



ON THE ROAD

OR

The Spiritual Investigator

A COMPLETE COMPENDIUM OF THE SCIENCE, RELIGION,
ETHICS, AND VARIOUS METHODS OF INVESTIGATING

SPIRITUALISM

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INTRODUCTORY.

WHAT is Spiritualism ? Where, and how, can I learn anything about it ? Must I go through the immense mass of its literature in order to inform myself on the subject ? or to which of its innumerable "text-books" shall I apply for elementary information ?

Must I of necessity consult strange mediums in order to prove the truth of spirit communion ? And, if none such are to be found, or, being consulted, fail to afford the required demonstration, what then ? What are the universal grounds of belief in spirit communion ? What the general characteristics of proof afforded, and how obtained ? In a word—What is Spiritualism, and how can I become a Spiritualist ?

It has been whilst listening, again and yet again, to the reiteration of such questions as these, that the command to write this little work has been sounded in the author's ear by that faithful spirit voice whose tender messages of love and wisdom have impelled her on to her life's best achievements. The questions above cited have been propounded in many countries,

amongst all classes, and not unfrequently in the midst of immense libraries of spiritual literature. But whilst, on the one hand, we find the wealth of our testimony almost unbounded, on the other we realize that the very extent of our riches proves the chief source of our embarrassment.

Believers, of all shades of religious opinion and grades of intelligence, are ready to define Spiritualism ; but so long as they attempt to do so from their own stand-points of thought, they are too apt to impress their representations with their own mental idiosyncracies or religious proclivities. In the meantime, no movement in the annals of human history has produced, in the same short period, so voluminous a mass of literature—whether good, bad, or indifferent—as that which has welled up from the exhaustless fountains of Spiritualism.

Now, to expect any stray passer-by, whose interest or curiosity may have been stimulated to inquire into this movement, to seek for knowledge amidst the conglomerate verbiage of spiritual literature, or hunt up evidences of spirit communion from the composite elements which now abound in every great centre of civilization, without a guide-book in hand, or an index finger to point the way, would be equivalent to sending forth an untaught child from the nursery into the world to make its fortune. The fortune is there undoubtedly, but whether the nursling will achieve it

without any other direction than the mere charge to go into the world and find it, is quite another affair. It is because there is so much to read, and so few opportunities of selection—so many to point the way, and so few to agree upon the best road to take—that one of *the workers* now essays to obey her guardian spirit's command to *write*; and though, in so doing, she knows that every page will but be adding another stone to the already mountainous cairn which Spiritualistic writers have heaped up, still it is hoped this little *brochure* will serve as a finger-post on the path of investigation, and haply guide some belated traveller amidst the many cross-roads, which all lead to the same goal, but which may cost too much time and effort to arrive at, without preliminary proof, to start with, that the result will repay the labour.

As the chief aim of these unpretending pages is to catalogue what others have written, indicate the defeats and victories which others have achieved, and present samples only, of the riches which Spiritualism offers to all who seek them aright, we trust we shall command sympathy for the end we have in view, and gentle criticism for the many shortcomings with which such an undertaking must abound.

It is easier to sail a full-rigged ship on the broad waves of ocean, than in the narrow confines of a pond; more natural to watch for stars in the boundless expanse of the midnight skies, than to pore over

their reflected lustre in the wayside pool. Hence it is that we shrink with unspeakable diffidence from the attempt to summarize the experiences which have engaged the attention of millions of persons during the last thirty years, in the few pages of a simple handbook. That the need of such a compendium has been long and widely felt, is our only excuse for offering it; and if it succeeds in guiding but one questioning mind into the illimitable fields of spiritual light and knowledge which await every earnest seeker who is not discouraged by the initial steps leading to such grand results, the writer's aim will be fully accomplished, and her highest ambition satisfied.

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OR,

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Section I.—WHAT IS SPIRITUALISM?

As this is the first and most natural inquiry which every uninformed stranger puts to the Spiritualist, we commence our task by claiming, in effect, that Spiritualism is THE SCIENCE OF SOUL, and teaches of all that belongs to the occult or spiritual portion of the universe.

All that we can ever know of GOD is to be derived from a study of Spirit, its laws, forces, and manifestations. All that belongs to God's laws, or the intelligence, order, and purpose manifested in the universe, resolves itself into the ethics of Spiritualism.

The proofs of continued existence beyond the grave can only be given by spirits, or those who are in the actual experience of spiritual life; whilst the results of human conduct in the hereafter can never be clearly known, except from the same source. Hence, Spiritualism may be briefly summed up as—the knowledge of God, the demonstration of immortality, and a perfect standard of life practice.

Section 2.—WHEN WAS SPIRITUALISM MANIFESTED TO, OR KNOWN AMONGST MEN ?

As Spiritualism is the real essence of all religious knowledge, so did it become manifest with the first dawn of religious practice and belief. We have no reliable historical records of the most ancient man's religious status, consequently we date back our researches to those early periods when temples of worship were first discovered, and monumental, as well as Scriptural records, first recognized amongst the vestiges of ancient civilization.

Section 3.—WHERE ARE THE MOST ABUNDANT AND RELIABLE TRACES OF MAN'S RELIGIOUS HISTORY TO BE FOUND ?

In the archives of India, Egypt, Chaldea, and other ancient nations. In the Jewish Bible, the Hindoo Vedas, the Persian Zend Avesta ; amongst the classical writings of Greece and Rome ; in the Talmud, Koran, and such other ancient works as are deemed authentic on other subjects.

The common origin of all spiritualistic and religious beliefs, is demonstrated by the universality with which certain fundamental principles permeate all vestiges of antiquity, whether in the form of monumental, traditional, or Scriptural records.

Section 4.—ARE THESE EVIDENCES OF AN ALL-PRE-VAILING SPIRITUAL FAITH IN HARMONY WITH THE RELIGIOUS TEACHINGS OF OUR TIMES ? IF SO, WHERE ARE THE PROOFS ?

They are in harmony with the fundamental bases of all religions, though not perhaps with existing forms of credal faith. The proofs are to be found in the writings of the Hebrew prophets, and various

portions of the Bible, but especially in the four biographies of Jesus of Nazareth ; also, in the Acts of the Apostles, and the Epistles. The candid study of these writings, without the bias or prepossession of any credal faith, will show them to be full of spiritualistic narratives, records of acts and deeds attributable to "miracle," but now recognized as evolutions of natural law not understood. Also, innumerable passages will be found in the Hebrew Scriptures, as well as other religious writings of antiquity, charging upon men the culture of spiritual gifts, the endeavour to procure and practise spiritual powers, and the direct assertion that such powers are signs of unity with God, and possible to all men who are spiritually minded.

Section 5.—ARE THERE NO DENUNCIATIONS AGAINST THE PRACTICE OF SPIRITUAL POWERS IN THE BIBLE, AND SHOULD NOT CHRISTIANS REGARD THESE AS DIRECT WARNINGS FROM HEAVEN AGAINST THE STUDY OF SPIRITUALISM ?

There are such denunciations in many parts of the Bible. But in the first place they were written by priests and prophets, who might well be supposed to have interested motives in keeping spiritual gifts reserved to their own order. Next, they were enunciated by those who constantly exercised such powers in their own persons ; hence the inference is legitimate, that they resented any interference with what they deemed the exercise of their special profession. And, finally, Christians should remember that the laws and edicts applicable to the Jews two or three thousand years ago would involve the world in crimes and horrors of the blackest dye, should they be enforced to-day. For examples of this fact, refer to Numbers xv. 32-36 ; Deuteronomy xxi. 10-13 and 18-21 ; Num-

bers xi. 33 ; Exodus xxii. 27-29 ; 1 Samuel xv. 33 ; and many other similar passages.

In the New Testament, especially in the teachings of Christ and his zealous follower Paul, are numerous passages teaching the value of spiritual gifts, and the duty of Christians to cultivate and practise them. Refer to Matthew x. 8, 19, 20 ; xvii. 1-8, 20, 21 ; xxi. 21 ; Mark vi. 5-7 ; xvi. 17, 18 ; John xiv. 12 ; Acts ii. 1-18 ; 1 Cor. i. 27, 28 ; xii., xiii., xiv., xv. ; 2 Cor. xii. 1-12 ; and many other similar passages.

Section 6.—DID NOT THE MANIFESTATION OF SPIRITUAL POWERS AND GIFTS CEASE WITH THE APOSTLES OF CHRIST AND THEIR IMMEDIATE MINISTRY ?

Unquestionably not. The histories of the early Christian Fathers, the Saints, Martyrs, and most authentic teachers and preachers of Christianity during the first six centuries, abound with narratives of spiritual power, and bear continual witness to the exercise of spiritual gifts. In the Middle Ages, the history of the Catholic Saints and Ecstatics, the lives of the Protestant Reformers, Alchemists, Rosicrucians, Mystics, and Mesmerists, together with the most authentic accounts of Witchcraft, and the foundations of the different sects of Protestantism, are full of records of prophetic power, spiritual gifts, testimony to the unceasing influx of inspiration and every kind of spiritualistic phenomena, called in Biblical lore "miracle," and in secular phraseology "supernaturalism."

The classical writers bear testimony to the oracular powers of sibyls, prophets, and prophetesses—to the intercourse of spiritual beings with men, and the exercise of various spiritual gifts—in fact, all history, whether "sacred or profane," if carefully and

candidly studied, will furnish indisputable evidence that Spiritualism has existed in every age and clime ; ever manifested itself, through kindred forms of phenomena ; and though regarded from various points of view by different peoples, and accepted as divine, or stigmatized as evil, according to the influence of prejudice or candour, it has accompanied mankind through every phase of history, and only waited for the intelligence of the nineteenth century to recognize it as the basis of all religion and the vitalizing principle of soul-life inherent in physical existence.

Section 7.—OF MODERN SPIRITUALISM.

