate consequences of

a proper conception, a proper birth, a gentle culture, and a meditative association with the objects and scenes of Nature which tend to refine and elevate the soul. He was distinguished from other men by two prominent characteristics: First, by a peculiarity of deportment and personal habits; second, by the promptness and originality of his answers to the profoundest interrogatories. . . .

“Local conditions, circumstances, and influences favoring a local development of extraordinary correctness, Christ exemplified that perfection of character and amiableness of disposition which we greatly admire. As he is represented to the reason as a noble child of an eternal Father, we hesitate not to consider him a model man, and as an example of what the race will be. . . .

Jesus instituted laws and customs above the popular conceptions of his time and country, and the people crucified him for what they considered sedition and conspiracy against the Roman Government. But time and intelligence have developed the falseness of this act, and made it manifest that Jesus was misapprehended and most ignobly treated. Let us be just and think about the reformers and developments of our country and of our age. ”

Jesus was a Jew, and primitive Christianity was an offshoot or an outgrowth of Judaism with several accretions from Grecian and Roman theologies relating to the pagan gods and vicarious sacrifices. Ultimately the church fathers transformed this peasant Jew, who made the lame to walk, the blind to see much as do the healing psychics of to-day, into a god—an anthropomorphic divinity to be worshipped. This was a custom of those olden times. Krishna and Buddha were made gods; so was Alexander in Egypt; and so also were the Roman Emperors raised to this status after their death. Antiquity was prolific in the manufactory of gods, which gods were once heroes, seers, and sages of earth

But if Jesus were only man, “elder brother” and martyr, how was his moral superiority to be accounted for? Answer—By the magnetic overshadowing of Moses, Elias, and the resur-

rected Rabbis at his conception. Every conception should be thoughtful and purposed; it should be immaculate, but not miraculous. His pre-eminent greatness consisted in his fine sensitive organization; in a constant influx of angelic influences, in the depths of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling in the spiritual gifts of Essenan and Egyptian mysteries; in his soul-pervading spirit of obedience to the Divine mandates of right, manifest in himself; in his unwearied self-forgetting, self-sacrificing devotion to the welfare of universal humanity; in his practical impersonation of the higher altruism; in his daily walks with the poor while he talked with angels; in his sublime and supreme spirit of tenderest forgiveness; and to his perfect faith and trust in the Infinite All-Father.

3. They believe in inspiration, the divine inflowing of life and truth to the human soul. Original thoughts and spiritual illuminations emanate largely from the overarching realm of subtle principles and conscious invisible powers. All souls in their higher moments feel the vibrations of inflowing inspirations. The heavens vivify the earth.

Inspiration is universal and perpetual. Isaiah was an inspired prophet; Socrates an inspired philosopher; Mozart an inspired musician; Shakespeare an inspired dramatist; Thomas Paine an inspired statesman; Abraham Lincoln an inspired emancipator. Inspiration creates no new faculties; it only arouses and kindles into keener activities all the hidden forces of our conscious being.

Truth is a unity, and all truth, in Bibles or out of them, is inspired. Truths no more clash than octave notes jar, or than unripe peaches contradict the mellow, blushing ones of autumn. They only manifest the different stages consequent upon the law of evolution. Our inspirations, our granite mountains, western prairies, and crystal streams are just as sacred as the plains of Shinar or the Ganges and Jordan of the Orient. Bibles are never inspired. The souls that wrote them may have been. They doubtless were. Of this, each must judge

for himself. Inspirations can never know a finality, being manifest in all forms of life; in the progressive movements of the ages, in the moral heroism of reformers, and in and from that cloud of unseen witnesses that minister to mortals.

4. They believe in justice and judgment. The universe is governed by immutable laws, but laws, methods of procedure, without penalties in the line of cause and effect, are misnomers. Man is a moral actor, and so far as his knowledge extends, he is a responsible being, reaping anguish from vice, and enjoyments from virtue. Divine, or natural laws, are never broken. The man that falls from the housetop to the earth does not break the law of gravity, but may break his neck. Where volcanic fires concentrate, there they burst; where storms gather, there they spend their fury; and where and what men sow, there and that they naturally, necessarily reap. Every man has a judgment seat in his own soul. Conscience, guided by reason, is the judge, and before this august tribunal every man stands daily, approved or condemned.