Whilst the facts and phenomena of spirit communion underlie all religious beliefs, and permeate all forms of history, there is still a specialty attached to the spirit communications of the nineteenth century which elevates them into a distinctive movement, and procures for them the peculiar designation of "Modern Spiritualism." The specialty thus denominated does not offer to the world any marked difference either in the character or power of the phenomena produced ; neither does it throw any additional light upon the source from whence they originate.

The intelligence of our own time refuses to accept the idea of miracle, and ranges all occurrences, however rare or unprecedented, under the domain of natural law. The angelic ministry of the Hebrews, the magic of the Egyptians, the witchcraft of *lay* mediums, and the saintly dispensations of *ecclesiastical* mediums during the middle ages, are all understood by the good sense and candour of the well informed to mean one and the same thing, though viewed by humanity from different standpoints. All phenomena of a super-mundane character, whenever and wherever they occur, if not explainable on any purely mundane

hypothesis—especially when accompanied by such evidences of intelligence as connect their characteristics with mind—may, without any breach of sense or reason, be referred to the agency of spirits, and any hypothesis of this character which covers the ground of action in Judea, extends alike to every other land, whilst phenomena which occurred two thousand years ago, if duplicated or paralleled to-day, can no more be referred to a different system of causation than the claim for a separate origin for the light of the sun in ancient and modern times.

The peculiarities which distinguish the modern manifestations, however, are these. Spiritualism has come, in this nineteenth century, after a long hiatus of time, during which, in Biblical phraseology, there has been “no open vision ;” and, beyond the occasional rumour of hauntings and spectral apparitions, there has been no widespread interest in, or demonstrations of, spiritual action, since the great witchcraft mania of the seventeenth and eighteenth centuries. Next, it has seemed to follow as a sequence to the singularly interesting discoveries of Mesmer, and the practices of his followers in animal magnetism. We are assured by our spirit communicants of the present dispensation that “animal magnetism” has been one of the most powerful advent movements in preparing the way for Spiritualism.

It has not only awakened public attention to the latent soul powers displayed by somnambulists, clairvoyants, mesmerized subjects, etc., but it has prepared thousands of human organisms for the reception of spiritual magnetism ; and as this is only a higher kind, and more refined force than animal magnetism, so the phenomena evolved by both elements are kindred, and the one cannot but be regarded as the forerunner of the other. In Europe and America, where the experiments of the mesmer-

izers were inaugurated in every city, town, village, and district, spiritual magnetism and its kindred phenomena have followed in an order so rapid and universal, that we cannot disconnect the two movements—in fact, we consider them to be as much in the natural course of cause and effect, as the working of the telegraph has been followed by the discoveries of the electricians.

The great secret of Christ's power over the multitude, lay in the beneficent and wonderful works he performed. He himself challenged belief in his divine mission *for the works' sake*, and he commanded his followers to perform similar *works*, in evidence of their faith. It is remarkable, that both Christ and his Apostles communicated their own spiritualistic powers by the laying on of hands; a fact well understood both by mesmerizers and spiritualists of our time, and one in perfect harmony with those modes of development to which we have alluded, as inaugurating the modern spiritual movement. For example: by the laying on of hands, or the magnetic touch, the mesmerizer controls his subject, who thenceforward may become the subject of spirits, and the medium of spiritual gifts. The only question is one of terms. Change the term—"Receive ye the Holy Ghost" to "Receive ye the power of the spirit," and call the "laying on of hands" "mesmerism," and the philosophy of miracles, becomes the *modus operandi* of mediumistic development.

After the death of the Apostles, the fervent zeal of their followers served to waken up the fires of spiritual *efflatus*, and make the early Christian Fathers, Saints, and Martyrs "wonder workers." When this fervid spirit of zeal cooled, and the power of the spirit was banished from the cold formulæ established by a self-indulgent luxurious priesthood, spiritual powers were only manifested in individuals,

or in some great popular irruption of spirit power, such as Witchcraft in the Middle Ages ; Mesmerism in the beginning of this century ; and lastly, Spiritualism.

One of the great specialties of modern Spiritualism, therefore, has been the fact that, unlike the magic of antiquity, it has fallen upon individuals without preparation, or any of the ascetic practices by which the ecstasies of old evoked its powers. Next, it has fallen upon a larger number of persons, and covered broader areas of space, than any other spiritual visitation recorded on the page of history. Next, it has combined the influence of the religious reformer with the scientific demonstrations of spiritual force manifested in ancient magic and mediæval witchcraft. All religious reforms in past times have emanated from the psychological influence of some inspired individual, such as Moses, Jesus, Mahomet, Zoroaster, Luther, Calvin, etc., etc. Hence, religious beliefs may properly be attributed to the opinions of one leading mind, and have been justly called by the several names of their founders. Spirits, on the contrary, ignore the influence of individual mortals, and by using their speaking media, to a certain extent as instruments, they (the spirits) may be regarded as the true source of the ideas enunciated. It has often been remarked that the general principles taught in Spiritualism are in perfect harmony, whilst the modes of utterance, and the deductions drawn by media from those principles, are frequently at variance with each other. Both these propositions may be accounted for, by the fact that the principles and facts of Spiritualism are derived from one common source, whilst their expression and philosophical application are inevitably coloured by the opinions and degrees of intelligence in the human channels of communication through which they are rendered. And the

last peculiarity which isolates the modern phase of Spiritualism from all its precedents is the indication of a scientific basis for the phenomena produced. For example ; we have learned that phenomena can only transpire when certain individuals, who stand related both to spirits and mortals, as mediums, are present. What constitutes the special force by which some persons are mediums, and others are not, will hereafter be treated of.

Observation has shown that mediumistic power can be evolved in persons with whom it is latent ; that it varies in quantity and quality in different organisms ; comes and goes in the same organism ; and can be cultivated and so increase in power, or neglected and decrease. It has also been known that some scenes, places, and objects, can be so charged with mediumistic force as to produce the phenomena called "hauntings." Again : Objects touched by some strongly magnetic individuals, retain the impression of that touch, and become mediumistic, enabling spirits to manifest their presence through such inanimate substances. Thus, a trunk containing the author's wearing apparel, being sent on in advance of her coming to a house where there was no well-developed medium, enabled spirits to rap, move bodies, and produce other curious phenomena, whilst the said trunk was standing in the room she was to occupy. Directly the author arrived, the manifestations ceased ; but the same results have been so often produced in other cases, that it cannot be doubted that "force" or "virtue" inhering to objects charged with mediumistic influence, will enable spirits to produce phenomena, even in the absence of human media.

Lastly : The modern phenomena have been reduced to systematic modes of communion, by the application of the alphabet to certain signals, through sounds or motions, thereby rendering them far more intelligent

and comprehensible than spiritual phenomena have ever been before. To summarize the specialties which stamp the nineteenth century spiritualistic movement, we claim it to be :—

1. The mental and physical unfoldment of the ages from matter to spirit.

2. The result of preparatory steps induced in the realms of causation and ultimated on earth in the discoveries of Mesmer and his followers.

3. It—modern Spiritualism—transcends all other movements in the super-mundane character of its origin, its spontaneity without human aid, and the immense universality of its influence in all civilized lands, and amongst all classes of mind and condition.

4. It is special as a religion as well as a science ; its doctrines including all that is vital in religion, and its phenomena pointing conclusively to scientific laws and orderly demonstrations of scientific revealments.

5. Whilst it comes through human organisms, its origin, growth, and universal unfoldment have obviously transcended the power of humanity to produce, arrest, or control ; hence it gives the most potential evidences of super-mundane guidance, that the page of history records.

6. Modern Spiritualism can be studied as a science, and promoted by orderly methods of cultivation ; hence it is removed for ever from the fanciful realms of “ miracle ” and the supernatural, and makes religion scientific, and science religious.

7. It enunciates no dogma, binds the soul to no creed, but refers all the binding and governing powers of the universe to nature and nature’s laws.

8. By introducing mortals to the conditions of immortal life, it conclusively demonstrates the consequences of our earthly acts and deeds ; hence it opens up the “ doomsday book ” for the inspection of every human soul, and brings our actions and their

consequences face to face, with such rigorous precision, that we can no longer mistake the evil and the good, or question what will be the condition of every soul hereafter.

9. It takes away for ever the doctrine of a vicarious atonement, by throwing man on his own personal responsibility ; proving that all spirits are living in the absolute result of the deeds done in the body, and establishing the kingdoms of heaven and hell in the good or evil which each soul commits on earth, and carries with him, as a consequence, to the life beyond.

These are the specialties—never before paralleled in their entirety in any former dispensation—which gives us the right to say “Modern Spiritualism,” in contradistinction to the universal outpourings of spirit power, which have vitalized all preceding periods of time.

Section 8.—IS THERE ANY STARTING POINT FROM WHICH MODERN SPIRITUALISM DATES ?

By common consent, Modern Spiritualists have agreed to date the consecutive facts of the movement from what have been popularly termed “The Rochester Knockings.” This cognomen has been given to a series of disturbances which took place in the little village of Hydesville, New York State, America, in the cottage of Mr. David Fox, an honest farmer, of the Methodist persuasion, who resided with his wife and two little girls, in the scene where these hauntings commenced.

Full accounts of these transactions will be found detailed in Hardinge's large work, entitled “History of Modern American Spiritualism ;” in Capuron's “Facts and Fanaticisms of Modern Spiritualism ;” R. D. Owen's “Footfalls on the Boundaries of

Another World ;" Brevior's "Two Worlds ;" Howitt's "History of the Supernatural;" and almost every record of spiritualistic facts, subsequent to the occurrences alluded to above. In this brief compendium we can only skim over the main incidents, which are as follows. A Mr. Michael Weekman had rented a little cottage in the village of Hydesville, New York, some time about the year 1846. Finding his family annoyed by strange noises and apparitions, for which no mundane origin could be found, yet ashamed to complain of what he feared would be stigmatized as "superstitious folly," he quietly vacated the premises, and was succeeded by Mr. David Fox, who, with his family, endured a long series of harassing disturbances in the shape of knockings, poundings, groanings, the displacement of furniture, and occasional apparition of ghostly forms, before they made their annoyances public. On the night of the 31st of March, 1848, the disturbances became so loud and pertinacious that the suffering inmates could no longer endure the persecution alone. They summoned their friends and neighbours from all quarters of the district. The house and its vicinity soon became thronged. The invisible knocker readily responded to the demands of those present, and even testified joy at the opportunity of being questioned. A mode of signalling and obtaining intelligent answers to questions was soon organized. Every inch of ground was carefully searched, floors ripped up, and walls pulled down, in the vain effort to detect physical causes for the sounds and movements. When questions were propounded, which were to be answered by signal knocks, the invisible rapper reported himself as the spirit of a murdered man ; named, or rather spelled out by knocking to letters of the alphabet, who was his murderer ; declared that his body was buried in the cellar of

that cottage, though partly consumed by quicklime, and answered correctly a number of queries that were put to him by the astounded visitors during the livelong night. Investigations of the most stringent character immediately succeeded this celebrated spirit *séance*, and, in a few weeks later, the Fox family removed to the neighbouring town of Rochester. The fame of the movement, the fact that it was in a large hall in Rochester that the first public tests, through spirit rappings, were given, and the general tone of *prestige* which attached to the first modes of intelligent spiritual telegraphy, have labelled this modern movement with the inappropriate title of "The Rochester Knockings," and caused Spiritualists generally, especially Americans, to date the commencement of Modern Spiritualism from the occurrences at Hydesville, culminating on the night of March 31st, 1848.

Referring our readers once more to the published accounts of the movement and its progress, we have only to add, the phenomena have spread more rapidly, and engaged the attention of a much larger number of persons, in America, than in any other part of the world? Great Britain, however, claims the palm in this respect, it having been stated, with much justice, that Spiritualism has been accepted by a large proportion of the nobility, including persons whose rank and station would necessarily isolate their opinions from general discussion, and exclude them from remark, so it would be difficult to estimate the extent to which faith in these phenomena has proceeded, either in Great Britain or any other land, where numbers of the population belong to exclusive castes. In America, the general tendency of the people is democratic. Even religious opinions are swept onward in the same broad streams of influence that prevail in politics and customs. Americans are as prone to proclaim their

opinions as certain classes of Europeans are to conceal them ; hence it is easier to present the statistics of American Spiritualism than those of any other land.

Some time between 1860 and 1865, a Catholic Convention, sitting at Baltimore, Maryland, U.S., and pledged to render correct views of religious progress, reported the number of Spiritualists in the United States at eleven millions, one million of whom, it was estimated, were persons recognized as mediums, healers, speakers, or otherwise engaged in the pagandism of their faith. Within the last twelve-months—that is, in 1877–8, the author has received from reliable sources statistical proof, that the spiritual papers published in England, France, Spain, Holland, and other parts of Europe, pass into the hands of at least ten millions of persons. As the statistics of this movement are amply rendered in the various spiritual works to which we shall presently refer, we will not burden our pages with further details of this nature, simply stating that the movement, in its modern sense, originated, as we have represented, in an humble farmer's cottage, with four inmates, two of whom—children under twelve years of age—were the only known mediums. At this present time of writing, only thirty years have elapsed since the night of the Hydesville *séance*, in 1848, and yet Spiritualism numbers its millions and tens of millions of believers in America and Europe ; it has advocates and mediums in India, in the East and West India Islands, at the Cape of Good Hope, amongst the Polynesian Isles, in China, Japan, Egypt, Morocco, Central and Spanish America, Australia, and all the large tracts of land where civilization has made any mark.

In America, there is not a single large town, and very few fair-sized villages, where Sunday meetings

of Spiritualists are not regularly held, attracting from three or four hundred, to as many thousand, people. Children's "Progressive Lyceums"—a substitute for the Sunday-school—are held in most places where Sunday meetings are convened, and a large range of literature, in the form of Lyceum manuals, etc., is devoted to the instruction of young persons.

As yet, no hospitals have been established for the treatment of the sick by spiritualistic methods; but an immense number of healing mediums, magnetic doctors, and spiritually-inspired physicians—both male and female—abound in every community, some of whom have achieved great successes, curing the halt, maimed, blind, and obsessed, after the Apostolic fashion, and commanding gratitude, respect, and wonder for their remarkable and beneficent powers. As Spiritualism has, as yet, no organizations, or concert of action, and as its progress has been marked by the most bitter and determined opposition from all who have not enrolled themselves in its ranks, there has been little or no opportunity to make known the wonderful cures effected through spiritual agency; and as no secular journals would condescend to admit reports of such cures, however well attested, the reader is referred to the literature of the movement, or the journals devoted to its exposition, to find records of the cases alluded to. There are neither schools nor colleges at present established in the interests of Spiritualism, but it has been found that a large number of intelligent teachers are believers in the faith, and they doubtless contribute to bending the minds of their pupils in the direction of their own opinions. As to the spiritual rostrums, they have hitherto been supplied chiefly by persons who have become trance mediums, or inspirational orators, under the same *efflatus* that has seized upon suitable instruments, endowed with mediumistic gifts, in other

directions. A few of the popular speakers on Spiritualism have been clergymen, converted by circumstances from orthodox forms of faith, but the generality of those who have filled the spiritual rostrum, have been mediums, whose gifts lay in the direction of trance and inspirational speaking ; and these persons, like mediums for other phenomena, rely entirely upon the spirit's influence for what they shall say, never preparing their discourses beforehand, and very commonly lecturing from subjects suggested by their audiences. The spontaneous character of these discourses, renders study on the part of speaking mediums unnecessary ; hence the lack of schools, colleges, and hospitals are less felt amongst Spiritualists than by other forms of faith.

Section 9.—OF MEDIUMS : HOW MANY KINDS OF MEDIUMSHIP ARE KNOWN ? WHAT CONSTITUTES A MEDIUM, AND HOW CAN MEDIUMSHIP BE ATTAINED TO ?

A medium is one through whom spirits can communicate to mortals, and the specialty which distinguishes a medium from other persons, is believed to be, the prevalence of the life principle, or that correlation of imponderable forces which we vaguely call "magnetism," "nerve aura," "the life principle," or "the spiritual body." We will first attempt to classify the varieties of mediumship manifested in the modern movement, next offer the *rationale* of its production, and then point to its mode of culture.

Section 10.—VARIETIES OF MEDIUMSHIP ALREADY KNOWN ?

Mediumship seems to be susceptible of division into two well-marked classes. The first of these we range under the head of "physical force power ;" the second

under that of "psychological or mental power." In the category of physical force manifestations, we class the production of raps, spirit voices, music, the movements of ponderable bodies, the tilting of tables, the transport of material substances through the air and into rooms with closed doors; the production of writings and drawings executed by spirits, the release of media from knots, fastenings—or, in short, every phenomenon involving the direct action of spirits over matter. Under this head also, must be ranged the levitation of the medium's body in the air, the power of resisting fire, and the production of materialized forms and garments.

Media for these modes of spirit power frequently participate in other gifts, such as clairvoyance, clair-audience, writings inscribed by spirits upon the body, seership, vivid impressions, etc. In fact, it has been found that physical manifestations are generally associated with all other phases of spirit power, save those of a purely intellectual character.

Section II.—OF PSYCHOLOGIC OR MENTAL MEDIUMSHIP.

Under this category, one of the first and noblest phases of power exercised by spirits through the human organism, is that of seership, or the discerning of spirits. This power is sometimes called "clairvoyance," but as there are persons endowed with clairvoyant faculties who are not necessarily spirit mediums, and who, through the unfoldment of their own spiritual sight, can perceive the "soul of things" without aid from foreign spirits, we prefer to class the power of discerning spirits, as one of the gifts of mediumship, the exercise of which is generally due to spiritual psychology, induced by a human or spiritual magnetizer.

When the magnetic sleep is induced by a human magnetizer, the spirit seer beholds such spirits as desire to show themselves, for the purpose of being recognized by their friends. This is the case also, when there is no earthly magnetizer present, and the medium passes into the trance state under the influence of a spiritual operator. There is also a large class of seeing mediums, who perceive and can describe spirits so accurately, as to be recognized by their friends, who do not pass into the trance state at all. They *seem* to see the spirits they describe with their natural eyes; but that this is not the case is sufficiently proved by the fact that they may be surrounded by other persons, not one of whom can perceive the spirit presence. Whether entranced, or in a purely normal state, therefore, it is evident that these persons *see* with their spiritual eyes only.

There are some mediums who *discern*, and can accurately describe spirits; who *feel* that description, but have no realization of actual sight. These are evident illustrations of psychologic impression, and form the second link in the chain of phenomena by which spirits are discerned. Spirits sometimes, though very rarely, appear in all the resplendent paraphernalia of their paradisiacal existence. It is given only to a few favoured ones to stand on these mountains of transfiguration, and when they do, they are generally in that highest of all trance conditions; which is called "ecstasy." The states of ecstasy are sometimes procured through magnetism—sometimes, but still more rarely, obtained through the ascetic practices common in the East, or among recluses and religious devotees; but the state is seldom obtained in the normal condition of health and sanity, and should not be coveted by those who desire to use their mediumship in conjunction with the demands of everyday life and duty.

Spirits sometimes appear, especially in the moment of decease, in such dense and tangible shapes, that more than one person can see them at the same time; and the next stage of apparitional manifestation is that called "materialization." In this phase of power, spirits gather up from the atmosphere, and especially from the magnetism of a physical force medium, and those who surround him, such imponderable particles as they can crystallize around their own forms into temporary substantiality. Thus they can collect the magnetic aura of blood, bones, flesh, hair, nails, and even garments, and form solid bodies, tangible garments, and other ponderable objects. These formations, however, can only subsist so long as the operating spirits can collect the force or pabulum of which they are composed from the human beings assembled around them, especially from their medium. When the force thus drawn off is exhausted, the forms are dissipated, the spirit model unclothed, and the spirit again becomes invisible, except to the spirit seer.