Memory, relating to both consciousness and conscience, is the undying worm. Deeds, beneficent deeds, not creeds, determine the commencement of the next higher stage of existence. Nature holds the scales of justice in strict balance. The thief sees in due time that he steals from himself; the deceiver that he deceives himself, not God, nor Nature, nor law. All learn that what they throw out returns with increase, and that it is impossible to hide away from one's conscious selfhood, or escape the legitimate, the result of voluntary acts. Every ill purpose conceived is a poisonous breath that endures to blight. Our thoughts, aims, plans are indented upon our spiritual natures. As the woven web here, so the immediate texture of the garment over there. What responsibilities, then, we daily weave into life's web! The entranced John on the Isle of Patmos, clairvoyantly perceived that those who had overcome "were in white robes." Overcome what? Their perversions, passions, and lower earthly appetites. The good are saved now, for salvation is soul growth.

5. They believe in heaven and hell. These are conditions

rather than localities. Heaven is a condition of self-balance, harmony, and happiness, and it is attained now, and in all worlds through aspiration and obedience to natural laws. One of old said, "The kingdom of God, or heaven is within you." If heaven is within the good and pure-minded, hell is within the impure, the angry, and the depraved. Its principal meaning is sorrow, darkness, trouble, regret, and a bitter, galling remorse. Sinful old David cried out in deepest agony, "The pains of hell got hold of me." In the sense of an escape from just and deserved retribution, there is no forgiveness.

Compensation is certain. And yet, God builds no hells; he burns no man's fingers here, damns no souls anywhere. Men are the architects of their own hells. They construct their own heavens by the lives they live. Every child born into the world is a possible archangel, or a possible wandering demon; and yet, progress pertains to this and all realms of being. God is good—the Infinite Good.

Mortals enter the future world, intellectually and morally, precisely as they left this. There are many spheres, many rooms in that many-mansioned house of infinity. The great life-purpose here attends each and all mortals hereafter. There Newton pursues his investigation, Fulton's inventive genius finds a broader scope for action. Mozart, sweeping golden harp-strings, harmonizes the discords of the inferior spheres. Philosophers pursue their studies. Horticulturists continue their pleasing vocations. Geologists probe newly formed earths, and astronomers become enthusiastic in measuring the mighty orbs that stud infinity.

6. They believe in the resurrection; the raising of the spiritual body at death out of the worn-out, sickly, physical body. Theosophists unwisely call this the astral body. Astral means starry. The spiritual body is no more a "starry body" than a "moony body." The learned Dr. Campbell says: "Resurrection denotes simply being raised from inactivity to action, or from obscurity to eminence."

Man is a duality in unity over there in spirit life; but on earth, a trinity, a spiritual body, a physical body, and an im-

mortal soul, which soul is an uncompounded, indissoluble, potentialized portion of the Infinite Oversoul, God—God incarnate in man. This conscious soul, this divine Ego, a finite god, had no beginning, nor can it end. Circles are endless.

Both Plato and Paul spoke of man as a triune being. Certain schools of thinkers at this period consider man a seven-fold unity, corresponding somewhat to the three primary colors from which are evolved the seven prismatic colors. So in music—a unity—there are the seven notes, but the first, third, and fifth constitute the perfect chord. These theories relating to different planes of consciousness as touching the constitution of man are largely metaphysical.

Man's physical body is made up of foods, drinks, emanations, earthly elements, and physical substances. The spiritual body, corresponding in shape thereto, flexible, refined, hypersensitive, and existing within the physical form, is constituted of the ultimates of the primates, of the subtle essences, ethereal substances, and the fundamental forces that abound in the frictionless ether-world which envelopes and energizes. It is well-proven that each thought we think, each deep soul emotion produces certain molecular rearrangement in the brain. The ego, the essential conscious soul, through its psychical activities, not only thinks and reasons, building up its physical tenement, changeable and temporary, but at the same time it constructs within the brain a spiritual brain, and within the body a spiritual body, as aforesaid, delicate, ethereal, and indestructible. When death comes to the crumbling fleshly body the spiritual body is resurrected out of the perishing remains, something as the gaudy plumaged butterfly comes out of the chrysalis to sip the sweets of thousands of flowers. Continuing the symbol, as the physical birth of the child is death to the placenta envelope, so spiritual birth is death to the physical casket, the body.

A future identity is cognate with existence itself. When spirits from these mortal lands meet those gone before, instantly, by sympathy, they recognize each other. Pure love is immortal, and unselfish friendships eternal. A beautiful

guardian angel once said to her earthly mate: "Mind echoes to mind; heart throbs with heart. Together we will read heavenly beauties; together sing one melody of love; together twine garlands to deck the brows of sorrowing mortals; together tread eternal pathways and bathe in life's fountain of light. We shall be there together; no sickness, no deaths, no partings. I am ever near thee. Ask me not to come. Shall the rose say, 'I wait for fragrance?' Does it invite sweetness? Thus are we united!"