Seership also consists in beholding such visionary representations as spirit psychologists can impress upon their subjects. We use the term spirit psychologists, to signify the real *modus operandi* by which visions are perceived. They are creations of some attendant spirit's mind, psychologically impressed upon the mediumistic beholder. Such was the *modus operandi* by which the Biblical seers were instructed through visions; and such are the methods employed by spirits in the modern dispensation.

The next phase of spiritual mentality that calls for notice, is that of the writing medium. The method by which intelligence is thus rendered may be of a purely automatic character, some mediums being impelled to write from right to left, from the bottom of the page upward to the top, etc. At times the control

is gentle and natural, the medium being impressed rather than impelled to transcribe whatsoever the spirit desires to communicate. In this way, whole volumes have been spiritually dictated, and many fine poems given. There are a few excellent writing mediums, whose specialty has been to answer sealed letters ; the spirit addressed in the closed package, being able clairvoyantly to read the contents, and impress the medium to write an appropriate answer. In this way, thousands of admirable tests of spirit identity have been given.

The next phase of psychologic mediumship is that of the drawing medium. The varieties of this gift are very numerous. Sometimes, media are impressed to draw spirit portraits, and in this way thousands of persons have received likenesses of deceased friends through the hands of total strangers. Others are impelled to draw flowers, fruit, landscapes, allegorical and symbolical groups of objects, and not unfrequently, strange assemblages of lines, circles, diagrams, and fragments, massed together in seemingly meaningless confusion. The general tendency of spirit drawings, however, is to represent scenes and objects, symbolical either of some leading idea, or the life-lines of the individual for whom the drawings are intended. There are a few rarely-gifted artists, whose performances have been executed whilst blindfolded. Rarely-endowed media of this character have given remarkable tests of spirit agency, by producing spirit portraits, or symbolical drawings and paintings, whilst thoroughly blindfolded, or by executing their work in the dark. Every phase of psychologic mediumship appears to be susceptible of subdivision into automatic and impressional performance. Thus the writing, drawing, singing, playing, dancing, speaking, and acting medium, may either execute the will of the controlling spirit in a purely automatic way, being literally possessed for the time by the force of another mind, or he may

act under the impression of that other mind, and thus make the performance measurably his own, although the stimulus to action proceeds from the influence of a spirit operator. These lines of demarcation apply as forcibly to what is called trance speaking as to any of the phases of action enumerated above. The trance state, ranges from total unconsciousness, or deep somnambulism, through different degrees of semi-consciousness, culminating in that complete wakefulness which ascends to inspiration. In this latter condition, the subject's normal faculties are quickened and inspired by the addition of spiritual mentality. The inspiring force may be derived either from an individual mind, or the concentrated mentality of a circle of spirits: the result, however, is the elevation of the subject's normal power to the condition of "inspirational speaking." There are certain media whose speciality is the "gift of tongues." Such persons have been inspired to speak and write in various languages, unknown to themselves, but interpreted by others. In this way many remarkable tests of spirit power and identity have been given.

Some spirits can only control their subjects to write or speak in unknown characters or tongues. The controlling intelligences in such cases, are spirits who have lived in most ancient days, whose experiences of human control have not enabled them to express their ideas through any cognizable forms of language, and who are still eager to obtain a hearing through the influence they can exert over mediums. The value of such a control is very questionable, and we should recommend mediums for phases of this description to avoid the long-continued exercise of their powers in such vague and unsatisfactory methods. If, after a sufficient experience of these influences, no interpretation of the language or writing can be found, the medium should reject an

influence that cannot be made available either for instruction or in proof of spirit identity. Still, this rejection should be made with caution.

The author's experience has shown, that several persons have been controlled, in the methods above indicated, to write in the most ancient Sanscrit, Hebrew, and Mexican characters; to imitate the hieroglyphics of Egypt and Central America; and in two instances, a vast mass of what the perplexed mediums deemed to be nothing more than "useless scratches," proved, on critical examination, to be finely executed phonographic writings.

Spirits of all ages, and all grades of power and intelligence, press in through the now open gates of the two worlds, and rejoice in being able to control media, even to the most limited extent; seeking to represent themselves once more to the world they formerly inhabited, just as the memory of our childhood's home retains its hold upon our affections to the latest period of our lives.

The last phase of spirit control of which we are called upon to speak, is the gift of healing. When this is exercised by spirits through a human organism, it is sometimes effected by the laying on of hands and personal manipulations. The medium in this case may or may not be entranced; consciousness may be retained, or subdued. But when manifestations are made by a spirit through a human organism, the operator is not necessarily a natural magnetizer, but acting simply as a medium. Hence he may be even frail in health, or a little child. Spirit doctors very frequently select a certain medium for the exercise of their medical skill, and, by either entrancement or clairvoyant possession, use their medium's intelligence to direct the mode of treatment they wish pursued. By such methods as these, thousands of otherwise incurable diseases have been conquered,

and tens of thousands of valuable lives saved, that would otherwise have been sacrificed to the scientific ignorance of the medical faculty.

We have only now to notice those spiritual gifts existing, in a greater or less degree, in every human being; and though these may be quickened and intensified by mediumistic power, such gifts are natural attributes of the soul, and can and do exist independently of men's susceptibility to the influence of spirits. The first of these gifts is a naturally impressible temperament, capable of perceiving hidden things without the ordinary processes of observation and reasoning.

This power of quick perception is sometimes called "intuition," or *teaching from within*. However we may designate the faculty, we all possess it in a greater or less degree. Those who are largely endowed with it are really impressional mediums, and can receive spirit messages and communicate excellent tests of identity through such impressions. Unfolded in a less degree, the subject can readily detect character, especially if the first impression received, is regarded. The first effect which is made upon a sensitive spirit is always the true one. It is the lightning-shock of spiritual perception, which *never deceives*. The secondary modes of reason and judgment, often oblige us to change or modify first impressions, but, we repeat, they are the perceptions of the spirit, and no other sources of knowledge are so true or reliable. By these impressions we often realize the approaches of joy or sorrow, danger or misfortune. They hint of lurking treachery, concealed guilt; in short, they are the piercing glances of the soul into the soul realm of being, and their monitions should always be respected, and, when possible, followed out.

Section 12.—OF DREAMS.

The perception of hidden or distant objects, the solution of knotty problems, the reception of truthful impressions from spirits, and the faculty of observing allegorical representations of coming events, through dreams, are all attributes of every living soul; and whether these powers be called into frequent exercise or not, there is scarcely any individual whose life history has not been marked with one or more of such revelations in slumber.

There are some forms of representation which accompany certain individuals throughout life, and, in the shape of "visions of the night," portend coming events with unfailing accuracy. Thus there are persons who always look for the approach of sickness when they see in dreams certain insects, plants, or animals. The necessity of scaling great heights, or creeping through perilous passes, are visionary representations which accompany some persons through life, and significantly depict the nature of their earthly mission. We do not design to write a treatise on dreams or attempt any explanation of the philosophy of sleep, but we must point to the subject, because it forms one of those universal experiences of the human spirit which the philosophy of Spiritualism alone can explain. In the literature of the subject, these midnight visions will be found ably discussed, hence we only allude to them in order to range the soul's powers in their appropriate order.

Section 13.—CLAIRVOYANCE.

Clairvoyance is another of the soul's faculties normal to man, and capable of being exercised without the aid of a foreign spirit. It is simply spiritual sight, and takes cognizance of hidden and distant objects, discovers scenes and persons which have long since

passed away, and not unfrequently beholds visionary representations of events which belong to the future.

Clairvoyance may at times open up on the spiritual sight without any known or apparent cause for its exercise, or it may be induced by animal magnetism, putting the body to sleep, holding the physical senses in abeyance, and permitting the soul to exercise its more exalted spiritual power, of which clairvoyance is an attribute.

Another of the soul's normal faculties is the power of *sensing* the nature of things by touch. This gift is called psychometry, and enables the sensitive, or psychometrist, to perceive the character of those who have come into contact with any objects they touch. Thus, by the application of a lock of hair, letter, picture, or any material substance, however enclosed in wrappings and concealed from sight, to the forehead, pit of the stomach, fingers, or any nerve centre, the nature or hidden virtues impressed on the substance examined can be correctly delineated.

Again : The human spirit can influence another, whether present or absent, by strong psychologic will. A psychologist has but to concentrate his will upon another, and provided that other be sufficiently receptive, the psychologist can infuse his thought into his subject's mind. If the two are magnetically assimilated to each other, the operator can magnetize and even cure his subject at a distance, and in some instances compel him to any course of action desired.

Another remarkable phase of soul-power is the capacity to quit the body either in slumber or deep abstraction, and sometimes consciously, but more frequently without consciousness or volition, appear in places distant from the body in the form known amongst the Scotch as the "Wraith," by the Germans designated as the "Döppel Gänger," and amongst Spiritualists generally, called the

"Double," or "living spirit." Spirits still embodied have not only been seen in this way, but have caused confusion and perplexity amongst investigators by giving communications after the fashion of disembodied spirits. Also, the "Double Goer," or "living spirit," has not unfrequently been seen as a luminous second self, or misty "photosphere," hovering around those who give off a strong charge of magnetic aura.

The last attribute of the embodied spirit of which we can now speak, is the power of healing by magnetic passes, or psychologic will. Some individuals are so strongly charged with magnetic force, that they give it off involuntarily, and become reservoirs of power to heal or affect any susceptible persons whom they approach. These are natural magnetizers, and the excess of the life principle they possess, when accompanied by the benevolent desire to benefit their fellow creatures, makes them healers to an extent which in olden time would have been regarded as miraculous. Even the garments they have worn, or the objects they have touched, are redolent of their hidden virtue ; and when they will to magnetize any inanimate substance, they can impart to it almost as much virtue as they can give off in their own persons.

Having now touched upon the principal phases of soul-powers which have been as yet demonstrated in the new dispensation, we shall endeavour to give the best instructions we have as yet received from spirits, both as to the nature of mediumship and its methods of culture.

Section 14.—MEDIUMISTIC POWER.

All human beings are triune in their organic structure—that is, they are endowed with bodies

fashioned of matter ; an imponderable spiritual body, the nature of which is force—force itself being the assemblage of all the imponderable elements, such as magnetism, electricity, light, heat, etc., the aggregate of which is LIFE ; and an innermost or intelligent spirit, the attribute of which is WILL.

During our mortal career, the second or medium principle, which we call LIFE, is the vitalizing element of matter ; but at death it accompanies the spirit, and becomes its clothing, or spiritual body—in fact, it is by the withdrawal of this element from the material body that death ensues. Now, it is in some specialty of quality, as well as quantity, of the “life principle,” that medium power resides.

The life force, like magnetism and electricity, of which it is undoubtedly the vital combination, is always either positive or negative in character. Its modes of motion are also positive or negative, attractive or repulsive ; and the prevalence of one or other of these divide up the whole human family into three classes, the first of which includes persons vitalized by powerful magnetism of a positive quality, rendering them magnetizers, psychologists, controllers, and leaders of others. Persons of the second class are also vitalized by an excess of life force ; but this, being of the negative quality, is given off too rapidly, ebbs away in rapid flow at every pore, and consequently the subject attracts to himself the magnetism of others, rendering him highly susceptible, and liable to become influenced, not only by the magnetic aura of animated beings, but also of other objects in nature. Such persons are mediums ; and whether their controlling intelligences are magnetizers still embodied, or the spirits of magnetizers enfranchised from the fetters of mortality, the two classes stand related to each other as subject and operator, and, according to the quality, quantity, and disposition of the life forces in each—

according to the preponderance of the animal, mental, intellectual, or spiritual elements of character and temperament in each—so are the different phases of mediumship evolved, and special classes of spirits manifest, through various forms of mediumship, in equally varied phases of phenomena.

Again we refer our readers to the literature of the subject, in order to find these details more fully elaborated.

The third class into which we deem the race susceptible of being resolved, may be significantly termed "neuters," the quality of their life forces not being exhibited in any sufficient degree to range them under the category either of magnetizers or subjects, positives or negatives. They may be good or bad, wise or ignorant, intellectual or the reverse; but they are not mediums, simply because their organic structure is so vitalized that the life forces act in equilibrium, and do not give off that special pabulum which enables spirits to control them, or use them as batteries for spiritual telegraphy.

It will be seen from these remarks that we regard mediumistic power as a purely organic qualification; in fact, we deem it the result of a certain molecular arrangement of the material atoms—a physical combination of matter and force; and however it may secondarily operate as an effect upon the mental or moral proclivities of the medium, it is from the physical, and not the psychical, realm of human nature, that medium power is evolved; and the intellect, and *morale* is no more to be regarded as a gauge of mediumistic power than the colour of the hair or the texture of the skin.

Of the culture of Mediumistic Powers.—As observation has proved that the class we entitle "neuters," or those in whom no signs of medium power have been exhibited, may yet possess and unfold them by

certain methods of culture, we shall proceed to give such directions as have hitherto been found most effective for this purpose. As the rules for the formation of the spirit circle, published by the author of this treatise some ten years since, and given through her mediumship by spirits, have not as yet been superseded by any more successful methods, we shall here reprint them for the guidance of those who may not have already become familiar with them.

Section 15.—RULES TO BE OBSERVED BY THE SPIRIT CIRCLE.

A spirit circle is the assembling together of a given number of persons for the purpose of seeking communion with the spirits who have passed from earth into the higher world of souls. The chief advantage of such an assembly is the mutual impartation and reception of combined magnetism, enabling spirits to commune with greater power, and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, or positive and negative in disposition, whether male or female; also of moral character, pure mind, and not marked by repulsive points of either physical or mental condition. The physical temperaments should contrast with each other, but no person suffering from disease, or of very debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. The number of the circle should never be less than three, or more than twelve. No person of a very positive temperament or disposition should be present, as any such magnetic spheres emanating from the circle will overpower that of the

spirits, who must always be positive to the circle in order to produce phenomena. It is not desirable to have more than two already well-developed mediums in a circle, mediums always absorbing the magnetism of the rest ; hence, when there are too many present, the force, being divided, cannot operate successfully.

Of Temperature.—Never let the apartment be overheated, or close. The room should be well ventilated. *Avoid strong light*, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for manifestations of spiritual magnetism.

Of the Positions to be observed.—If the circle is one which meets periodically, and is composed of the same persons, let them always occupy the same seats (unless changed under spiritual direction), and sit round a table, their hands laid on it, with palms downwards. The wood, when charged, becomes a conductor, without the necessity of holding or touching hands, and all tables in household use are more or less magnetically charged. If flowers or fruit are in the room, see that they are freshly gathered, otherwise remove them ; also, avoid sitting in a room with many minerals, metals, or glasses. These sometimes injuriously affect sensitives of whom mediums are the type.

Let the *séance* be opened either with prayer or singing, after which subdued, quiet, and harmonizing conversation is better than wearisome silence ; but let the conversation be always directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis ; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, and paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about, irrelevant conversation, or disturb-

ances within or without the circle room after the *séance* has once commenced.

Fix your circle at a convenient hour, when you will be least interrupted, and do not fail in your appointments. Do not admit unpunctual, late comers, nor, if possible, suffer the air of the room to be disturbed in *any way* after the sitting commences. Nothing but necessity, indisposition, or *impressions* (to be hereafter described) should warrant the least disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited of the spirits. Let the *séance* always extend to one hour, even if no results are obtained : it sometimes requires all that time for spirits to form their battery of the materials furnished. Let it be also remembered that all circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings ; if no phenomena are then produced, you may be sure you are not rightly assimilated to each other ; in that case, break up, and let that circle of members meet with other persons—that is, change one, two, or three persons of your circle for others, and so on, until you succeed.

A well-developed test medium may sit without injury for any description of character or temperament, but a circle sitting for mutual development, should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons, whether rude, violent tempered, or dogmatical. A candid, inquiring spirit, unprejudiced and receptive of truth, is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by *mental* as physical conditions. When once any of the circle can communicate freely with spirits, *they* can take charge of and regulate the future movements of the circle.

Of Impressions.—Impressions are the voices of spirits speaking to spirits, or else the monitions of the spirit within us, and should always be respected and followed out, unless (which is very rare) suggestive of actual wrong in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others. One or more are impressed with the desire to withdraw, or a feeling of repulsion to some member of the circle, makes it painful to remain there. Let these impressions be faithfully regarded, and at commencing pledge to each other the promise that no offence shall be taken by following impressions.

If an impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbours for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first almost always imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is absolutely necessary for spirits as well as mortals. If evil-disposed spirits manifest to you, *never drive them away*, but strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise, do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are absolutely essential. Some of the original circle should withdraw, and others take their places.

An Imaginary Model Circle.—It consists of six

friends, half of whom are male, half female, and one person (male or female) who is an already developed medium.

One of the gentlemen present has some magnetic power, and rather a positive will. A second is good, gentle, and kind; stout in person and very healthful, but not remarkable for intellect. The third is small, acute, observing—enthusiastic and disposed to literature.

One of the ladies is very quiet, gentle, and passive, of fair complexion, and matronly, healthful organism. The second, active, shrewd, inquisitive and dark-haired. The third a writer or musician, and very sensitive, not strong in frame, yet not sickly. These persons are friends, and always in harmonious relation with each other. They love Spiritualism, and are candid seekers for truth. They have special opinions, but except the two gentlemen, No. 1 and 3, and the lady, No. 3, have no very marked or positive characters.

These last three feel that "*they do not know everything*," and desirous to learn, they seek the spirit circle for instruction, the others chiefly from love of Spiritualism. They meet once a-week, in the evening—lock the door, and neither admit others, nor answer knocks. They always retain the same places at the same table; close their sittings at ten exactly, and commence and open the meeting with a sweet hymn, or spiritual song. They converse pleasantly, asking for their spirit friends when they meet—never seek for anything special to themselves, except they first state their wishes to all the circle, and obtain their consent—knowing that a strong, though unexpressed, wish or feeling on the part of one member of the circle will become a sharp, positive angle of magnetism, which will obstruct, and perhaps neutralize, the rest of the phenomena. They never, if possible, absent themselves from the circle, regarding it as a high and sacred privilege to commune with spirit friends. They

never introduce strangers at the circle, unless the spirits desire it, or leave is first asked and obtained of the circle and the spirits.

Another Model Circle.—A family, consisting of a father, mother, and four or five children. The same rules are observed as above ; but the impressions of each must be studiously watched and followed out, as all children are more or less likely to become mediums. Should any of the children, or young people, express the least dislike to sitting, respect their feelings as a wise monition from their spirit friends. Another circle may be composed of five or seven males, of whom three at least should be of fair complexion, mild or sensitive dispositions, and young in years. A party of five or seven ladies may also sit successfully for manifestations ; or two ladies and one gentleman, each party observing as much of the above rules as possible.

General Instructions.—Never give up in discouragement with one party, under six experimental sittings ; and after evidences of medium power are exhibited, even as slight as quivering of the nerves, silent entrancement, or erratic movements, continue to sit for development for at least twelve *séances*. Study and follow out your impressions, and especially when they urge you to withdraw from circles. *Respect the circle*, and faithfully keep appointments made with spirits or each other. Never seek the spirit circle in a trivial or deceptive spirit ; then, and then only, have you cause to *fear it*. Never permit any one to sit in circles who suffers from it in health or mind—especially those who are exercised with violence, or who become unmanageable. If such phenomena continue after three trials, assure yourself magnetism, in the case of such persons, is an intoxicating drug, which operates perniciously on their constitutions, and it should be carefully avoided. Every seventh person

in the world can be a medium of some kind, and become developed through the due and judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this, by impression or spirit direction, to be the case, let none be offended if they withdraw from circles, and only use their gifts, under spirit direction, in other times and places. All persons are subject to spirit influence and spiritual guidance, but only one in seven can so control this power as to use it consciously, or become what is significantly called a "*medium*." And, finally, let it be remembered that, except in the case of "trance speakers," mediums can seldom successfully exercise their gifts in a large or promiscuous assembly; while trance speakers, no less than other mediums, can never be influenced by spirits far beyond *their normal* capacity in the intelligence rendered—the magnetism of the spirit being but a quickening fire, which inspires the brain, stimulates the faculties, and, like a hot-house process on plants, forces into abnormal prominence dormant or latent powers of mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity and idiosyncracies of the medium. All spirit power is thus limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not override it.