"I shall know her there! I shall know her there,  
By the shining folds of her wavy hair,  
By her faultless form, with its airy grace  
That an angel's pen might fail to trace—  
By the holy smile her lips will wear,  
When we meet above, I shall know her there!

"I shall know her there, and her calm, dark eyes  
Will look in mine with glad surprise,  
When my bark, wild-tossed o'er life's rough main,  
The far-off port of heaven shall gain;  
Though an angel's robe and a crown she wear,  
By the song she sings, I shall know her there!"

7. They believe in prayer; but this does not consist in solemn, pre-arranged words, teasing God to do this or that, or suggesting to him what should be done, as did the Pharisees of the past, and do sectarian preachers of the present.

True prayer is aspiration, an out-going, uplifting of the soul's emotions to all that is good, beautiful, and divine. "When thou prayest," says the Nazarene, "enter into thy closet," (thy inner self) "and when thou hast shut to the door," (closed your mouth) "pray to your Father in secret." Good, blissful thoughts uttered or repressed are prayers. We grow to be like what we think about. Prayer changes us, moves us as one chord in a musical instrument responds to another. Here is the utility of prayer.

The ecclesiastic sectarist prays to an unchangeable God to send rain in a season of drouth, while the philosopher prays by irrigating the fields. The bigot prays to God to feed the poor; the philanthropist prays by carrying food to their door. Instead of saying prayers in doleful tones, people should do their prayers. It is the doing that accomplishes. The Grecian drayman, though praying, received no help from Hercules till he put his own shoulder to the wheel, lifting it from the rut. Fred Douglas said that when he "prayed to his legs and ran toward the north star night and day," he obtained his freedom. And yet, man is not absolutely independent. All require helpers. Looking up to the good of earth, to angels, archangels, and seraphim, we all, unwittingly, perhaps, approximate their states of love and wisdom. Our gratitude goes up to them, and out and still higher to God, the Infinite and universal Good.

Animals are imperfect structures, roofless, towerless temples. Phrenologically speaking, they have not all the brain organs with the cellular convolutions that have men. They have not the keystone to the arch, which keystone is spirituality enwrapped in reverence. Hyenas do not pray. Pigs feasting and fattening upon acorns never look up gratefully to the towering oak from which they fell. As brutes they are not morally blamable. May not this thought measurably apply to some mortals, depressed in the top coronal brain region? The highly unfolded soul looks out and up to the all-energizing Divine Existence in gratitude and thanksgiving. This is natural to the full-orbed man. He invokes the presence of spirits and angels, and prays to, and for, the dead. All good thoughts, all beneficent desires and good unselfish deeds are prayers. Aspirational prayers transform us into the moral likeness of those to whom we pray or aspire to become like. Companionship with, and invocations to poets make us poetical, with musicians, musical; with objects of beauty, beautiful in character; with the good, divinely good, spiritually, and harmonial. Let us then be grateful for existence in this stupendous and majestic universe; let us invoke the presence of heavenly helpers, and pray in kindly thoughts, words, and deeds to the incarnate and de-

carnate relieved from their fleshly vestures.

“If truth the inmost soul and being share,  
The universe becomes a book of prayer.”

8. They believe death to be birth into a more refined state of existence and with superior conditions for progress.

Winter dies in our northlands that spring may come; the kernel of corn dies that the green blade may appear; the shell crumbles and dies that the bird may come forth; the crisp, withered chrysalis dies and disintegrates that the winged insect, rising therefrom, may flit from bud to blossom; and so the human body dies that the clay-imprisoned man may come forth into a clearer, brighter sphere of existence, and, rising on the flood-tides of the new life, continues his mission of unfoldment in those emerald, ever-stretching fields of the measureless immensities.

The so-called dead are the most alive. The non-clairvoyant do not see them, nor do the blind see the glittering stars that gem the crown of night, nor does the underground mole see the noonday sun. It is the living all about us in the streets that are the dead, dead in competitive selfishness, dead in sordid worldliness, and shrouded in moral darkness. The process of death is gradual and natural. The extremities first grow chilly; then the feet become cold; then the hands and arms. The pulse beats are more feeble; the blood purple under the nails; the eye becomes dim, and the breathing difficult, while a silvery, aural emanation, rising, mistlike from, gathers over the tremulous body. It assumes form. The soul is the conscious magnet attracting all of the magnetic auras of the remains that it can appropriate. Spirit friends have already come to attend and assist in this higher birth. Often they bring garments white and glistening. The moment of complete transition approaches. The stillness is calm and heavenly. Only loving, sympathizing friends should be present. And now—now, a slight spasm, and the ethereal-life thread is severed, and the spiritual body is released from the physical tenement, something as the fullgrown

rose is rolled out from the rose-bud and plucked from the parent stem.