Section 16.—SUPPLEMENTARY: NARCOTICS, ELECTRICITY, &C.

To the above directions we have simply to add, that, where there are persons so situated as to be isolated from any chance of forming a circle with

others, they may unfold latent spiritual powers in themselves by sitting alone at some convenient hour of each, or every other day. It would be as well to sit, on all occasions, at a table, on which the hands may be laid, palms downwards, as the mediumistic force may take the direction of table tilting, or rapping, when the wood will become a battery by being charged with force emanating from the hands. Let pencil and paper, or a slate, be placed on the table (in case the impression is received), to write or draw. All the directions applicable to the spirit circle given above, should be studied and followed out as carefully by one sitting alone as by a number. We recommend to the one as to all, that they fast for at least two or three hours before presenting themselves before the spirits and seeking for spirit influence. When the nerves which supply the digestive apparatus are put into operation, they draw off nervous force from the brain and other parts of the physique. If, as we have claimed, the pabulum that spirits use to make manifestations with, be indeed the "life principle," and the life principle be supplied by nervous force, then it may be understood why this element should not be exhausted, or used up in the act of digestion: hence the necessity of fasting before entering upon the experiments of the spirit circle. Some investigators have obtained more rapid unfoldment of their powers by holding the electrodes of an electro-magnetic battery for about ten or twenty minutes at the commencement of the *séance*—thus passing a mild current of electricity through the system. This can be done either by one alone, or by making a connected chain between the battery and a given number of sitters. Others have gained an increase of force from laying on the circle table four strong U magnets, arranged in the direction of the cardinal points. Persons who have fitted up

circle rooms, claim to have found the power of the communicating spirits greatly increased by insulating the entire area occupied by the table, and the sitters, on a plateau of glass, taking care that the dresses of the ladies, no less than the feet and chairs of the sitters, should be entirely insulated from the ground. We recommend all those who are desirous to pursue investigations upon the most scientific methods, *not to wear* silk dresses, as this fabric, being a non-conductor, insulates the wearer from the magnetic influence.

Public speakers are advised *to adopt* silk garments, as they then become more positive to their audiences. They should, however, carefully avoid wearing silk on their heads, as it is through the brain that the magnetic aura of the spirit is infused into the speaker's organism.

Finally, we protest against the use of narcotics, anæsthetics, or any form of stimulant—methods which have been advocated as aids to artificial entrancement, and which are still in use by East Indian and Arabian ecstasies. Independently of the injurious effect such practices exert on the health, they only attract spirits of an inferior grade, and often produce obsessions and other distracting influences of a disastrous character. Let it ever be remembered that the more excellent the *morale*, and the simpler the habits of the medium, the nobler will be the class of spirits attracted to his organism, and the more exalted the character of the communications.

Though the medium may stand related to the communications given, merely as an instrument, that instrument must be mentally and morally, as well as physically, in harmony with the communicant, before the communication can be given.

Humble, and even vicious spirits, can give *messages* and tests of identity through refined and pure media, but they could not make them the instruments of

wicked and impure teachings, neither is it in the order of natural law that they should try to do so. *Like attracts like* is the aphorism that accounts for much of the folly, imposture, and wickedness that is put forth in the sacred name of Spiritualism.

Section 17.—HOW TO INVESTIGATE SPIRITUALISM.

Three modes are proposed for this purpose. The first is the study of the literature, and the acceptance of the facts, upon the faith which human nature ought to accord to reliable, respectable, and multitudinous witnesses. Spiritualism claims its millions and tens of millions of subjects in every nation of civilization. Kings, queens, princes and potentates, lawyers, doctors, professors of learning, and gentlemen and ladies who have characters to lose and nothing to gain by the avowal of belief in Spiritualism, are openly numbered in its ranks. What motives can such persons have for attempting to deceive the world? Let sceptics ponder this fact, and judge accordingly. Farmers, ploughmen, mechanics, and outcasts from all classes, have become Spiritualists. Does this not prove that its testimonies are simply addressed to the *senses*, and do not need the education and refinement of the rich, or the learning of the wise, to prove their truth? Spirit phenomena are common sense facts, appealing to the common sense of all grades of ranks and mentality; hence, the more likely to be a common sense revelation, and not an imposture, which the credulous alone could accept of, or a sensational idea which a certain phase of thought alone could realize. When all classes, and all grades of rank and intelligence, concur in belief of a common idea, the investigator may feel pretty certain that there is an unimpeachable truth at work, and one which only requires the evidences of the senses to demonstrate to all alike.

A second method of investigating is by visiting the mediums who abound in every great centre of civilization. Against this practice it is alleged that professional mediums have been frequently convicted of imposture, and that the inexperienced inquirer may be as liable to receive cunningly devised falsehood as genuine truth. Whilst acknowledging that in this, as in all great popular movements, the counterfeit is ever found in connection with the genuine coin, and that, where such vast temptations to impose exist, it would scarcely be possible to exclude the impostor from the field of competition with the true, we still claim that much of the error complained of is due to the harsh and injurious spirit of antagonism in which so many persons approach this subject. The investigator who goes out to seek for falsehood is sure to find his own nature reflected in all he sees. The fraudulent will inevitably detect nothing but fraud, whilst the truly honest will attract corresponding influences, favourably impress the medium of the communication, and in some, if not in all their investigations, will evolve the kernel of immortality from the chaff of error and ignorance.

Still a third method of investigation can be pursued, by following out the directions for holding circles or conducting sittings laid down in the preceding pages; and, as personal experience is the best of all witnesses, and mediumistic gifts are the best of all possessions, we recommend this mode, either in addition to the others, or, if pursued alone, as superior to all others.

Section 18.—WHAT ARE THE UNIVERSAL GROUNDS OF BELIEF IN SPIRIT COMMUNION?

To this, one of the original questions with which this treatise started, we answer—first, the universality of man's belief in such a communion, proved by the

evidences which the history of all time, climes, places, and peoples affords ; next, the spontaneity, power, and supermundane character of the modern dispensation, the immense number and respectability of the witnesses who crowd the ranks of Spiritualism ; and, lastly, the abundant opportunities for investigating the subject and obtaining personal testimony to its facts, which the present age affords. On all these points we kindly request our readers to go over the ground we have traversed in these pages, and not dismiss them until they have mastered them fully, as not a single statement or proposition herein contained is unimportant or irrelevant.

Section 19.—HOW HAVE THE PROOFS OF SPIRITUAL COMMUNION BEEN MOST GENERALLY OBTAINED ?

In the earlier phases of the modern movement, by sudden and violent irruptions of spirit power into different families ; in other cases, by the spontaneous manifestation of spiritual gifts in certain individuals.

In some instances, mediumistic powers have been unexpectedly unfolded in the subjects of careless experiments in magnetism and electro-biology ; and in others, the most remarkable proofs of spirit communion and mediumistic powers have resulted from the act of a number of persons forming circles, or sitting round a table in the mere spirit of curiosity. The impulses to investigate Spiritualism arise from various sources, not the least frequent of which has been the influence of some great bereavement, and the yearning desire on the part of the bereaved to learn tidings of the vanished dead.

There are many persons who have been stimulated to search into the subject, by hearing unlearned or totally ignorant trance mediums lecturing on various subjects totally beyond the scope of their information

with marvellous eloquence and power; and still others, who have worked out the spiritual problem simply by a study of the literature and through the processes of reason.

Section 20.—IS IT DESIRABLE TO RESORT TO ANIMAL MAGNETISM AS A MEANS OF MEDIUMISTIC UNFOLDMENT?

It is a means, and a potent one, of evolving latent mediumistic powers; but it should only be employed when the magnetizer is healthful in body, pure in mind, and holy in purpose and action.

Section 21.—ARE THERE ANY MODES OF SELF-CULTURE FOR THE EVOLVEMENT OF SPIRITUAL POWERS, NOT ENUMERATED IN FORMER SECTIONS?

To promote clairvoyance, it is an effective plan to fix the eyes on crystals, still-water, a shining plate of metal, mirrors, or other smooth surfaces for a given period of time each day. Let the mind meanwhile be wholly passive, the spirit composed, and never let the *séance* be prolonged beyond the time when weariness or restlessness suggests its termination.

To obtain psychometrical powers, let the student apply every letter he receives, or every parcel which contains unknown contents, to his forehead, or hold it in his hands, for a short time, carefully noting the impressions produced, the ideas of the contents that may arise, and comparing these impressions with their actuality until he realizes that he has succeeded in developing the power desired. Let these exercises be continued every day for a few weeks, and failure is almost impossible.

To cultivate the gift of healing, the student must

either act under the direct guidance of spirits, or study the art of mesmerism, as taught in such treatises as will be hereafter recommended.

Section 22—OF THE MORAL AND RELIGIOUS EFFECTS
SPIRITUALISM IS CALCULATED TO PRODUCE ON
THE INVESTIGATOR.

Once more we will refer our readers to the earlier sections of this work, to show that persons of all shades of religious opinions can, and have, believed in Spiritualism. In Italy, Spain, and Portugal, thousands of Catholic devotees accept the fact that spirits communicate. In France, numbers of believers in this fact teach also the vague and unsubstantial doctrine of "re-incarnation." In Great Britain, believers in spirit communion are to be found in the ranks of the Trinitarians, Unitarians, Presbyterians, and every shade and variety of credal faith. Whilst this diversity of theologic opinion prevails amongst mere *Spiritists*, or persons who have simply advanced to the belief that spirits can and do communicate through phenomenal signs, those who have faithfully thought out the teachings of these spirit communications, and who realize the momentous fact that every returning spirit is in the precise sphere of happiness or misery which his earthly deeds have earned, will undoubtedly take a very different, and far more universal, view of religion and its doctrines. They will realize that human opinion alone is incompetent to solve any religious problem; that spirits, being themselves in the actual experience of the life hereafter, are the only reliable witnesses concerning its conditions. When they advance yet farther, and compare the GENERAL PRINCIPLES of the teachings received from spirits all over the world, and apply the tests of reason, justice, and morality to these

ethics, they will unquestionably adopt the religious standards shadowed forth in previous sections, and gravitate from *Spiritism* to Spiritualism.

As a sample of the morality taught by those spirits who have so long and faithfully guided the author's storm-tossed life barque, we subjoin a reprint of the "Ten Spiritual Commandments" and "Ten Laws of Right," aphorisms communicated by spirits, through the author's mediumship, at a lecture given by her in London some years since. As the lecture in question was phonographically reported, it was subsequently printed, distributed in various countries, republished and translated into many languages, and is now offered as a specimen of the ethics and morality enunciated from the spirit spheres.

Section 23.—SPIRITUAL COMMANDMENTS, GIVEN
BY THE SPIRITS THROUGH EMMA HARDINGE
BRITTEN.

I.—Thou shalt search for truth in every department of being—test, prove, and try if what thou findest *is* truth, and then accept it as the Word of God.

II.—Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

III.—Thou shalt search by every possible means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV.—Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

V.—Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to

all ; and thou shalt never do a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong-doing by others without striving to prevent or protesting against it.

VI.—Thou shalt acknowledge all men's rights to do, think, or speak, to be exactly equal to thine own ; and all rights whatsoever that thou dost demand, thou shalt ever accord to others.

VII.—Thou shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee ; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungente or unjust to any living creature.

VIII.—Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few ; and in cases where thy welfare, or that of thy friend, is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

IX.—Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X.—Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost of thy power ; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, JUSTICE ; in science, HARMONY ; in religion, THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

The Ten Laws of Right.

I.—TEMPERANCE in all things, whether physical, mental, moral, affectional, or religious.

II.—JUSTICE to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire others to obey.

III.—GENTLENESS in speech and act—never needlessly wounding the feelings of others by harsh words or deeds ; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.

IV.—TRUTH in every word or thought spoken or acted ; but reservation of harsh or displeasing truths where they would needlessly wound the feelings of others.

V.—CHARITY—charity in thought, striving to excuse the failings of others ; charity in speech, veiling the failings of others ; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI.—ALMSGIVING—visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow-creatures demand.

VII.—SELF-SACRIFICE, wherever the interests of others are to be benefited by our endurance.

VIII.—TEMPERATE yet firm defence of our views of right, and protest against wrong, whether to ourselves or others.

IX.—INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X.—LOVE.—Above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living ; remembering always that, where love is, all the other principles of right are

fulfilled beneath its influence and embodied in its monitions.

We should ever hold the above-stated principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being; and, therefore, in strict harmony with the divine order of creation. All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependent upon intuitive perceptions, faith, or testimony arising from varying sources—hence, man's opinions concerning science and theology are subject to change, and dependent on the circumstances of nationality, intellectual training, or incidents peculiar to personal experiences; but the religion of right, morality, and love, and the commandments of life-duty, originating from the fundamental principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or annihilated.

Section 24.—ADDRESS TO INVESTIGATORS.

In approaching this subject, we would counsel every candid and thoughtful investigator to bear in mind that there is a credulity in unbelief as well as in belief. Many persons take credit to themselves for determining "that they *will not* believe" in any thing that they cannot prove through their own sensuous perceptions. Such persons forget that they may never have had sensuous evidence *in their own persons*, concerning the existence of millions of their fellow-creatures, as well as of hundreds of foreign countries, animals, and inanimate objects, the nature and actuality of which they are obliged to believe in, on the strength of report only. At least ninety-nine per cent. of that which we appropriate to ourselves as

knowledge is derived entirely from the opinions of others, and never has, or can come under the domain of our sensuous perceptions. Is it not, therefore, as arrogant as illogical to deny *in toto* the actuality of a certain class of events, testified to by millions of our fellow-creatures, simply because they have not come under our own immediate range of perception, and are somewhat unprecedented in our ordinary experiences?

The believers in "Spiritism"—to say nothing of those who have gravitated to the more practical standards of "Spiritualism"—are not only numerous and world-wide, but their ranks include many of the most honoured and authoritative minds of the present century. Graduates and professors of the various colleges of Europe and America, and many of the crowned heads and distinguished potentates of Europe; philosophers, statesmen, poets, historians, artists, and scientists; men and women who have high characters to lose, honourable reputations at stake, and nothing in the shape of material good to gain by the avowal, have openly declared their belief in Spiritualism.

Is it possible that persons who have either not investigated the subject at all, or glanced at it too slightly to be competent witnesses, should be qualified to pronounce an opinion adverse to the vast mass of respectable witnesses alluded to above, and that, on no other grounds than prejudice and ignorance can supply? The great majority of believers in Spiritualism have been faithful and earnest investigators, but those who first entered its ranks had not the benefit of others' experience to guide them. Without our present cumulative masses of literature to refer to, the advice of well-trusted friends and neighbours to appeal to, or the psychological force of a world-wide faith to rely on, the earliest soldiers of

the cause were compelled to search into their evidences with the strictest impartiality.

Before the stereotyped ignorance of past ages could be removed, and spiritual realities could supersede the vague dreams of supernaturalism, the human mind had to be bent and shaped by facts more obstinate than prejudices, and proofs more irresistible than blind superstitions. Let the investigator of to-day remember, that all this ground has been thoroughly explored, lined, and marked out for him ; that the path in which he is able to tread with confidence and safety, has been beaten down step by step with the bitter experiences of those who have smoothed the way, and removed obstacles which will never recur again. All that fair and honest investigation has to fear, is from cunning imposture, or fanatical self-delusion.

The former element must inevitably creep in, where such an immense demand is made upon specially gifted individuals for testimony. Whilst no human being, or set of human beings, could have had the talent, even if they had been endowed with the audacity, to contrive an original scheme of imposture so unprecedented and seemingly incredible as Modern Spiritualism at first appeared to be, there are plenty of reckless and irreverent minds capable of taking advantage even of the most sacred affections of the soul, when cupidity and ambition are the inspiring motives, and the revelations assume a popular and attractive form. It is for these reasons that the ranks of Spiritualism are too often disgraced by impostors, who ply their trade with all the more mendacity, from the fact that their pretended powers are in universal request.

Others there are who become so enamoured with the new realms of beauty and marvel opening up to them in Spiritualism, that they drop the reins of moderation

and reason, and, mounting the steeds of imagination, delude themselves and disgust their fellow-creatures by their flights of hallucination; in a word, in Shakespeare's time, as in our own, it only needs the stimulus of a new and fascinating idea to urge men on to "play such fantastic tricks before high heaven as make the angels weep." For both these sources of error and delusion there is no safeguard, save in the deliberate exercise of reason and judgment, and in such personal methods of investigation as have been set down and recommended in previous sections. Whilst we specially deprecate those habits of suspicion which urge men to seek for falsehood rather than truth, especially to attempt investigating psychological facts under the stimulus of psychological bias, or in the spirit of prejudice or deception, we still advise those who are sincerely anxious to ascertain the reality of spiritual intercourse, to advance to the study on the one hand with caution and judgment, and on the other, with that reverential respect for truth, however new or strange it may appear, that will command the sympathy of angels, the blessing of the Author of all truth, and wrest from heaven itself an answer to the soul's appeal for "Light, more light!" in the inspiring response—"And there shall be light!"

Section 25.—SUMMARY OF LITERATURE.

It only remains for us to present a summary of such works as we deem best fitted to aid the student's advance into spiritual light, and supply him with literary evidence concerning the origin, progress, and status of "Modern Spiritualism." To obtain the most complete and authentic records of the first dawn of the movement, its subsequent progress, overwhelming force, together with a catalogue of its celebrities, and a classification of its most remarkable

phases of phenomena, we recommend Hardinge's large work entitled "The History of Modern American Spiritualism." This volume comprises an inexhaustible treasury of facts, records, statistics, biographies of living personages, and accounts of phenomena, collected from the most authentic sources during the first eventful twenty years of the movement. It has been translated into several languages, and will be found in most of the public libraries in Europe and America. Capron's "Facts and Fanaticisms of Modern Spiritualism" is also a valuable epitome of the *first five* years of the movement, but does not extend much beyond that period.

Cahagnet's "Celestial Telegraph" is strongly recommended to the student, not only for the value of its facts and the soundness of its philosophy, but because it affords an excellent example of Spiritualism manifested through mesmerism, and presents the wonderful results obtained through clairvoyance and somnambulism. The scene of its revelations is in France ; the time, about 1848.

Mrs. De Morgan's excellent volume, "From Matter to Spirit," relates to spiritual experiences in England chiefly, and is also a good text-book for students.

Robert Dale Owen's exhaustive and interesting work, "Footfalls on the Boundary of another World," will carry the student through many lands, and presents an invaluable array of facts and methods of spiritual communion, equally well authenticated, and pleasantly related.

In the form of an autobiographical record, no volume ever published surpasses, in spiritual marvel, instruction, and interest, A. J. Davis's "Magic Staff," a work, the truth of which can be confirmed by the living witness of most of the parties named in its pages. As a specimen of phenomenal power, and the marvellous endowments of a modern

seer, the history even of Jung Stilling or Jacob Behmen pale before that of A. J. Davis, and the student can never fully appreciate the great modern outpouring of the spirit until he has perused this fascinating work.