When departing, Herbert, the poet, was asked, "Are you suffering?" and the response almost with the last breath was, "It is delightful! Oh, so delightful!" The English Keats, inquired of just before he died, replied: "Better, my friend; I feel as though daisies were growing all over me." The German, Schiller, when passing to the higher life, was asked concerning his feelings, "Calmer and calmer," was the prompt reply.

A consumptive lady a few years since, leaning upon my shoulder, said: "Doctor, the room is filled with golden light." I knew she was dying. Again she said: "I am stronger. I feel better, better," and ceased to breathe. Doubtless she soon sung with the poet—

"I rose like a mist from the mountain,  
When day walks abroad on the hills;  
I rose like a spray from the fountain,  
From life and its wearying ills.

"I have bathed in the heavenly river,  
I have chanted the seraphic song;  
And I walk abroad in my brightness,  
Amid the celestial throng."

Believing in the incineration of the body, Spiritualists do not say "good-night" in the solemn hour of death, but they rather look forward to the assurance of a most welcome—"good morning" just across evening's placid river of rest. Spiritualism does not drape the mourner's home in gloom, does not suspend crape from the door, but there places waving streamers of white and opening rose-buds and immortelles. It would see no mourning garments worn, and at funerals would see only twining vines, wreaths of smilax and fragrant blossoms, caskets trimmed in white, and hear only resurrection songs of inspiring music. It would see cemeteries made beautiful as gardens and groves in springtime, with no weeping willows, but the maple,

the holly, and wild briars clinging around the white tomb-stone, and everything else lovely and beautiful that can possibly remind one of the evergreen shores of immortality.

Every thinker, every well-read scholar of our country, know that Spiritualists have a national organization, state associations, and thousands of local societies; they also know that there are millions of people noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, distinguished for their good moral characters and scholarly adepts in the seance, and in psychic research, who solemnly testify that upon strictly scientific principles they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable.

And Spiritualism is further sustained by the higher intuitions of the more advanced of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest inspirations. Its higher thoughts are found in the inspired teachings of all sacred books, whether of the Occident or the Orient; and it says to each mortal: "Live to-day for to-morrow—for eternity. Be above the commission of every unworthy act. Tread not on the threshold of thy neighbor's rights. Indulge in no ignoble insinuation. Take no selfish advantage of another's weakness. Be conscientious, candid, and sincere. Celebrate thyself in goodness. Testify of thyself in integrity. Intrigue for no office. Partake of the bread of honest labor. Forgive as you would be forgiven. Live to lift up others, to brighten the chain of friendship, to plant gardens of love in unhappy bosoms, and in a word to "be a practical reformer."

"Lo! I see long blissful ages  
When these Mammon days are done,  
Stretching forward in the distance,  
Forward to a never-setting sun."

Again thanking my esteemed friend of other days, the able

editor and proprietor of the Chicago "Free-Thought Magazine," for his courtesy and liberality in allowing me to present Spiritualism as it is to his thousands of readers and patrons, I cannot, however, from my standpoint better temporarily say "good-bye," than by quoting two eminent European authors that the whole civilized world honors. One of these was Signor Ernesto Bonzano, whom I met in Baron Kirkup's residence overlooking the peaceful, flowing Arno; the other at a spiritual seance in the city of Paris, Victor Hugo. Bonzano thus wrote:—

"The materialistic, the scientific, and pseudo-scientific, enemies of Spiritualism, are all rowing in the same boat. By admission they know nothing from whence they came nor whither they are going, and so naively infer that nobody else does. They conclude, upon a priori grounds, that spirit return is incredible, and therefore they reason that it is impossible; so they refuse to investigate the phenomena; and are fighting with their feet in the mud and their eyes bandaged. . . ."

"It is settled that scientific positivism knows nothing whatever concerning the enigma of the universe, or the problems of existence. It is settled that scientific positivism shows itself to be literally impotent to offer us even the remotest scrap of proof of that which, nevertheless, it is incessantly postulating; namely, the non-existence of a spiritual world wherein dwell the conscious intelligences of earth. . . . It is settled, on the other hand, that Spiritualists are in a position to strenuously maintain this contention, by means of an imposing accumulation of facts and proofs experimentally arrived at. It is settled that the erudite men of science, who have seriously dedicated themselves to spiritual studies, have been obliged one after the other, to give in their adhesion to the demonstrations of the phenomena connected with Spiritualism."

Victor Hugo exclaims with the enthusiasm of his great soul:—

" I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my

head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song, I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn."

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