The next study to which we would point, as of paramount value, is Professor Denton's "Soul of Things." In this, the author, a fine and most truthful writer, describes a number of deeply interesting experiments in the direction of "Psychometry," or the faculty of soul-reading by touch.

Dr. Eugene Crowell, an admirable and scholarly writer, has produced two excellent volumes entitled "The Identity of Primitive Christianity and Modern Spiritualism." These books carry their readers into far broader spheres of investigation than their title implies, and are cordially recommended for careful perusal.

For smaller, though by no means less important or instructive works than those above-named, read "A Defence of Modern Spiritualism," by A. R. Wallace, F.R.S.; also, "On Miracles and Modern Spiritualism," by the same learned and authoritative writer.

"The Report of the London Dialectical Society" forms a perfect *vade mecum* for those who desire to know how "great Scientists" conduct their investigations; and kindred with the above may be consulted "Researches in the Phenomena of Spiritualism," by Prof. Crookes, F.R.S., detailing a variety of wonderful and scientific experiments in the philosophy of "Psychic Force," and spirit materializations.

"Mesmerism, Spiritualism, and Witchcraft," by Allen Putnam; "Real Life in Spirit Land," by Maria M. King; "Eleven Days at Moravia," by Thos. Hazard; "Mediums and Mediumship," by the same author; "Future Life," by Mrs. Eliz. Sweet; "How and Why I became a Spiritualist," by W. A.

Danskin ; "Planchette, or the Despair of Science," by Epes Sargent ; "Tracts on Spiritualism," by Judge Edmonds (an invaluable compendium of spiritual knowledge) ; and the "Year-Book of Spiritualism," by H. Tuttle and J. M. Peebles, are all works well calculated to open up comprehensive views of the genius, origin, and philosophy of modern Spiritualism, in most of its phases and phenomenal modes of procedure.

The reader is further recommended to procure a copy of "Ghost Land," a charming work, translated and edited by the author of this volume. Its author carries the reader into profounder depths, and realms of more philosophic "occultism," than any other of the writers here alluded to ; and as the work itself is written in the most fascinating style of biographical narrative, there is not a dull or prosy line in the whole volume.

Those who desire to study the best modes of mesmerism, should consult the famous treatise on this subject by "Deleuze ;" also, "Six Lectures on Mesmerism and Clairvoyance," by Dr. John Bovel Dodds.

If we add that there are still many hundreds, if not thousands, of contributions to the mass of modern spiritual literature, from which we have attempted to cull a few specimens only, the reader will perceive, and the many esteemed authors of the aforesaid works will realize, how impossible it would be to catalogue them in a *brochure* of this description, and how unlikely the author is to escape the charge of favoritism, lack of judgment, etc., etc., etc., which many a writer whose name has been omitted from our list, will be liable to bring against us.

Suffering the facts of the case, with all its attendant limitations and exigencies, to speak for themselves, we conclude by adding, that the oldest and one of the

most popular journals of the day, "The Banner of Light," still flourishes, and supplies its readers with a continuous fund of information on all the current events of the movement. This excellent periodical is published weekly, in Boston, Mass., America; and its proprietors keep all the best literature of the movement, and can supply catalogues of every saleable publication. The same remarks apply to an admirable spiritual journal published in Chicago, Illinois, America, entitled "The Religio-Philosophical Journal." Next to the "Banner of Light," this is the oldest spiritual paper published. Besides these eastern and western journals, there are several other periodicals of which, at present, we can only recall the names of "The Spiritual Scientist," a monthly magazine published in Boston, Mass.; "The Spiritual Magazine," published in Memphis, Tennessee; "The Spiritual Offering," published in St. Louis, Mo.; "The Harbinger of Light," an excellent, compendious, and instructive monthly journal, published in Melbourne, Victoria, Australia; "The Medium and Daybreak," and "London Spiritualist," both published in London, England.

Full lists of other periodicals, their terms, etc., etc., will be found advertised in the "Banner of Light" and "Religio-Philosophical Journal;" and notices of foreign journals are constantly printed both in the London "Spiritualist" and the "Banner of Light," the latter publishing fine reviews of foreign literature, from the pen of the learned and accomplished traveller, Dr. G. L. Ditson, of Albany, N.Y., America.

CLOSING WORDS.

READER! if the perusal of this little work affords you a sufficient impetus to carry you forward in the path of investigation, and induces you to seek, even through the culture of your own medium powers, for the means of working the wonderful telegraph which bridges over the mystic ocean of death, and restores to earth's bereaved ones their vanished loves, clothed in the glorious panoply of immortal life—if the road of spiritual knowledge opens up to you more clearly, and the thorns and briars which beset a pathway of such unprecedented strangeness as that which leads from life temporal to life eternal, disappear before the light of common sense analysis, furnished by these pages, their author's aim in penning them will be more than achieved. And yet, whilst we feel confidence in being able to extract from our own experiences, safe way-marks for the guidance of others, we still realize the fact that the variety and mobility of the phenomena which spirit communion abounds with, will perpetually present features of novelty, and perhaps multiply subjects of embarrassment, which can neither be wholly covered nor anticipated by past experiences.

In the earliest manifestations of this new dispensation, spirits themselves claimed that they were but experimenters, whilst mortals in their total ignorance of spiritual gifts, powers, and possibilities, were compelled to assume the attitude of passive recipients, and wait with a submissive expectancy, not untinctured

by superstitious awe, for whatever demonstrations the invisible telegraphists could produce. During the last thirty years of familiar intercourse between the two worlds, the inhabitants of each realm have changed materially in their mutual relations. The spirits who first worked the modern telegraph between heaven and earth being, as they themselves declared, experimenters, rather than experts, in the new science, and the possibility of such an open communion not being generally known in the realms of spiritual existence, the controlling intelligences were at first comparatively few in number, and represented those conditions of exaltation, purity, and wisdom, from which neither falsehood nor error would be likely to emanate. As the success of the spiritual telegraphy became more generally known throughout the different spirit spheres, the inevitable results of a promiscuous and less carefully conducted system of intercourse followed. Spirits of all classes and gradations, both of vice and virtue, rushed through the now open gates of the communicating lines. The heterogeneous conditions of humanity on earth, found their complete reflex in the communicants of the spirit circle.

Most of these unsolicited visitors were attracted by the links of affection which bound them to their mortal friends, yet there were, and still are, many spirits who hover around the confines of their former sphere of existence, chained by their earthly attractions, inspired by the love of mischief, or the restless desire to renew the habits of ill-spent lives, through their evil influence upon susceptible media. Against dangers of this character, flight from the spirit circle, or determined avoidance of Spiritualistic subjects, will form no means of protection.

The subtle influence of ill-disposed spirits, called "obsession," generally attacks the weak in mind, or frail in physique, and is mostly confined to those who

have no knowledge of their enemy, and are wholly unacquainted with spiritual laws. The well-informed Spiritualist is rarely the subject of obsession, and by calling to his aid reason, and a recognition of his own duty and power as an individual, he never need become the subject of Spiritual control, beyond the temporary use of his organism as a medium, or the reception of such intelligence from spirits, as his judgment pronounces to be good and true. Let reason and judgment be stationed at the entrance gate of every spirit circle, as the twin sentinels, without which no investigator can safely approach the subject, and, with these invincible guards ever at hand, there is nothing to fear from spirits in or out of the mortal form. Deceivers, who strive to make capital out of the ever-growing interest which this subject excites, will soon become unmasked in the presence of calm, deliberate observation. Spirits who may aim to repeat their earthly vices and follies through magnetic influence over sensitive subjects, can be just as readily impressed for good by mortals, as if they were themselves still clothed in the panoply of mortality.

The only safeguards necessary to protect the investigator from folly, delusion, fanaticism, or wrong, is to preserve throughout his whole intercourse with spirits, the same sense of personal responsibility which he would exercise in dealing with mortals. Let him submit every communication he receives to the standard of judgment and reason ; reject steadily whatever opposes his sense of right ; approach the circle in the spirit of candour, fairness, and honesty ; and remember that, though he knows but little of the scientific processes through which spirits communicate, may greatly err in estimating the ease or difficulty of the communion, and with all his shrewdness and power of observation, may not always be qualified to detect the true from the false, yet he

never need mistake his way in the direction of good or evil actions.

His sense of right and wrong is the citadel of his soul, in which sits enthroned the angel of conscience, from whose dictum the most potential influences from without, should never induce him to swerve. Armed on this point, all the difficulties which surround the communion in every other direction, will melt away in the light of experience, and yield before the results of patient and well-conducted experiments. Mortals, like spirits, have grown familiar with the processes of the inter-communion. Some have become hardy enough to make capital out of the sublime truth by imposture. Others have suffered their egotism, vanity, or unrestrained enthusiasm, to betray them into foolish excesses, the reaction from which cannot fail to be injurious and abasing. Others again, forgetful that they themselves are spirits, and that the soul of man may unconsciously intervene in the communion, and even wander off in dreams or moments of abstraction, and confuse the methods of communicating with spirits, by the involuntary influence of the yet embodied soul, resolve rashly, that the whole dispensation is covered by the influence of animal or human magnetism, and that the claim of a higher spiritual intervention is wholly unfounded. These, and every other problem which assails the investigator at the outskirts of his path, will vanish as he proceeds, resolving themselves into orderly groups of facts; in a word, range themselves into their proper places in the spiritual alphabet, under the influence of those three magic elements, through which all life's noblest victories have been won, namely—patience, perseverance, and unquenchable faith in that Supreme Being, beneath whose all-Fatherly care neither mortal nor spirit can work harm against us.

Feeling assured that these directions and sugges-

tions only require to be faithfully studied, and put in practice, to guide every reader on the road, which no one can traverse for another, but all must tread for themselves, we take leave of our readers, reminding them once again, of the very limited sphere of action claimed for these simple pages, and cordially bidding them God-speed on the glorious pathway to which we point every earnest, candid, and faithful spiritual investigator.



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